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WITH NOTES CRITICAL AND EXEGETICAL
AN INTRODUCTION AND APPENDIX

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BY

WILHELM WAGNER PH.D.
EDITOR OF THE AULULARIA OF PLAUTUS.

CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: BELL AND DALDY.
1869.

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PREFACE.

The present edition of Terence has been my almost constant occupation during the last two years; I have worked at it in England, Germany, and Wales, at the various places where I have resided during this time, sometimes with all my books at my command, at others reduced to such few as I could conveniently carry about with me on my travels. Among the works which I have been in the habit of consulting throughout, I will here mention Bentley's edition of Terence in Vollbehr's reprint (Kiel, 1846), the Variorum edition published by A. Wolfgang and I. Hacke, Amsterdam 1686, which forms the groundwork of the more elaborate, but uncritical collections and commentaries in Westerhovius' editions, the larger published in two volumes in 4to. Hagae Comitum 1726, and the smaller ib. 1733: in writing my notes I have always had before me Stallbaum's reprint of the smaller edition, in six volumes, Leipzig 1830 and 1831. In order to obtain an acquaintance with modern English works on the

same subject, I have consulted Parry's edition which forms part of the 'Bibliotheca classica' and may fairly claim to be the best published representative of English scholarship as concerns Terence —though I do not mean to say that there are no English scholars who could not, if they chose, produce a superior edition; but such men as Munro, R. Ellis, and J. E. B. Mayor have not published anything on the subject; had they done so, any work of mine would have been superfluous.

I have made no attempt to exhaust my subject, an aim which reviewers incorrectly attributed to my edition of the Aulularia: but in the present instance I have aimed at producing an edition which might be of use to the upper forms of Grammar Schools, and perhaps also to the younger student at the University. There is, besides, a large number of masters who are obliged to read Terence with pupils insufficiently prepared for the task; boys of this kind will derive no benefit from my notes, but their master may, perhaps, find here in a concise and brief form all that is most necessary for the complete understanding of a Terentian play. This he should then work up in his own mind and impart to his pupils during the lesson in whatever shape they may best be able to digest it.

The real scholar will doubtless require more completeness for his purpose; yet as it is, I venture to hope that for him also the present edition contains some new ideas both as concerns the

criticism and the elucidation of the text. In revising the text of Terence, I have been greatly assisted by a collation of the Bembine ms. by Poliziano, of which a transcript in the edition of Glareanus is preserved in the library of the University of Oxford; as it was impossible to obtain the loan of the volume for myself, Mr Ellis very kindly procured me a copy made by Mr Cruttwell of St John's College, Oxford; to both gentlemen my best thanks are due for their kindness in responding to my inquiries and requests. As concerns Poliziano's collation, I will here add that the original of it is preserved in the Magliabecchian library at Florence, though another transcript exists also in the Ambrosian library at Milan. F. Umpfenbach, from whom I take these notices ('Hermes' 2 p. 339), says that Poliziano collated the folio edition of 1475 s.l. during his sojourn at Venice, in 1493. Umpfenbach is at present engaged on a critical edition of Terence, and even if it should have no other merit but that of containing exact collations of the most important mss. (see the Introduction, p. 22), it is sure to be welcomed with great pleasure by every lover of Latin scholarship. Fleckeisen's larger edition of Terence, though promised so far back as 1857, has not yet appeared, and it seems to be doubtful after a delay of 12 years, that it ever will see the light.

I shall now add a few emendations of the text which I could not mention in the notes, as they

fell under my notice only after the greater part of the commentary was already printed off.

Andr. 129. A. Klette observes, *rh. mus.* XXIV (1869) p. 138, that the Basilicanus (i.e. the oldest authority for this part of the Andria) reads *in ignê iposita est*, whence it becomes probable that the archetype from which this ms. was copied gave the reading INIGNEIPOSITAEST, in accordance with which we should read *in ígni positast.*

Andr. 581—583 should be divided as follows:

DA. quor úxor non arcéssitur?
iam advésperascit. SI. aúdin tu illum? ego dúdum
non nil véritus sum,
Dave, ábs te, ne facerés idem,
quod vólgus servorúm solet, dolís ut me delúderes

etc. See A. Spengel, in the 'Philologus' XXII 182.

Andr. 596. I have to blame myself for keeping the ms. reading which gives a faulty anapaest at the conclusion of the first dimeter: we should transpose *gnátum porro míhi corrigere enítere.*

Haut. 582. The mss. of the Calliopian class read *pergis*, but the Bembine ms. has PER. IS with the fourth letter lost owing to a hole in the leaf: this is explained *occidis* by the Scholiast, so that we should assume that the ms. originally gave PERDIS. See Umpfenbach, 'Hermes' 2 p. 340.

Ad. 883. We should probably read *quis homôst? Syre noster, sálve: quid fit? quíd agitur?* See W. Clemm, *rhein. mus.* XXIII 696.

In addition to the preceding remarks, I have

here to record my great obligations to my friend E. R. Horton, fellow of St Peter's College, Cambridge, and Vice-Master of University College School, London, for his kindness in reading and revising the whole of the notes as they passed through the press; to the corrections and suggestions of my friend they are more indebted than can well be described. I have also to thank Mr J. E. B. Mayor, the learned editor of Juvenal, for allowing me the use of his copy of Terence with many marginal notes and references by the owner.

In writing the Introduction, I considered it unnecessary to add a treatise on the metres used by Terence, which I thought could be learnt from many other works, having myself nothing new to say on the subject; but now I yield to the experience of my friend Mr Horton, who is of opinion that many masters and students would be glad to have in this work also a short sketch of the Terentian metres. I have, therefore, at the end of the volume appended a short treatise on the subject, as I should teach it myself, and without noticing the diverging opinions of others, especially those of Professor Key ('Alphabet' p. 137—150), of which I have treated at length in the Introduction to my Aulularia.

Terence has been recently struck off the list of authors requisite for the Examinations of the University of London; the opinion therein implied we may well contrast with the judgment of a great

schoolmaster, Philip Melanchthon, justly called, by his grateful contemporaries, *praeceptor Germaniae.* His words will form a suitable conclusion to the present preface:

'Proinde paedagogos omnes adhortor, ut hunc auctorem summa fide studiis iuventutis commendent. nam et ad iudicium formandum de communibus moribus mihi quidem plus conferre quam plerique philosophorum commentarii videtur. et non alius auctor loqui elegantius docebit aut utiliore genere orationis puerilem linguam imbuet.'

HAMPSTEAD HEATH,
January 25, 1869.

ERRATA.

P. 3, l. 8 from below, *read* 'inattentive' *instead of* 'unattentive'.
10, l. 5 from below, *read* 'transpositae' *instead of* 'transpositi'.
14, l. 11 from the top *read* 'common' *instead of* 'indifferent.'
19, l. 21 from the top *read* 'postulet' *instead of* 'postulat.'
41, top, *read* II 2, 26 *instead of* II 3, 26.
Andr. 516 *read* 'nſl moveri núptias' *instead of* 'nſhil moveri nuptias.'
„ 686 *read* 'PA. quíd' *instead of* 'PA. quid.'
„ 903 *read* 'súpplici' *instead of* 'súpplíci.'
Eun. 77 *read* 'ípse' *instead of* 'ipse.'
„ 162 *place a comma after* 'cedo.'
„ p. 80 *read* II 2, 1 *instead of* II 2 1
„ 282 *read* 'ad illam. PA.'
„ 754 *read* 'Thais?'
„ 1094 *read* PH. *for* PN.
Haut. 351 *read* 'tibi:'
„ 512 *read* 'tamen,'
„ 596: *read* 595.
„ 613 *dele* SY.
„ 724 *read* 'pollicitust,' *instead of* 'pollicitust.'
„ IV 5, 2 *read* 750 *instead of* 755.
„ 879 *read* 'desiste' *instead of* 'desiiste'.
Hec. per. 8 *read* 'célat' *instead of* 'celat.'
Hec. 707 *read* 'sese?' *instead of* 'sese!'
Ad. pers. *read* AESCHINVS *instead of* AESCHINES

INTRODUCTION.

The first Punic war is, as the ancients themselves observe, a turning point in the development of taste and culture among the Romans. It was in 514, i.e. the year after the termination of the war, that the first Latin comedy was performed on the Roman stage: a comedy written by a Greek who had been taken prisoner at Tarentum 482, and who at Rome had acquired the Latin language. *Livius Andronicus* was of course no genius, he only 'adapted' from the Greek, as our modern playwrights 'adapt' from the French, and the same system was for a considerable time followed by his successors in dramatic art[1], whose sole merit was that they wrote in better language than poor Livius Andronicus, of whom Cicero (Brut. § 71) briefly observes that he is not worth reading.

B.C. 240

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He was succeeded by *Cn. Naevius* from Campania, whose language Cicero recommends as a pattern of strong native Latin. He had distinguished himself in the first Punic war, which he also described in an epic poem, and took to writing plays about the year 519. If we knew more about Naevius' life, or if one or two of his plays had come down to us, we might, perhaps, be able to judge whether it was he or his well-known contemporary, *Titus Maccius Plautus*, who did more for the development of the language: but even as it is, there can be no doubt that Plautus infinitely surpassed him in comic art. Of the exuberant vein of fun that lived in Plautus, but also of the coarseness and vulgarity with which he frequently carried his jocularity too far, we have sufficient specimens in the 20 comedies still extant under his name: works of high interest as artistic creations, yet of far greater importance as documents exhibiting in their language a peculiar development of the Latin tongue. Of this we shall say more hereafter: at present

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[1] We are of course speaking only of the *comoedia palliata*, leaving aside both the *togatae* and *Atellanae*.

we intend briefly to trace the history of Latin comedy
184 down to the time of Terence. Plautus died 570, while Ennius was already at work reforming the language. It is true, Ennius did write comedies, but they were such stale productions that we are hardly entitled to mention him here among the principal comic poets. Next to Plautus in renown stands Caecilius Statius, of whom we know that he treated his Greek originals with greater fidelity than his predecessors who generally took strange liberties with them; nay, Statius frequently retained even the Greek titles of the plays he translated, a practice quite unknown to any of the older poets, but the rule in Terence. To Statius we are introduced with the first step in Terence's literary career. *P. Terentius* was no Roman by birth, but a Carthaginian, who had been taken to Rome when a boy, and there sold as slave to a noble senator, Terentius Lucanus, and having attracted his master's attention both by the beauty of his figure and by the manifest gifts of his mind, he had been educated and after a while been freed and even admitted to the society of 'young Rome,' especially the circle of the younger Scipio and C. Laelius, who were at that time endeavouring to transplant Attic culture and a taste for Greek refinement into Roman soil. And so closely connected with these men was Terence that soon a rumour gained ground among the citizens, that he himself was not the real author of the plays exhibited under his name, but that young noblemen composed what they had not the courage to own. The reason why they should not have confessed to the authorship of these comedies in case they really did write them, is not difficult to understand for those who are acquainted with the warlike character of the Roman people, originally in direct opposition to arts and literature, and which was then still so strong in its prejudices that many would have deemed it a disgrace to a statesman to devote his leisure hours to literary pursuits instead of meditating day and night on, and acting for, the welfare of the nation. At all events, this rumour was so generally believed in, and was also so much supported by the enemies of Terence, that the poet was obliged repeatedly to allude to it in his prologues. Curiously enough, he does not flatly contradict any assertion of this kind, but if anything seems rather flattered by the supposition of receiving

assistance from such men as his noble friends—we easily see, the poor poet required powerful patronage to support him—yet his words (and why should we not believe him?) suffice to show that his work was *his* own, although we may believe that he received occasional hints from his friends who were, as we said before, highly interested in the success of his comedies. For there is a vast difference between Terence and his predecessors. They had been content to please their audience and had, consequently, conformed to the taste of their time, but Terence pursued a direction diametrically opposite, inasmuch as he undertook to teach his audience and to correct their taste, in not giving them such plays as they could admire, but such as they ought to admire, should their taste prove to be correct. We know very little of Statius' way of translating Greek plays into Latin, but as regards Plautus, it is certain that he was by no means particular as to preserving the Greek character of the plays he translated, intermixing, as he does, numerous allusions and jokes based upon institutions or customs purely Roman. This might be pleasing to the coarse taste of what we now would call the 'gallery,' but necessarily offended the refined taste of men of higher culture. These were of course few in number when compared with the mob that filled the theatres and generally decided the success of a new play: and now Terence boldly comes forward and gives his audience to understand that what has been approved of by the best in the land, ought likewise to please them (Ad. prol. 15 ff.). Like all reformers, he fared ill in his own lifetime, but was rewarded by posterity. His first play, the Andrian, had been favourably received and recommended by such an authority as Caecilius Statius, the poet of the day; it was subsequently brought out, but without the conventional prologue in which it was the custom to acquaint an unattentive audience with the plot of the play, and at once virulent calumnies became loud on the part of Terence's opponents, among whom a certain poet of the old school, Luscius Lavinius, seems to have been the worst clamourer. Terence himself disdains mentioning him by name, but the commentators have immortalised him, nay, even preserved two lines of his poetry. At a subsequent performance of the Andrian, which may

have taken place after the first failure of the Hecyra[1], Terence was obliged to add a prologue and to defend himself, and he had to do the same henceforth throughout his literary career. He subsequently brought out the Hecyra[2], a decided failure, while his next play, the Eunuch, was greatly to the taste of his audience. In chronological succession his plays may be arranged as follows:

588. Andria (first performance, without a prologue).
589. Hecyra (first performance).
[590. Second performance of the Andria, with a prologue?].
591. Hauton timorumenos.
593. Eunuch and Phormio[3].
594. Hecyra, second performance.
594. Adelphoe.
594. Hecyra, third performance[4].

After having brought out these plays, Terence found it advisable to leave Rome for a time, either in order to appease his enemies, or, what is more probable, to study
160 Greek life and customs in Greece itself. In 594 he left Rome where he was not destined to return. The year afterwards, he died at the early age of 25 years, being shipwrecked according to some, or as others relate, in Arcadia or at Leucadia of an illness which is said to have been caused by the loss of some new plays he had written during his sojourn in Greece.

This is pretty much all we know of the life of Terence.

[1] My reasons for this opinion may be found in my treatise *de Terenti Andriae prologo* (Liber misc. soc. phil. Bonn. 1864, p. 72—82), which should not be read without comparing my subsequent remarks in the jahrbucher, 1865, p. 285. I am glad to see that Klotz, the last editor of the Andrian, is inclined to accept my conclusions, the strength of which I do not consider to have been impaired by C. Dziatzko's observations rh. mus. xx 579.

[2] Probably the Roman public could not take kindly to the virtuous courtesan who at the end of the play appears as a delivering angel and brings about the dénouement.

[3] The fact of the Eunuch and Phormio having been brought out in the same year explains what would otherwise be very curious, viz. the close resemblance of the prologue to the Phormio with part of the prologue to the Eunuch, especially vv. 4—6. The Eunuch was so much liked by the Romans ut 'rursus esset vendita et ageretur iterum pro nova,' as Donatus informs us.

[4] Our principal source for the chronology of Terence's plays is contained in the *Didascaliae* or *tituli* prefixed to each play: of them we speak at greater length in our notes.

Suetonius, to whom we owe our information, adds that Terence was of middle stature, slender figure and dark complexion. Though he died so young[1], he must have been married, as we are told that a daughter of his married a Roman knight. Suetonius quotes, moreover, some lines which would seem to prove that Terence died in extreme poverty, the writer saying among other things '*ne domum quidem habuit conducticiam, Saltem ut esset quo referret obitum domini servolus.*' On the other hand we learn that he was possessed of a garden near the Via Appia, and according to a very probable conjecture, there may have been a villa in that garden. How, then, are we to reconcile these two relations? It has been shown already that scandal-mongers have had not a little to do with the stories circulated about Terence's life, and the writer of the lines in question was no doubt hostile to the Scipios and the other aristocratic friends of our poet, who (as he says) first used or rather misused him and then let him die in want and misery. But it should also be mentioned that it has been pointed out that *domus conducticia* would naturally mean a town house, and this might easily be above the means of the humble poet, though possessing a moderate country-house. But whether this nice distinction was exactly in the intention of the satirist who left us those lines, is matter of great doubt.

We have already attempted to give a general idea of the peculiar character of Terence's comedies and of their difference from the works of the other comic writers of the Romans. It was observed that Terence kept as close as possible to the Greek character of his originals[2], and we

[1] Before Ritschl's revision of the Suetonian life of Terence it was commonly assumed that the poet had reached the age of 35; but the best authorities are there in favour of the reading *nondum quintum atque vicesimum egressus annum*. Terence was, consequently, born in the year 570. 184

[2] Terence himself boasts of the literal fidelity of his adaptations: see Ad. prol. 11. He abstains from all allusions to Roman manners and customs and never even quotes a national proverb. A few isolated instances where he seems to have deviated from this severe manner of expressing his Greek originals, may here be mentioned, while at the same time our notes will give fuller information: Andr. 805. Ad. 985. 386. Eun. 426. 590. With regard to the passage in the Andria where Terence alludes to a line of Caecilius Statius, Mommsen observes: 'The comedy is the oldest of Terence's, and was exhibited by the theatrical authorities on the recommendation of Caecilius.

will now briefly describe the New Attic Comedy to which the plays belong which were imitated by Terence and the other comic poets of the Romans. It is generally known that the extinction of the liberty of Athens was at the same time the death-blow to the properly so-called Old Comedy, a kind of Comedy whose general character may be defined as political, and which was therefore utterly inconceivable without the freedom of political life and an unrestrained liberty of speech. We find that the same poet whose name is the glory of the Ancient Comedy, was subsequently obliged in his old age to tame down his sharp and biting tongue,—only in the form of an allegory did he venture to ridicule the weaknesses of his citizens when he wrote his Plutus. The Plutus is the sole specimen of the so-called Middle Comedy left to us, and on the whole agrees well with the description given by the ancients themselves of its general character. It was, so to say, neither political nor purely domestic, tame in its attempts at political allusions, neither fish nor flesh. Out of it was then developed a new kind of Comedy, identical with the one still prevailing in our own time. The New Comedy may be designated as principally *domestic*, depicting Athenian life in all its various phases and details, in its gaiety and recklessness, in its serious and in its dissipated moments, in fact holding up a mirror to the Athenian citizens wherein to behold their own life and wisdom and folly.

We have just observed that the New Comedy is of a domestic character—i. e. it turns upon domestic matters such as might any day happen in the family of any Athenian, in fact such as did occur before the eyes of all every day. In these plays we consequently make the acquaintance of personages even now familiar to us, personages which we all have seen or are seeing within the range of our own acquaintance, personages always lifelike, for human nature when depicted by the hand of an artist, must ever be the same under all climates and in all ages. Who knows not the good papa who is fond of his darling son and overlooks all the scrapes young Hopeful gets into? Who has not seen the grumbling old man who forgets that he once was young, and would grind down youth and enjoyment of life? Who knows not

The gentle expression of gratitude is characteristic.' (History of Rome, translated by Dickson, III 450.)

the good son of strictly moral conduct—the reckless young man who adores wine and women regardless of the consequences—the good mama who stands up for the son even against papa—ay and the wicked old husband who goes astray and is deservedly punished? And since we have got so far, must we also mention *les belles amies* with whom Athens, degraded and demoralized town as it was, swarmed in those times? We must, indeed, for they are the very soul of the New Comedy—and can we be surprised at this when we remember that Greek married ladies were generally little better than dolls without any education, any ideas—much as women are nowadays in the Orient,—and when we see, moreover, that men of spirit were especially fond of the society of these highly talented ladies of free manners, and preferred it to the chaste, but somewhat dull conversation of their lawful wives? We may deplore this state of things—and it certainly was deplorable—but such is the fact, that the class of ladies we have just described hold the most important and conspicuous part in the New Attic Comedy, while married ladies are continually represented as the plague and bore of their husbands' lives. Last, not least, we should add the different kinds of slaves, as the clever and the dull, the malicious and the honest slave, &c., a class which must naturally play a prominent part in the New Comedy as their number at Athens far surpassed that of the free citizens. It will be, moreover, easily understood that many complicate plots might arise from the romantic and dissolute life which was then in vogue at Athens, and thus we find in the comedies of this kind a genuine and unadulterated source for studying Attic life and manners[1].

If we had only one or two of these comedies left—comedies which excited the admiration of antiquity—we might be able to form a more accurate judgment of the merit displayed by the Roman poets in their adaptations of these Greek plays. But all these comedies have perished,

[1] It is impossible to draw a better picture of the general character of the usual plots of the New Comedy than has been done by that great historian, Theodor Mommsen. We cannot do better than advise our readers to peruse for themselves his eloquent description in the History of Rome, transl. by Dickson, II 424 f., and especially pp. 426 and 427. Terence himself enumerates most of the usual figures of the New Comedy in his prologue to the Eunuch, v. 35 ff.

and it is only from quotations scattered through the pages of later writers that we can form an idea, however inadequate, of their original beauty. In this state of affairs, it might appear fortunate that Terence is by the unanimous judgment of antiquity pronounced to be a close imitator of Menander and the Greeks in general: for it was Menander
c. —292 who was generally considered the best among all the poets of the New Comedy, and it was doubted whether Menander was truer to life or life truer to Menander. Nay, many went as far as to prefer him to Homer. He had written a hundred plays and nearly all of them were considered ex-
—262 cellent. Next to him ranked Philemon, his contemporary, who seems to have been his inferior in dramatic art, though superior to him in depth and fertility of ideas. He is said to have written 97 pieces. The fertility of these two coryphees will suffice to astonish the reader who will please to remember that in those days the French system of writing comedies in partnership had not yet been invented. The names of no less than 111 comic poets are mentioned who lived after Aristophanes, and the titles of comedies quoted by later writers amount to far more than 1000.

From these rich stores we find that the Roman poets did their best to entertain their countrymen. But it should be remembered, Greek taste and Roman taste were by no means identical. The Greek was fond of a refined and pointed dialogue, salient with elegant jokes expressed in urbane language—the Roman liked broad humour, strong language without much regard to refinement, more action than dialogue. Thus we find in Plautus vigorous language, but very little of that elegance which so many scholars have recently attempted to fix upon him. And this is precisely again what Terence aimed at: viz. to accustom the Romans to refinement both in language and sentiment; he, consequently, is the creator and always remained one of the standard authors of that *urbanitas* which afterwards became a most important feature in Latin literature. On the other hand it should be admitted that Terence's comedies show more of the student of Greek literature than of a real poet, who could have written a good piece without borrowing from another source, while we easily believe that Plautus could have done so had not sheer force of habit led

him on in a different path. Plautus is more amusing, Terence certainly more pleasing. The very charge of dulness and want of variety in his plays brought forward against Terence by his adversaries goes far to prove the correctness of our views on this subject. Let us add that Caesar calls Terence *dimidiatus Menander* and praises his *purus sermo*, though at the same time regretting the absence of *force* and real comic power.

And after all, there is one point in which Terence took great liberties with his Greek originals, and where he had ample opportunity of showing that he was really endowed with some of the qualities of a creative mind. As in the Greek comedies a very prominent part was allotted to dialogue, while Roman taste required more variety and a quicker succession of action, it had become a frequent practice with the Roman poets before Terence, not to confine themselves to merely translating one Greek play, but to take two or perhaps even three plays whose plots were somewhat alike and to fuse them into *one*. By this means they contrived that the interest of the audience should not be absorbed entirely in one plot, but that besides the principal plot there was also an under-plot which of course greatly added to the variety and interest of the play[1]. We may as well add that we observe the same practice in Shakespeare and in other experienced dramatic writers, and it would thus appear that the Roman poets were not unwise in adopting the above-mentioned practice. It is generally designated by the name of *contaminare*, which word seems to have been used for it originally by the malevolent adversaries of Terence: see note on Andr. prol. 16. Terence takes great pains in thus *contaminating* plays, and it is not very easy to point out the fissures where originally different pieces were united by the hand of the poet. What can be asserted with a tolerable degree of certainty about the composition of the single comedies of Terence, may be briefly summed up as follows.

The *Andria*, as Terence himself tells us, (prol. 9—14),

[1] Donatus observes on Andr. 301: 'Andria ex duorum adulescentium pavoribus gaudiisque componitur, cum fere solam Hecyram Terentius ex unius comoedia adulescentis effecerit.' And it is characteristic that it was precisely the Hecyra, which the Roman public disliked most of all Terence's comedies—though this was not solely due to the simplicity of the plot (see p. 4).

was taken from two pieces by Menander, the Ἀνδρία and Περινθία, plays which our poet assures us to have been of similar plots, but dissimilar in language and style[1]. We find further elucidation on this matter in Donatus' commentary who informs us (on prol. 13) that Terence took the first scene of his Andrian from the Περινθία[2]. It appears, moreover, that Terence took both Charinus and Byrria from the same play, and consequently all scenes in which they appear must have been inserted into the original plot of Menander's Andrian[3].

The *Eunuch* is founded on two plays of Menander, Εὐνοῦχος and Κόλαξ, the latter of which had before our poet been imitated by Naevius and Plautus (prol. 25 ff.). It is here again highly probable that the two plays imitated by Terence were very much alike (Ihne p. 18): as it is, we are told by Terence himself that he took the two characters of the *parasite* (Gnatho, in Menander Struthias) and the *braggadocio* (Thraso, Bias in Men.) from the Κόλαξ, but as both these characters appear in the same scenes with others which would thus seem to have belonged to the Εὐνοῦχος exclusively, it follows that either Terence 'contaminated' in a very elaborate manner or that he found a parasite and a braggadocio also in the Εὐνοῦχος, in whose place he simply substituted the characters from the Κόλαξ, and this supposition certainly seems more natural. At any rate, the plots of both plays must have been very similar[4]. It has, moreover, been justly

[1] It is not improbable that Menander's Περινθία was only an earlier or later treatment of the same subject as the Ἀνδρία—in other words, either the Ἀνδρία was re-written in the Περινθία or more probably vice versa.

[2] Conscius sibi est primam scaenam de Perinthia esse translatam, ubi senex ita cum uxore loquitur ut apud Terentium cum liberto, et in Andria Menandri solus senex est.

[3] This does not only follow from Don. on Andr. 301 where he observes 'has personas (viz. Charinus and Byrria) Terentius addidit fabulae (nam non sunt apud Menandrum),' but especially also from the line τὸ παιδίον δ' εἰσῆλθεν ἐψηνοὺς φέρον which Athenaeus VII p. 301 b quotes from the Περινθία, and which entirely corresponds to Andr. 369—i. e. a passage in a scene where Charinus appears. For the rest see W. Ihne, Quaestiones Terentianae (Bonn 1843) p. 6—15.

[4] Ihne p. 20 arrives at the following conclusion 'non militis tantum et parasiti personae ex Colace transpositi sunt in latinam Eunuchum, sed et partes quaedam meretricis (Thaidis), iuvenis amantis (Phaedriae), eius servi (Parmenonis), quod profecto non parvam inter Colacem et Eunuchum intercessisse ostendit similitudinem.'

observed that the grosser traits of the characters of the braggadocio and the parasite as they appeared in Menander, were softened down by the Roman poet[1]. The character of Antipho is commonly considered to have been *invented* by Terence, but there can be no doubt that he found it in his Greek original, and that the whole notion of his having introduced it, rests on a mistaken passage in Donatus[2].

As regards the *Hauton timorumenos*, we have Terence's own assurance that it was solely based upon a play of Menander which bore the same title.

The *Phormio* was taken from the Ἐπιδικαζόμενος of Apollodorus.

In the case of the *Hecyra* it is not easy to settle the authorship of the original, as Donatus in his additamentum to Suetonius' life of Terence, and in his introduction and commentary to the comedy itself always attributes it to Apollodorus, while the didascalia in the Cod. Bemb. ascribes it to Menander, and this seems supported by Sidonius Apollinaris, *Epist.* IV 12. The Ἐπιτρέποντες of Menander were apparently very much like the Hecyra. Perhaps the real solution of the difficulty may be that here again Terence resorted to the practice of 'contamination[3].'

The last play produced by Terence was the *Adelphoe*, and here again he imitated Menander, but not without

[1] Meineke quotes the following words from Suidas οἱ Ἕλληνες Κλεισόφους τε ᾄδουσι καὶ Θήρωνας καὶ Στρουθίας καὶ Καιρεφῶντας, ἀνθρώπους ἀσθίειν εἰδότας εἰς κόρον καὶ δεινοὺς γαστέρα. This broad sensual trait is suppressed in Terence's adaptation. As to Bias, the following bit of dialogue between him and his parasite is preserved from the Greek play:

Β. κοτύλας χωροῦν δέκα
ἐν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία,
τρὶς ἑξάπιον μεστόν γ'. ΣΤ. Ἀλεξάνδρου πλέον
τοῦ βασιλέως πέπωκας. Β. οὐκ ἔλαττον, οὔ,
μὰ τὴν Ἀθηνᾶν. ΣΤ. μέγα γε.

There certainly occurs nothing like this in Terence.

[2] Donatus on Eun. 539 says 'bene inventa persona est (*sc. Antiphonis*), cui narret Chaerea, ne unus diu loquatur, ut apud Menandrum.' But Ihne p. 20—25 proves that *inventa* means here not *invented* by Terence, but introduced for a poetical intention by Menander, and the words *ut apud Menandrum* are no doubt merely an addition of a thoughtless reader who was not familiar with Donatus' mode of expression.

[3] Dziatzko (rh. m. XXI 76) is of opinion that the name of the author of the Greek play being lost in the archetype of the cod. Bemb., the scribe supplied MENANDRV merely following the example of the other didascaliae. But a supposition of this kind leaves the difficulty raised by the passage in Sidonius Apollinaris unsolved.

adding, at the same time, a scene from the Συναποθνήσκοντες of Diphilus, viz. the rape of the music-girl from Sannio's house: see note on prol. 6—11. The first scene must likewise have undergone considerable changes under Terence's hands, as Varro could not otherwise have found such a difference between the first scenes in Menander and Terence, as to justify him in his judgment preserved by Suetonius in the Life of Terence, 'Adelphorum principium Varro etiam praefert principio Menandri.' But though Varro's erudition was never surpassed by any Roman, his taste is—to say the least of it—very questionable.

Lines from the Greek plays are occasionally quoted by Donatus, or by other authors, and most of them may be traced in the Latin imitations: the most important of these will be found in our notes on the passages in question. From them it appears that Terence as a rule follows the Greek pretty closely, only in a remarkable instance, Ad. 866, we find that he substitutes trochaic tetrameters for the iambic trimeters of his original. The same is the case in a passage in Plautus' *Cistellaria* written in trochaic metre while the corresponding Greek is again in iambics. Now, trochaic metre is very frequent in Latin comedy, and it may be admitted is eminently suited to the sonorous character of the Latin language. Hence it has been inferred, as it seems, justly that the Latin poets frequently changed the metre of the Greek plays which they imitated.

We now come to another point which has recently occupied the attention of scholars to a great extent: viz. the metres and prosody of Terence. The notions of both commonly accepted in this country are either confessedly or unconfessedly derived from Prof. Key's treatise *On Terentian metres* inserted in his little book 'The Alphabet.' But it should be observed that the researches of the greatest authorities on subjects connected with the history and development of the Latin language have led to results in direct opposition to the views held by Prof. Key and his followers. It may as well be said here at once that Prof. Key's treatise was written long before the study of the Latin language had been so greatly promoted by the labours of Ritschl and that school of philologers who in him acknowledge and revere their master and leader. Ritschl himself had not arrived at sound views on archaic prosody when

writing his prolegomena to Plautus, and it was only during the progress of his edition that the necessity of a strictly historical investigation into the whole subject forced itself upon him. The consequence was that his edition came all of a sudden to a standstill, and all his energies were for the next six or seven years devoted to a complete collection of the most ancient Latin inscriptions, arranged in chronological succession so as to form a perfectly trustworthy history of the language from the oldest times down to the death of Caesar. The results of these indefatigable researches are now before the eyes of all in the admirable work *Priscae Latinitatis Monumenta epigraphica, edidit F. Ritschelius*, which forms the first volume of the Corpus Inscriptionum Latinarum now in course of preparation under the auspices of the Academy of Berlin. But he who is desirous of fully mastering the subject should also study Ritschl's numerous *prooemia* prefixed to the Indices lectionum of the Bonn University, and his other essays printed in the Rheinische Museum and in other places. There is, moreover, Corssen's book entitled *Aussprache und vokalismus des Latein* in two volumes, mostly based upon Ritschl's researches, though not wanting in original merit, and finally *H. Schuchardt's* valuable work on *Vulgar Latin* (2 vols.) which has only recently made its appearance.

The present editor may as well declare here at once, that in his own conviction, the results of Ritschl's last researches will henceforth form the sole sound basis for any attempt to explain archaic prosody, and that none has a right to speak about these subjects unless he be fully acquainted with the argument, otherwise he ought to content himself with tacitly accepting the conclusions to which an arduous study of the whole history of the language has led men not of common mould, but the first philologers of our age.

In the Introduction prefixed to the edition of the Aulularia (1866), the present editor has endeavoured to place the principal results of these studies and the arguments that may be adduced in their favour before those English readers whose scholastic avocations, or want of familiarity with German publications, do not allow them to approach the sources themselves. At the time when the Aulularia was published, Schuchardt's book had not yet appeared, but it

has only served to confirm the present writer in the conviction of the soundness of his views.

The following pages contain a very short sketch of what was then given at greater length.

I. *The Latin language in its most remote period was possessed of an abundance of suffixes with long vowels. It was the subsequent tendency of the language to shorten many of these, in which it was assisted by the general inclination of many, if not all, languages, to obscure final syllables when not accented. This tendency became at last so powerful, that all final vowels of original long quantity became indifferent when preceded by a short syllable under the accent. To express this in a formula: in archaic Latin, and consequently in the prosody of the comic poets,*

$$\breve{\smile}\text{–} = \breve{\smile}\breve{\smile}$$

1. Of endings of original long quantity (see my Introd. to Aul. XVI ss.), we may here quote the following: *a* in the neutr. plur. in *ómniă* Haut. 575. 942. 1055. *débiliă* Ad. 612; *us* in the nom. sing. of the second decl. like *ως* in the so-called Attic second decl.: thus we have *filiūs* Haut. 217. *Aéschinūs* Ad. 260. 588. 634; likewise *us* in the neuter of the comparative e. g. *fácilius* Haut. 803 (comp. *lóngius* Plaut. Men. 326); *e* in the abl. sing. of the third, e.g. *temporē* Hec. 531. *lubídinē* Haut. 216. *vírginē* Ad. 346. *fratrē* ib. 40; in the same way we find *it* in the third person sing. pres. ind. act. of the third conjugation (comp. Greek λέγει for λέγειτ) in *áccipīt* Eun. 1082; analogously *āt* in the subj. *aúgeāt* Ad. 25; *it* in the third pers. sing. perf. act. in *prófuīt* Hec. 463 and *stetīt* Phorm. 9. *erĕ* in the pres. inf. act. (corresponding to the Greek *εναι*, *ere* is originally *ese* and *ν* frequently interchanges with *s*, as λέγομεν and λέγομες), e.g. *dúcerĕ* And. 613, *dĭcerĕ* ib. 23[1].

In general it may be observed that the number of instances where original long vowels retain their old quantity is in proportion far smaller in Terence than in Plautus:

[1] Before rejecting the above as dangerous innovations calculated only to confuse the minds of youth just freshly imbued with the traditional rules on prosody—and let them abstain from reading Terence in case they do not know even those—, before doing so, we repeat, those masters who really care about truth, are requested to acquaint themselves with two papers by the author '*zur prosodie des Plautus und Terenz*' (Rhein. mus. XXII) of which the above is only a meagre extract.

may some of the original quantities still appearing in Plautus are *always* short in Terence, e.g. *a* in the nom. sing. of the first decl., for the instance quoted from Hec. prol. 2 cannot be admitted.

2. As to the shortening of long final vowels which took place in the cases described above, we quote the following instances.

o shortened in the abl. (and dat.) sing. of the second decl. *nóvŏ* Phorm. 972.

i shortened in the abl. *lévĭ* Hec. 312, in the adverb *hérĭ* ib. 466.

In disyllabic imperatives of originally iambic measure, the final vowels *a*, *e* or *i* are frequently shortened, e.g. *rógă* Hec. 558. *iúbĕ* Phorm. 922. *cávĕ* Andr. 300. Eun. 751. *rédĭ* Ad. 190. Haut. 349.

A remarkable instance of the changeable nature of comic prosody may be observed in Haut. 613 where we have *mánĕ manē*.

II. By a further extension of the influence of accent originally long vowels could be shortened when standing before an accented long and after a short syllable, or in a formula

$$\smile - \acute{} = \smile\smile \acute{}$$

We will here quote such instances as

virĭ cúlpa Phorm. 787.
iubĕ dírui Ad. 908.
iubĕ máneat Haut. 787.
manĕ nón dum Ad. 467.
tacĕ tú Eun. 489.
cavĕ te ésse Andr. 403.
cavĕ quóquam Andr. 760.
abĭ sólum Hec. 557.
herĭ némo Hec. 329.
darĭ mi ín conspectum Phorm. 261.
darĭ mi óbviam Ad. 311.

And even a syllable of such confirmed quantity as *is* in the dat. plur. is found shortened according to this law:

virĭs ésse advórsas Hec. 202.

Add also the shortening of the ending *as* in the acc. plur. of the first (Haut. 388):

nam éxpedít bonăs esse nóbis

a case quite analogous to the shortening of the same termination in Greek in the Doric dialect, e.g. *θύρᾰ̄ς* Theocr. 15, 65.

As to verbs, we find *tacĕs ex quo* Hec. 527.

To these may be added a striking instance of the influence of accent, viz. Phorm. 902:

quid ād me ibatis? rĭdiculum: verĕbāmini

where the regular quantity is at first sight so shockingly violated, that Bentley was of opinion that the passage was corrupt and wrote, therefore, *uerémini*. But this is against the reading of the best mss.

III. This tendency of shortening long unaccented vowels after short accented or before long accented syllables was greatly assisted by another tendency of the Latin language which manifests itself in the metres of the comic poets and in the ancient inscriptions we possess, viz. a tendency to drop the final consonants of many words. This observation will help to explain the seeming violation of the ordinary laws of 'positio' in numerous passages of the comic writers.

A final *m* should thus be left unpronounced[1] in the following instances

párum mi prósit Hec. 742.
énim lassam óppido Hec. 238.
certo énim sció Andr. 503.
nón enim dúcet Phorm. 694.
enim véro Andr. 91. Hec. 673. Phorm. 937.
énim veró Phorm. 1036. Haut. 1045.
verum énim vero íd Ad. 255.
immo énim vero ínfeliciter Eun. 329.

In the same way *quidem* should be pronounced as *quide* in many instances. We consider it superfluous to adduce any more instances of this dropping of a final *m*

[1] '*m* obscurum in extremitate dictionum sonat' Priscian I 38. '*m* parum exprimitur.... obscuratur' Quintilian IX 4, 40. In the so-called 'Appendix Probi' which contains many valuable notices about popular pronunciation (and this is by the way generally identical with the pronunciation traceable in the metres of the comics) we find the following observations 'passim, non passi. nunquam, non numqua. pridem, non pride. olim, non oli. idem, non ide.' (p. 199 K.) This proves that the people commonly pronounced all these words *without* a final *m*. Analogously, we have in Italian such forms as *nove dieci gia meco ecco vece* corresponding to the Latin *novem decem iam mecum eccum vicem*.

already given, as it is of the most frequent occurrence. See Introd. to the Aulularia p. xxxi.

It is the same with the letter *s* which is dropt in numerous instances: and here we have the express testimony of Cicero *Or.* 48, 161 to the effect that it was only during his own life-time this dropping of a final *s* fell into disuse[1]. This is fully borne out by the evidence afforded by the Inscriptions of the Republican period, in which *s* final is frequently omitted. (See also Schuchardt's work 2, 45.) I content myself here with repeating from my Introd. to the Aulularia p. xxxii the following instances from the Hecyra, which are all endings of iambic lines: aúctŭ*s* sit 334. deféssŭ*s* sum 443. incértŭ*s* sum 450. expértŭ*s* sum 489. núllŭ*s* sum 653. úsŭ*s* sit 878. It will also appear from these instances that in the case of the letter *s* the prosody of the comic writers went beyond the limits explained in §§ I and II. The same licence extends to *m* final, but with regard to other final consonants we meet with no deviation from the rule.

r is dropt[2] in more than one instance:

soro*r* díctast Eun. 157.
colo*r* vérus Eun. 318.
amo*r* misericórdia Andr. 261.
pate*r* vénit Phorm. 601.
míse*r* quod hábui Eun. 237.

In the same way we have to explain the instances in which a final *t* or *d* is dropt. Thus *apud* should frequently be pronounced *apu* or *ape*, for the latter form occurs in an ancient glossary 'ape *παρά*' (Ritschl, rh. mus. XIV 400: see also Schuchardt 1, 123). With regard to verbs we quote the following instances from Terence:

ame*t*: dábitur á me Ad. 118.
dabi*t* némo Andr. 396.
mihi dédi*t* consílium Eun. 1045.
dole*t* dictum Eun. 430.
era*t* quídam Eun. 569.
era*t* míssa Ad. 618.

[1] Marius Victorinus I p. 2472 P. likewise testifies to the frequent dropping of the final *s* in Lucilius, and adds in general 'hae syllabae (final *s* with a following consonant) pro brevibus apud veteres, pro longis vero apud omnes ponuntur.'

[2] See especially Schuchardt, 1, 35. He quotes *pate* for *pater* from an inscription 2, 390.

ipse érit, vos éritis iúdices Ad. prol. 4.
iubet fráter Ad. 924.
négat quis Eun. 252.
negat Phániam Phorm. 352.
plácet non fieri Hec. 866.
studet pár referre Ad. 73.
tacet quór non lúdo Ad. 639.
túlit perfúncta Hec. 594.
videt me ésse Eun. 260.

dedit is thus written *dede* in three very old inscriptions: C. I. L. I 62 b. 169. 180.

The preposition *ad* frequently shrinks to a mere ă: e. g.

et ăd pórtitóres Phorm. 150.
ut ăd paúca rédeam ib. 648.

Even the letters *nt* are thus either entirely or in part at least dropt in the following instances:

solĕnt ésse Haut. 993.
studĕnt fácere Ad. 900.
habĕnt déspicátam Eun. 384.

Forms similar to *solen stude habe* as we here assume them actually occur in Inscriptions, e.g. *emeru* for *emerunt* C. I. L. I 1148 (later than the second Punic war, but prior to the lex Iulia de civ. soc. danda); *fecerum* in Gruter 686, 3 and *comparaverum* Fabretti 346.

L final is dropt in *semol* or *simul* Eun. 241. Haut. 803.

N final is dropt in *tamen* Hec. 874. Ad. 145. Eun. 889.

It should, moreover, be observed that all monosyllabic prepositions may drop their final consonants, e.g. *in* may assume the pronunciation *i*, just like the English preposition in Shakespeare and the older poets generally—*ab* becomes *ă*, and *ex* shrinks to *ĕ*.

As regards a final *x*, we ought here to mention the word *senex*, which should be pronounced as *senec* or *senes* in such lines as Hec. 621:

sumus, Pámphilē, senex átque anus.

while it drops its final *x* entirely in others, e.g.

senex nóster. quid fit? quíd tu es tristis? Dr. ó scelus.

To these instances we add two others in which the long ending appears shortened while at the same time the final

consonant is dropt. These two cases will be found analogous to the instances collected in § II.

forĭs sápere Haut. 923.
ex graécis bónĭs Latínas Eun. 8.

IV. The tendency of shortening long syllables when unaccented was also assisted by the great indifference of the language of that period in regard to double and simple consonants. In fact, double consonants were entirely unknown in Latin before Ennius (Introd. to the Aul. p. xli). Thus *ll* does not affect the quantity of the preceding vowel in *supĕlléctile* Phorm. 666; and the pronoun *ille* with its derivatives is used as a pyrrhich in numerous instances, Terence himself probably writing *ile*. In the same way *mm* does not lengthen the first syllable in the word *immo; nn* falls, of course, under the same head and *mn* likewise, as there is little doubt that this combination of consonants was sounded by the Roman like *nn* (Schuchardt 1, 146 f.); this explains the short quantity of the first syllable in *omnis* in various passages (e. g. Andr. 694). *pp* has only the effect of a single *p* Ad. 238 and 81:

per ŏppréssionem ut hánc mi eripere póstulat
gaudémus. Dɛ. éhem ŏpportúne: te ipsum quaérito.

As this law holds good of *all* double consonants, we deem it unnecessary to dwell upon this point at greater length.

Another feature characteristic of the Latin language during this period is the attenuation and in many cases entire disappearance of the letter *n* before *s* and in general before dentals and gutturals: see Schuchardt, 1, 104 ff. Thus we find in Terence

quód ĭntelléxi Eun. 737.
séd ĭnterim Haut. 882.
neque ĭntélleges Phorm. 806.
ego ĭntérea Hec. 42.
quíd ĭnterest Eun. 233.
sine ĭnvídia Andr. 66.
bonum ĭngénium Andr. 466.

In the same way *inde* and *unde* occur with the first syllable short in various passages, but only in case a short syllable precedes.

To these examples we add the short quantity of the first syllable in *ignâve* Eun. 777, a quantity which may also be defended by the reading *inavia* given by the Medicean ms. of Virgil Aen. XI 733.

Let us also add here those cases in which the letter *x* does not lengthen the preceding vowel, e.g.

ad ŭxórem Hec. 514.
eam ŭxórem Andr. 781
ad ĕxémplum Hec. 163, with note.

In these instances *x* seems to have the soft pronunciation of *s*, which indeed represents it in Italian; in another it seems to disappear entirely, viz. *ego ĕxclúdor* Eun. 159.

V. Many other deviations of comic prosody from the prosody of the Augustan period are still unexplained by the remarks contained in §§ III and IV and can only be properly understood from the general laws given in I and II, with this addition that they should now be extended to all metrical combinations of words or syllables instead of confining them to single disyllabic words. Instances of this nature will be generally pointed out in the notes on the passages where they occur.

VI. Coming to the question of SYNIZESIS, we shall briefly observe that in the comic writers *deo dei deae deis deos deas* as well as *meo mei meae meos meas meis* are frequently treated as monosyllables, while the trisyllabic forms *deorum dearum meorum mearum* appear as disyllables. It is the same with *eo ei eodem eidem eas easdem eos eosdem eae eaedem ea eadem* (abl.) *eorum earum*. Of *eius* and *huius* it may be observed that they admit of a threefold pronunciation; *éius* (trochee) *ĕius* (pyrrhich, after a preceding short syllable) and *eis* (monosyllabic) with the extrusion of *u*. Another genitive of the same class, *cuius* or *quoius*, is either a trochee or a monosyllable (*quois*).

In accordance with these instances we meet also with a disyllabic pronunciation of *eamus* Phorm. 562.

Of the rest of those words which admit of synizesis, we will here quote *dies die, diu scio nescio, ais* (Eun. 654) *ain ait aibam trium* etc. On the other hand, *gratiis* and *ingratiis* are always fully pronounced in the comic writers, while in later times we find *gratis* and *ingratis* as the predominant forms.

Other examples of synizesis will be pointed out in our notes on the passages where they occur.

Finally it should be observed that compounds in which two vowels come together, are in the comic writers always pronounced with synizesis.

VII. HIATUS was formerly assumed in many passages of the comic poets where either the common reading was wrong or the line admits of a different scanning. In general it may be said that hiatus is justified only (1) where the line is divided among two or more speakers, or (2) in the legitimate caesurae of all metres. Hiatus is of very rare occurrence in Terence.

Quite different from this are those instances in which monosyllables terminating in a long vowel or *m* do not coalesce with a following short vowel, e.g.

vídĕ quam iniquos sís prae studio: dúm id efficias
quód cupis Andr. 825.

ego cum íllo, quocum tum úno rém habebam hóspite
Eun. 119.

nostín hanc quám amat frater Eun. 563.

diés noctisque mé ames, me desíderes Eun. 193.

Other instances occur Andr. 191. Hec. 343. Phorm. 27. Eun. 1080 etc. Similar cases are not wanting in later poets, e.g. Virg. ecl. VIII 108 *án quĭ amant:* see also Munro's note on Lucr. II 404.

As concerns the metres of Terence, the student is here advised to consult the table of metres appended to each play.

It has been observed before (p. 3) that Terence was amply rewarded by the praise and admiration of posterity for the coldness he met with from his contemporaries. His comedies were frequently performed after his death and were much read both in the schools and in the closet. Cicero quotes Terence in many passages and always expresses high admiration for him: and Horace who alludes to passages in Terence's comedies never presumes to speak as slightingly of him as he does of Plautus. In the times of imperial Rome grammarians wrote notes on Terence's plays with a view to the explanation both of style and dramatic art; of them we name Asper and Probus who are also known as commentators of Virgil. In the fourth century the plays were commented on by Aelius Donatus, Helenius

Acron[1] and Euanthius; we possess a commentary which contains a confused mass of notes, a great part of which is of late origin, although the whole goes under the name of Donatus. The notes on the Hauton timorumenos are lost. Another commentary by Eugraphius, which extends over all the six comedies and was probably composed in the tenth century, is of little use either for the criticism or the explanation of Terence.

In the middle ages Terence was much read as a standard Latin author, and his comedies were even imitated (though one can hardly say successfully) by the famous nun of Gandersheim, Hrosvitha.

It may be easily conjectured that an author so widely read as Terence was necessarily circulated in a great number of copies, and there is indeed hardly any library in Germany France or England without at least one ms. of this poet. Yet there is only one ms. which should be considered a trustworthy guide for Terentian criticism: viz. the ancient ms. once in the possession of the renowned cardinal Pietro Bembo, now one of the chief treasures of the Vatican Library, a ms. interesting alike for its antiquity (it belongs to the fifth century) and its beauty. Its readings have been made known by Faërnus (Flor. 1565) whose notes are also found in Bentley's famous edition. Two other mss., called *Victorianus* and *Decurtatus*, belong to the same family as the *Bembinus*. This ancient and venerable ms. is unfortunately mutilated at the commencement; it begins with Andr. 786.

All other mss. represent the text as it was settled by a late grammarian, *Calliopius*. The oldest representatives of this constitution of the text are three mss. of the ninth century, the *Ambrosianus Vaticanus* and *Basilicanus*.

An edition of Terence with a sufficient critical apparatus is as yet a desideratum. Bentley was almost the first to commence a methodical criticism of the Terentian comedies, but after all he was very arbitrary and frequently ascribed far too much weight to his late mss. in preference to the Bembinus. It has, moreover, been justly observed

[1] I give this statement on the authority of Bernhardy, röm. litt. p. 874: it appears, however, almost certain that Helenius Acron lived in the latter part of the second century. See O. Ribbeck, Proll. Verg. p. 174.

that, throughout his Terence, he labours under the difficulty of not understanding a joke. In spite of all these faults, his edition is a standard book in philological literature, and out of his very errors the student may learn not a little, especially should he succeed in finding out *why* Bentley is often wrong in his conjectures—for he who can prove Bentley to be wrong, has indeed advanced in his studies.

An edition of Terence which gives an excellent text based on sound principles and accurate scholarship has been published by Prof. A. Fleckeisen in the Teubner series. He availed himself of a collation of the Bembinus by Petrus Victorius at present in the Royal Library at Munich: in constituting my own text I have been able to use a transcript of a collation by Angelo Poliziano preserved in the Public Library of the University of Oxford.

ANDRIA

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · MARCO · FVL-
VIO · MANIO · GLABRIONE · AED · CVR · EGIT ·
(L) · AMBIVIVS · TVRPIO · MODOS · FECIT · FLAC-
CVS · CLAVDI · TIBIIS · PARIB · TOTA · GRAECA ·
MENANDRV · FACTA · PRIMA · M · MARCELLO ·
C · SVLPICIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso créditam meretrículae
genere Ándriae, Glycérium, vitiat Pámphilus
gravidáque facta dát fidem, uxorém sibi
fore hánc: nempe aliam páter ei despónderat,
gnatám Chremetis, átque ut amorem cómperit,
simulát futuras núptias, cupiéns suus
quid habéret animi fílius cognóscere.
Daví sũasu nón repugnat Pámphilus.
sed éx Glycerio nátum ut vidit púerulum
Chremés, recusat núptias, generum ábdicat.
mox fíliam Glycérium insperato ágnitam
hanc Pámphilo, aliam dát Charino cóniugem.

PERSONAE.

SIMO SENEX
SOSIA LIBERTVS
DAVOS SERVOS
MYSIS ANCILLA
PAMPHILVS ADVLESCENS
CHARINVS ADVLESCENS
BYRRIA SERVOS
LESBIA OBSTETRIX
GLYCERIVM MVLIER
CHREMES SENEX
CRITO HOSPES
DROMO SERVOS.

PROLOGVS.

Poëta quom primum ánimum ad scribendum ádpulit,
id síbi negoti crédidit solúm dari,
populo út placerent quás fecisset fábulas.
verum áliter evenire multo intéllegit:
nam in prólogis scribúndis operam abútitur,
non qui árgumentum nárret, sed qui málevoli
veterís poëtae máledictis respóndeat.
nunc, quám rem vitio dént, quaeso animum atténdite.
Menánder fecit Ándriam et Perínthiam.
qui utrámvis recte nórit, ambas nóverit:
non íta sunt dissimili árgumento, séd tamen
dissímili oratióne sunt factae ác stilo.
quae cónvenere in Ándriam ex Perínthia
fatétur transtulísse atque usum pró suis.
id istí vituperant fáctum atque in eo dísputant
contáminari nón decere fábulas.
faciúntne intellegéndo, ut nil intéllegant?
qui quom húnc accusant, Naévium Plautum Énnium
accúsant, quos hic nóster auctorés habet,
quorum aémulari exóptat neglegéntiam
potiús quam istorum obscúram diligéntiam.
dehinc út quiescant pórro moneo et désinant
male dícere, malefácta ne noscánt sua.
favéte, adeste aequo ánimo et rem cognóscite,
ut pérnoscatis, écquid spei sit rélicuom:
posthác quas faciet de íntegro comoédias,
spectándae an exigéndae sint vobís prius.

ACTVS I.

SIMO. SOSIA.

SI. Vos ístaec intro auférte: abite. Sósia,
adésdum: paucis té volo. So. dictúm puta:
nempe út curentur récte haec. SI. immo aliúd. So. quid est,
quod tíbi mea ars effícere hoc possit ámplius?
SI. nil ístac opus est árte ad hanc rem quám paro,
sed eís, quas semper ín te intellexí sitas,
fide ét taciturnitáte. So. expecto, quíd velis.
SI. ego póstquam te emi, a párvolo ut sempér tibi
apúd me iusta et clémens fuerit sérvitus,
scis. féci ex servo ut ésses libertús mihi,
proptérea quod servíbas liberáliter.
quod hábui summum prétium persolví tibi.
So. in mémoria habeo. SI. haud múto factum. So. gaúdeo,
si tíbi quid feci aut fácio quod placeát, Simo,
et id grátum fuisse advórsum te habeo grátiam.
sed hoc míhi molestumst: nam ístaec commemorátio
quasi éxprobratiónst inmemori bénefici.
quin tu úno verbo díc, quid est quod mé velis.
SI. ita fáciam. hoc primum in hác re praedicó tibi:
quas crédis esse has, nón sunt verae núptiae.
So. quor símulas igitur? SI. rem ómnem a principio aúdies:
eo pácto et gnati vítam, et consiliúm meum
cognósces, et quid fácere in hac re té velim.
nam is póstquam excessit éx ephebis, Sósia,
libríus vivendi fuít potestas—nam ántea
qui scíre posses aút ingenium nóscere,
dum aetás metus magíster prohibebánt? So. itast.
SI. quod plérique omnes fáciunt adulescéntuli,
ut ánimum ad aliquod stúdium adiungant, aút equos

alere, aút canes ad vénandum, aut ad philosophos:
horum ílle nil egrégie praeter cétera
studébat, et tamen ómnia haec mediocriter:
gaudébam. So. non iniúria: nam id árbitror
adpríme in vita esse útile, ut nequíd nimis.
Si. sic víta erat: facile ómnes perferre ác pati:
cum quíbus erat quomque úna, eis sese dédere:
eorum óbsequi studiís: advorsus némini:
numquám praeponens se *á*liis: ita facíllume
sine invídia laudem invénias et amicós pares.
So. sapiénter vitam instítuit: namque hoc témpore
obséquium amicos, véritas odiúm parit.
Si. intérea mulier quaédam abhinc triénnium
ex Ándro commigrávit huc vicíniae,
inópia et cognatórum neglegéntia
coácta, egregia fórma atque aetate íntegra.
So. ei, véreor nequid Ándria adportét mali.
Si. primo haéc pudice vítam parce ac dúriter
agébat, lana ac téla victum quaéritans:
sed póstquam amans accéssit pretium póllicens,
unús et item alter: íta ut ingeniumst ómnium
hominum áb labore próclive ad lubídinem,
accépit condiciónem, dein quaestum óccipit.
qui tum íllam amabant, fórte, ita ut fit, fílium
perdúxere illuc, sécum ut una essét, meum.
egomét continuo mécum 'certe cáptus est:
habet.' óbservabam máne illorum sérvolos
veniéntis aut abeúntis: rogitabam 'heús puer,
dic sódes, quis heri Chrýsidem habuit?' nam Ándriae
illi íd erat nomen. So. téneo. Si. Phaedrum aut Clíniam
dicébant aut Nic*á*retum: nam hi tres túm simul
amábant. 'eho, quid Pámphilus?' "quid? súmbolam
dedít, cenavit." gaúdebam. item alió die
quaerébam: comperiébam nil ad Pámphilum
quicquam áttinere. enim véro spectatúm satis
putábam et magnum exémplum continéntiae:
nam quí cum ingeniis cónflictatur eíus modi
neque cómmovetur ánimus in ea ré tamen,
scias pósse habere iam ípsum suae vitaé modum.

quom id míhi placebat, tum úno ore omnes ómnia
bona dícere et laudáre fortunás meas,
qui gnátum haberem táli ingenio praéditum.
quid vérbis opus est? hác fama inpulsús Chremes
ultro ád me venit, únicam gnatám suam
cum dóte summa fílio uxorem út daret.
placuít: despondi: hic núptiis dictúst dies.
So. quid ígitur obstat, quór non fiant? Si. aúdies.
ferme ín diebus paúcis, quibus haec ácta sunt,
Chrysís vicina haec móritur. So. o factúm bene:
beásti: ei metui a Chrýside. Si. ibi tum fílius
cum illís, qui amarant Chrýsidem, una aderát frequens:
curábat una fúnus: tristis ínterim,
non númquam conlacrumábat. placuit tum íd mihi.
sic cógitabam 'hic párvae consuetúdinis
causa húius mortem tám fert familiáriter:
quid si ípse amasset? quíd hic mihi faciét patri?'
haec égo putabam esse ómnia humani íngeni
mansuétique animi offícia. quid multís moror?
egomét quoque eius caúsa in funus pródeo,
nil súspicans etiám mali. So. hem, quid ést? Si. scies.
ecfértur. imus. ínterea inter múlieres,
quae ibi áderant, forte unam áspicio adulescéntulam,
formá So. bona fortásse. Si. et voltu, Sósia,
adeó modesto, adeó venusto, ut níl supra.
quae *quó*m mihi lamentári praeter céteras
visást, et quia erat fórma praeter céteras
honésta ac liberáli, accedo ad pédisequas,
quae sít rogo. sorórem esse aiunt Chrýsidis.
percússit ilico ánimum. attat, hoc íllud est,
hinc íllae lacrumae, haec íllast misericórdia.
So. quam tímeo, quorsum evádas! Si. funus ínterim
procédit. sequimur: ád sepulcrum vénimus:
in ígnem inpositast: flétur. interea haéc soror,
quam díxi, ad flammam accéssit inprudéntius,
satis cúm periclo. ibi tum éxanimatus Pámphilus
bene díssimulatum amórem et celatum índicat:
adcúrrit: mediam múlierem compléctitur:
'mea Glýcerium' inquit 'quíd agis? quor te is pérditum?'

tum illa, út consuetum fácile amorem cérneres, 135
reiécit se in eum fléns quam familiáriter.
So. quid aïs? Si. redeo inde irátus atque aegré ferens:
nec sátis ad obiurgándum causae. díceret
'quid féci? quid commérui aut peccaví, pater?
quae sése in ignem ínicere voluit, próhibui: 140
servávi.' honesta orátiost. So. recté putas:
nam si íllum obiurges, vítae qui auxiliúm tulit,
quid fácias illi, quí dederit damnum aút malum?
Si. venít Chremes postrídie ad me clámitans:
indígnum facinus: cómperisse, Pámphilum 145
pro uxóre habere hanc péregrinam. ego illud sédulo
negáre factum. ille ínstat factum. dénique
ita túm discedo ab íllo, ut qui se fíliam
negét daturum. So. nón tu ibi gnatum? Si. ne haéc quidem
satis vémens causa ad óbiurgandum. So. quí cedo? 150
Si. 'tute ípse his rebus fínem praescripstí, pater:
prope adést, quom alieno móre vivendúmst mihi:
sine núnc meo me vívere intereá modo.'
So. qui igitúr relictus ést obiurgandí locus?
Si. si própter amorem uxórem nolet dúcere, 155
ea prímum ab illo animádvortenda iniúriast.
et núnc id operam do, út per falsas núptias
vera óbiurgandi caúsa sit, si déneget:
simúl sceleratus Dávos siquid cónsili
habet, út consumat núnc, quom nil obsínt doli: 160
quem ego crédo manibus pédibusque obnixe ómnia
factúrum: magis id ádeo, mihi ut incómmodet,
quam ut óbsequatur gnáto. So. quaproptér? Si. rogas?
mala méns, malus animus. quém quidem ego si sénsero..
sed quíd opust verbis? sín eveniat, quód volo, 165
in Pámphilo ut nil sít morae: restát Chremes,
qui mi éxorandus ést: et spero cónfore.
nunc tuómst officium, has béne ut adsimules núptias:
pertérrefacias Dávom: observes fílium,
quid agát, quid cum illo cónsili captét. So. sat est: 170
curábo. *Si.* eamus núnciam intro. So. i praé, sequor.

ACTVS II.

SIMO. DAVOS.

SI. Non dúbiumst, quin uxórem nolít fílius:
ita Dávom modo timére sensi, ubi núptias
futúras esse audívit. sed ipse exít foras.
DA. mirábar, hoc si sic abiret: ét eri semper lénitas
verébar quorsum eváderet: 176
qui póstquam audierat nón datum iri fílio uxorém suo,
núnquam quoíquam nóstrum verbum fécit neque id
aegré tulit.
SI. át nunc faciet, néque, ut opinor, síne tuo magnó
malo.
DA. id vóluit, nos sic néc opinantis dúci falso gaúdio,
speréntis iam amotó metu, interea óscitantis ópprimi, 181
ne *mi* ésset spatium cógitandi ad dísturbandas núp-
tias:
astúte. SI. carnufex quae loquitur? DA. érus est,
neque províderam.
SI. Dave. DA. hém, quid est? SI. eho dum ád me.
DA. quid hic volt? SI. quíd aïs?
DA. qua de ré? SI. rogas?
meum gnátum rumor ést amare. DA. id pópulus curat
scílicet. 185
SI. hocíne agis an non? DA. égo vero istuc. SI. séd
nunc ea me exquírere,
iníqui patris est: nám quod antehac fécit, nil ad me
áttinet.
dum témpus ad eam rém tulit, sivi ánimum ut ex-
plerét suom:
nunc híc dies aliám vitam adfert, álios mores póstulat.
dehinc póstulo sive aéquomst te oro, Dáve, ut redeat
iam ín viam. 190
DA. hoc quíd sít? SI. omnes, quí amant, graviter síbi
dari uxorém ferunt.
DA. ita áiunt. SI. tum siquís magístrum cépit ad eam
rem ínprobum,

ipsum ánimum aegrotum ad déteriorem pártem plerumque ádplicat.
DA. non hércle intellegó. SI. non? hem. DA. non: Dávos sum, non Oédipus.
SI. nempe érgo aperte vís quae restant mé loqui? DA. sané quidem.
SI. si sénsero hodie quícquam in his te núptiis fallácíae conári, quo fiánt minus,
aut vélle in ea re osténdi, quam sis cállidus:
verbéribus caesum te ín pistrinum, Dáve, dedam usque ád necem,
ea lége atque omine, út, si te inde exémerim, ego pro té molam.
quid, hoc íntellextin? án non dum etiam ne hóc quidem? DA. immo cállide:
ita apérte ipsam rem módo locutu's, níl circum itione úsus es.
SI. ubivís facilius pássus sim quam in hác re me delúdier.
DA. bona vérba, quaeso. SI. inrídes? nil me fállis. edicó tibi,
ne témere facias: néque tu hau dices tíbi non praedictúm. cave.
DA. enim véro, Dave, níl locist segnítiae neque socórdiae,
quantum íntellexi módo senis senténtiam de núptiis:
quae sí non astu próvidentur, me aút erum pessúm dabunt.
nec quíd agam certumst: Pámphilumne adiútem an auscultém seni.
si illúm relinquo, eius vítae timeo: sín opitulor, huíus minas,
quoi vérba dare difficilest: primum iám de amore hoc cómperit:
me infénsus servat, né quam faciam in núptiis fallácíam.
si sénserit aut sí *quam* lubitum fúerit causam céperit,
quo iúre quaque iniúria praecípitem in pistrinúm dabit!
ad haéc mala hoc mi accédit etiam: haec Ándria,
si ista úxor sive amícast, gravida e Pámphilost.

audíreque eorumst óperae pretium audáciam:
nam incéptiost amentium, haud amántium:
quidquíd peperisset, décreverunt tóllere:
et fíngunt quandam intér se nunc falláciam, 220
civem Átticam esse hanc. 'fúit olim *hinc* quidám senex
mercátor: navem is frégit apud Andrum ínsulam:
is óbiit mortem. ibi tum hánc eiectam Chrýsidis
patrém recepisse órbam, parvam.' fábulae.
[mihi quidem hercle non fit veri simile; atqui ipsis
commentum placet.] 225
sed Mýsis ab ea egréditur. at ego hinc me ád forum,
utí conveniam Pámphilum, ne páter inprudentem óp-
primat.

MYSIS.

Aúdivi, Archilís, iam dudum: Lésbiam adducí iubes.
sáne pol illa témulentast múlier et temerária
néc satis digna, quoí committas prímo partu múli-
erem: 230
támen eam adducam? ínportunitátem spectate ániculae:
quía compotrix éius est. di, dáte facultatem óbsecro
huíc pariundi atqueílli in aliis pótius peccandí locum.
sed quíd nam Pamphilum éxanimatum vídeo? vereor
quíd siet.
oppériar, ut sciám numquid nam haec túrba tristitiae
ádferat. 235

PAMPHILVS. MYSIS.

PA. Hocinést humanum fáctu aut inceptu? hócinest
officiúm patris?
MY. quid íllud est? PA. pro deúm fidem, quid est, si
haéc non contuméliast?
uxórem decrerát dare sese mi hódie: nonne opórtuit
praescísse me ante? nónne prius commúnicatum opor-
tuit?
MY. miserám me, quod verbum aúdio? 240
PA. quíd? Chremes, qui dénegarat sé commissurúm
mihi
gnátam suam uxorem, íd mutavit, quía me inmuta-
túm videt?

itane óbstinate operám dat, ut me a Glýcerio miserum ábstrahat?
quod sí fit, pereo fúnditus.
ádeon hominem esse ínvenustum aut ínfelicem quémquam, ut ego sum! 245
pró deum atque hominúm fidem!
núllon ego Chremétis pacto adfínitatem ecfúgere potero?
quót modis contémptus, spretus! fácta, transacta ómnia. hem,
répudiatus répetor: quam obrem? nísi si id est, quod súspicor:
áliquid monstri alúnt: ea quoniam némini obtrudí potest, 250
ítur ad me. My. orátio haec me míseram exanimavít metu.
Pa. nam quíd ego dicam dé patre? a
tantámne rem tam néglegenter ágere! praeteriéns modo
mi ápud forum 'uxor tíbi ducendast, Pámphile, hodie' inquít, 'para:
ábi domum.' id mihi vísust dicere 'ábi cito ac suspénde te.' 255
óbstipui: censén me verbum pótuisse ullum próloqui?
úllam causam, inéptam saltem fálsam iniquam? ommútui.
quód si ego rescivíssem id prius, quid fácerem, siquis mé roget:
áliquid facerem, ut hóc ne facerem. séd nunc quid primum éxequar?
tót me inpediunt cúrae, quae meum ánimum divorsáe trahunt: 260
amor, mísericordia húius, nuptiárum sollicitátio,
tum pátris pudor, qui mé tam leni pássus est animo úsque adhuc
quae meó quomque animo lúbitumst facere. eine égo ut advorser? ei mihi.
incértumst quid agam. My. mísera timeo 'incértumst' hoc quorsum áccidat.
sed núnc peropus est, aút hunc cum ipsa aut deílla me advorsum húnc loqui.

dum in dúbiost animus, paúlo momento húc vel illuc
inpéllitur.
PA. quis hic lóquitur? Mysis, sálve. MY. o salve,
Pámphile. PA. quid agít? MY. rogas?
labórat e dolóre, atque ex hoc mísera sollicitást, diem
quia ólim in hunc sunt cónstitutae núptiae. tum autem hóc timet,
ne déseras se. PA. hem, egone ístuc conarí queam?
egon própter me illam décipi miserám sinam,
quae míhi suom animum atque ómnem vitam crédidit,
quam ego ánimo egregie cáram pro uxore hábuerim?
bene ét pudice eius dóctum atque eductúm sinam
coáctum egestate íngenium inmutárier?
non fáciam. MY. haud vereor, si ín te solo sit situm:
sed vim út queas ferre. PA. ádeon me ignavóm putas,
adeón porro ingratum aút inhumanum aút ferum,
ut néque me consuetúdo neque amor néque pudor
commóveat neque commóneat, ut servém fidem? 280
MY. unum hóc scio, meritam ésse, ut memor essés sui.
PA. memor éssem? o Mysis Mýsis, etiam núnc mihi
scripta ílla dicta súnt in animo Chrýsidis
de Glýcerio. iam férme moriens mé vocat:
accéssi: vos semótae. nos soli: íncipit 285
'mi Pámphile, huius fórmam atque aetatém vides:
nec clám te est, quam illi utraéque nunc inútiles
et ád pudicitiam ét ad rem tutandám sient.
quod égo per hanc te déxtram oro et geniúm tuom,
per tuám fidem perque húius solitúdinem 290
te obtéstor, ne abs te hanc ségreges neu déseras.
si te ín germani frátris dilexí loco
sive haéc te solum sémper fecit máxumi
seu tíbi morigera fúit in rebus ómnibus,
te istí virum do, amícum tutorém patrem: 295
bona nóstra haec tibi permítto et tuae mandó fide.'
hanc mi ín manum dat: mórs continuo ipsam óccupat.
accépi: acceptam sérvabo. MY. ita speró quidem.
PA. sed quór tu abis ab illa? MY. óbstetricem arcésso. PA. propera. atque aúdin?
verbum únum cave de núptiis, ne ad mórbum hoc
etiam. MY. téneo. 300

ACTVS III.

CHARINVS. BYRRIA. PAMPHILVS.

II 1 CH. Quíd aïs, Byrriá? daturne illa Pámphilo hodie núptum? BY. sic est.
CH. quí scis? BY. apud forúm modo e Davo audívi. CH. vae miseró mihi.
ut ánimus in spe atque ín timore usque ántehac attentús fuit,
ita, póstquam adempta spés est, lassus cúra confectús stupet.
5 BY. quaéso edepol, Charíne, quoniam nón potest id fíeri quod vis,
íd velis quod póssit. CH. nil volo áliud nisi Philúmenam. BY. a,
quánto satiust te íd dare operam, qui ístum amorem ex ánimo amoveas,
quam íd loqui, quo mágis lubido frústra incendatúr tua.
CH. facile ómnes, quom valémus, recta cónsilia aegrotís damus.
10 tu si híc sis, aliter séntias. BY. age age, út lubet. CH. sed Pámphilum
videó. ómnia experíri certumst príus quam pereo. BY. quíd hic agit?
CH. ipsum húnc orabo, huic súpplicabo, amórem huic narrabó meum:
credo ínpetrabo, ut áliquot saltem núptiis prodát dies:
intérea fiet áliquid, spero. BY. id 'áliquid' nil est. CH. Býrria,
15 quid tíbi videtur? ádeon ad eum? BY. quíd ni? si nil ínpetres,
ut te árbitretur síbi paratum moéchum, si illam dúxerit.
CH. ábin hinc in malám rem cum suspítione istác, scelus?
PA. Charínum video. sálve. CH. o salve, Pámphile:
ád te advenio spém salutem cónsilium auxilium éxpetens.

PA. néque pol consilí locum habeo néque ad auxilium cópiam. 320
séd istuc quid namst? CH. hódie uxorem dúcis? PA. aiunt. CH. Pámphile,
si íd facis, hodié postremum mé vides. PA. quid ita? CH. eí mihi,
véreor dicere: huíc dic quaeso, Býrria. BY. ego dicám. PA. quid est?
BY. spónsam hic tuam amat. PA. né iste haud mecum séntit. eho dum díc mihi:
númquid nam ampliús tibi cum illa fuít, Charine? CH. a, Pamphile, 325
níl. PA. quam vellem! CH. núnc te per amicítiam et per amorem óbsecro,
príncipio ut ne dúcas. PA. dabo equidem óperam. CH. sed si id nón potest
aút tibi nuptiae haéc sunt cordi, PA. córdi? CH. saltem aliquót dies
prófer, dum proficíscor aliquo, né videam. PA. audi núnciam.
égo, Charine, ne útiquam officium líberi esse hominís puto, 330
quom ís nil mereat, póstulare id grátiae adponí sibi.
núptias ecfúgere ego istas málo quam tu apíscier.
CH. réddidisti animúm. PA. nunc siquid pótes aut tu aut hic Býrria,
fácite fingite ínvenite effícite qui detúr tibi:
égo id agam, mihi quí ne detur. CH. sát habeo. PA. Davom óptume 335
vídeo, quoius consílio fretus sum. CH. át tu hercle haud quicquám mihi,
nísi ea quae nil ópus sunt sciri. fúgin hinc? BY. ego vero ác lubens.

DAVOS. CHARINVS. PAMPHILVS.

DA. Dí boni, boní quid porto? séd ubi inveniam Pámphilum,
út metum in quo núnc est adimam atque éxpleam animum gaúdio?

CH. laétus est nesció quid. PA. nil est: nón dum haec rescivít mala.
DA. quem égo nunc credo, sí iam audierit sibi paratas núptias,
CH. aúdin tu illum? DA. tóto me oppido éxanimatum quaérere.
séd ubi quaeram aut quó nunc primum inténdam? CH. cessas ádloqui?
DA. hábeo. PA. Dave, adés, resiste. DA. quís homost, qui me . . ? o Pámphile,
te ípsum quaero. eugaé Charine: ambo ópportune: vós volo.
PA. Dáve, perii. DA. quín tu hoc audi. PA. intérii. DA. quid timeás scio.
CH. méa quidem hercle cérte in dubio vítast. DA. et quid tú, scio.
PA. núptiae mi DA. etsí scio? PA. hodie. DA. obtúndis, tam etsi intéllego?
íd paves, ne dúcas tu illam: tu aútem, ut ducas. CH. rém tenes.
PA. ístuc ipsum. DA. atqui ístuc ipsum níl periclist: mé vide.
PA. óbsecro te, quám primum hoc me líbera miserúm metu. DA. hem,
líbero; uxorém tibi non dat iám Chremes. PA. qui scís? DA. scio.
túos pater me módo prehendit: aít tibi uxorém dare hódie, item alia múlta, quae nunc nón est narrandí locus.
cóntinuo ad te próperans percurro ád forum, ut dicám tibi haec.
úbi te non invénio, ibi ascendo ín quendam excelsúm locum.
círcumspicio; núsquam. forte ibi húius video Býrriam; rógo: negat vidísse. mihi moléstum. quid agam cógito.
rédeunti interea éx ipsa re mi íncidit suspítio 'hem, paúlulum obsoni: ípsus tristis: de ínproviso núptiae: nón cohaerent.' PA. quórsum nam istuc? DA. égo me continuo ád Chremem.
quom íllo advenio, sólitudo ante óstium: iam id gaúdeo.

CH. récte dicis. PA. pérge. DA. maneo: intérea intro ire néminem
vídeo, exire néminem: matrónam nullam in aedibus,
níl ornati, níl tumulti: aocéssi: intro aspexí. PA. scio: 365
mágnum signum. DA. núm videntur cónvenire haec núptiis?
PA. nón opinor, Dáve. DA. 'opinor' nárras? non recte áccipis.
cérta res est. étiam puerum inde ábiens convení Chremi:
hólera et pisciculós minutos férre obolo in cenám seni.
CH. líberatus sum hódie, Dave, túa opera. DA. ac nullús quidem. 370
CH. quíd ita? nempe huic prórsus illam nón dat. DA. ridiculúm caput,
quási necesse sít, si huic non dat, té illam uxorem dúcere:
níси vides, nisi sénis amicos óras, ambis. CH. béne mones:
íbo, etsi hercle saépe iam me spés haec frustratást. vale.
PA. quíd igitur sibi vólt pater? quor símulat? DA. ego dicám tibi. 375
si íd suscenseát nunc, quia non dét tibi uxorém Chremes,
príus quam tuom ut sese hábeat animum ad núptias perspéxerit:
ípsus sibi esse iniúrius videátur, neque id iniúria.
séd si tu negáris ducere, íbi culpam in te tránsferet:
túm illae turbae fient. PA. quidvis pátiar. DA. pater est, Pámphile. 380
difficilest. tum haec sólast mulier. díctum factum invénerit
áliquam causam, quam óbrem eïciat óppido. PA. eïciát? DA. cito.
PA. cédo igitur quid fáciam, Dave? DA. díc te ducturum. PA. hém. DA. quid est?
PA. egon dícam? DA. quor non? PA. númquam faciam. DA. né nega.

PA. suadére noli. DA. ex eá re quid fiát, vide.
PA. ut abílla excludar, húc concludar. DA. nón itast.
nempe hóc sic esse opínor: dicturúm patrem
'ducás volo hodie uxórem': tu 'ducam' ínquies:
cedo quíd iurgabit técum? hic reddes ómnia,
quae núnc sunt certa ei cónsilia, incerta út sient,
sine omní periclo: nam hóc hau dubiumst, quín Chremes
tibi nón det gnatam. néc tu ea causa mínueris
haec quaé facis, ne is mútet suam senténtiam.
patrí dic velle: ut, quóm velit, tibi iúre irasci nón queat.
nam quód tu speres, própulsabo fácile. uxorem his móribus
* * * * * * * *
dabit némo. inveniet ínopem potius, quám te corrumpí sinat.
sed sí te aequo animo férre accipiet, néglegentem féceris:
alia ótiosus quaéret: interea áliquid acciderít boni.
PA. itan crédis? DA. hau dubium íd quidemst.
PA. vide quó me inducas. DA. quín taces?
PA. dicám. puerum autem né resciscat míhi esse ex illa caútiost:
nam póllicitus sum súscepturum. DA. o fácinus audax.
PA. hánc fidem sibi me óbsecravit, quí se sciret nón deserturum, út darem.
DA. curábitur. sed páter adest. cave té esse tristem séntiat.

SIMO. DAVOS. PAMPHILVS.

II 4 SI. Revíso quid agant aút quid captent cónsili.
DA. hic núnc non dubitat, quín te ducturúm neges.
venít meditatus álicunde ex soló loco:
orátionem spérat invenísse se,
qui dífferat te: proín tu fac apud te út sies.
PA. modo ut póssim, Dave. DA. créde inquam hoc mihi, Pámphile,

numquam hódie tecum cómmutaturúm patrem
unum ésse verbum, sí te dices dúcere.

BYRRIA. SIMO. DAVOS. PAMPHILVS.

BY. Erus mé relictis rébus iussit Pámphilum
hodie óbservare, quíd ageret de núptiis.
[scīrem: id propterea nunc hunc venientem sequor.]
ipsum ádeo praesto vídeo cum Davo: hóc agam.
SI. utrúmque adesse vídeo. DA. em, serva. SI. Pámphile.
DA. quasi de ínproviso réspice ad eum. PA. ehém pater.
DA. probe. SI. hódie uxorem dúcas, ut dixí, volo.
BY. nunc nóstrae timeo párti, quid hic respóndeat.
PA. neque istíc neque alibi tíbi erit usquam in mé mora. BY. hem.
DA. obmútuit. BY. quid díxit? SI. facis ut té decet, quom istúc quod postulo ínpetro cum grátia.
BY. sum vérus? erus, quantum aúdio, uxore éxcidit.
SI. i núnciam intro, ne ín mora, quom opus sít, sies.
PA. eó. BY. nullanè in ré esse homini quoiquám fidem!
verum íllud verbumst, vólgo quod dicí solet,
omnís sibi malle mélius esse quam álteri.
ego íllam vidi: vírginem formá bona
meminí videre: quo aéquior sum Pámphilo,
si sé illam in somnis quam íllum amplecti máluit.
renúntiabo, ut pro hóc malo mihi dét malum.
DA. hic núnc me credit áliquam sibi fallácium portáre et ea me hic réstitisse grátia.
SI. quid Dávos narrat? DA. aéque quicquam núnc quidem.
SI. nilne? hém. DA. nil prorsus. SI. átqui expectabám quidem.
DA. praetér spem evenit: séntio: hoc male habét virum.
SI. potin és mihi verum dícere? DA. nil fácilius.
SI. num illí molestae quídpiam haec sunt núptiae huiúsce propter cónsuetudinem hóspitae?
DA. nil hércle: aut, si adeo, bíduist aut trídui

haec sóllicitudo: nósti? deinde désinet.
etenim ípsus secum eám rem reputavít via.
Si. laudó. Da. dum licitumst éi dumque aetás tulit,
amávit: tum id clam: cávit, ne umquam infámiae
ea rés sibi esset, út virum fortém decet: 445
nunc úxore opus est: ánimum ad uxorem ádpulit.
Si. subtrístis visus ést esse aliquantúm mihi.
Da. nil própter hanc rem, séd est quod suscensét tibi.
Si. quid námst? Da. puerilest. Si. quíd *id* est?
Da. nil. Si. quin díc, quid est?
Da. ait nímium parce fácere sumptum. Si. méne?
Da. te. 450
'vix' ínquit 'drachumis ést obsonatús decem:
num fílio vidétur uxorém dare?
quem' inquít 'vocabo ad cénam meorum aequálium
potíssumum nunc?' ét, quod dicendum híc siet, 454
tu quóque per parce nímium. non laudó. Si. tace:
Da. commóvi. Si. ego istaec récte ut fiant vídero.
quid nam hóc est rei? quid híc volt veteratór sibi?
nam si híc malist quicquam, hém illic est huic reí caput.

Mysis. Simo. Davos. Lesbia. Glycerivm.

III 1 My. Ita pól quidem res ést, ut dixti, Lésbia:
fidélem hau ferme múlieri inveniás virum. 460
Si. ab Ándriast ancílla haec. Da. quid narrás? Si. itast.
My. sed hic Pámphilus Si. quid dícit? My. firmavít fidem. Si. hem.
Da. utinam aút hic surdus aút haec muta fácta sit.
My. nam quód peperisset, iússit tolli. Si. o Iúppiter,
quid ego aúdio? actumst, síquidem haec vera praédicat. 465
Le. bonum ingénium narras ádulescentis. My. óptumum.
sed séquere me intro, ne ín mora illi sís. Le. sequor.
Da. quod rémedium nunc huíc malo inveniám? Si. quid hoc?
adeón est demens? éx peregrina? iám scio: a 469

vix tándem sensi stólidus. DA. quid hic sensísse aït?
SI. haec prímum adfertur iám mi ab hoc fallácia:
hanc símulant parere, quó Chremetem abstérreant.
GL. Iunó Lucina, fér opem, serva me, óbsecro.
SI. hui, tám cito? ridículum: postquam ante óstium
me audívit stare, adpróperat. non sat cómmode
divísa sunt tempóribus tibi, Dave, haéc. DA. mihin?
SI. num inmémores discipuli? DA. égo quid narres néscio.
SI. hic *núnc* me si inparátum in veris núptiis
adórtus esset, quós mihi ludos rédderet?
nunc huíus periclo fít, ego in portu návigo.

LESBIA. SIMO. DAVOS.

LE. Adhúc, Archilís, quae adsolént quaeque opórtet
signa ésse ad salútem, omnia huíc esse vídeo.
nunc prímum fac ísta ut lavét: poste deínde,
quod iússi ei darí bibere et quántum inperávi,
date: móx ego huc revórtar.
per ecástor scitus púer est natus Pámphilo.
deos quaéso ut sit supérstes, quandoquidem ípsest ingenió bono,
quomque huíce veritust óptumae adulescénti facere iniúriam.
SI. vel hoc quís non credat, quí te norit, ábs te esse ortum? DA. quíd nam id est?
SI. non ínperabat córam, quid opus fácto esset puérperae:
sed póstquam egressast, íllis quae sunt íntus clamat dé via.
o Dáve, itan contémnor abs te? aut ítane tandem idóneus
tibi vídeor esse, quém tam aperte fállere incipiás dolis?
saltem áccurate, ut métui videar cérte, si rescíverim.
DA. certe hércle nunc hic se ípsus fallit, haúd ego.
SI. edixí tibi, intérminatus súm, ne faceres: núm veritu's? quid ré tulit?
credón tibi hoc nunc, péperisse hanc e Pámphilo?

DA. tenéo quid erret, ét quid agam habeo. SI. quíd taces?
DA. quid crédas? quasi non tíbi renuntiáta sint haec síc fore.
SI. mihin quísquam? DA. eho an tute íntellexti hoc ádsimulari? SI. inrídeor.
DA. renúntiatumst: nám qui tibi istaeç íncidit suspítio?
SI. qui? quía te noram. DA. quási tu dicas, fáctum id consilió meo.
SI. certe énim scio. DA. non sátis me pernosti étiam, qualis sím, Simo.
SI. egon té? DA. sed siquid tíbi narrare occépi, continuó dari
tibi vérba censes fálso: itaque hercle níl iam muttire aúdeo.
SI. hoc égo scio unum, néminem peperísse hic. DA. intelléxti.
sed nílo setiús mox puerum huc déferent ante óstium.
id égo iam nunc tibi, ére, renuntió futurum, ut sís sciens,
ne tu hóc posterius dícas Davi fáctum consilio aút dolis:
prórsus a me opínionem hanc túam esse ego amotám volo.
SI. únde id scis? DA. audívi et credo: múlta concurrúnt simul,
quí coniecturam hánc nunc facio. iám primum haec se e Pámphilo
grávidam dixit ésse: inventumst fálsum. nunc, postquám videt
núptias domi ádparari, míssast ancilla ílico
óbstetricem arcéssitum ad eam et púerum ut adferrét simul.
hóc nisi fiat, púerum ut videas, níhil moveri nuptias.
SI. quíd aïs? quom intelléxeras
íd consilium cápere, quor non díxti extemplo Pámphilo?
DA. quís igitur eum abílla abstraxit nísi ego? nam omnes nós quidem

scímus, quam misere hánc amarit. núnc sibi uxorem éxpetit.
póstremo id mihi dá negoti: tú tamen idem has núptias
pérge facere ita út facis: et id spéro adiuturós deos.
Si. ímmo abi intro: ibi me ópperire et quód parato opus ést para.
non ínpulit me, haec núnc omnino ut créderem.
atqui haúscio an quae díxit sint vera ómnia,
sed párvi pendo: illúd mihi multo máxumumst,
quod míhi pollicitust ípsus gnatus. núnc Chremem
convéniam: orabo gnáto uxorem: id si ínpetro,
quid álias malim quam hódie has fieri núptias?
nam gnátus quod pollícitust, hau dubiúmst mihi,
si nólit, quin eum mérito possim cógere.
atque ádeo in tempore éccum ipsum obviám *Chremem*.

Simo. Chremes.

Si. Iubeó Chremetem. Ch. o te ípsum quaerebam. Si. ét ego te. Ch. optato ádvenis.
aliquót me adierunt, éx te auditum qui aíbant, hodie fíliam
meam núbere tuo gnáto: id viso tún an illi insániant.
Si. auscúlta paucis: ét quid te ego velim ét tu quod quaerís scies.
Ch. auscúlto: loquere quíd velis.
Si. per té deos oro et nóstram amicitiám, Chremes,
quae incépta a parvis cum aétate adcrevít simul,
perque únicam gnatám tuam et gnatúm meum,
quoius tíbi potestas súmma servandí datur,
ut me ádiuves in hác re, atque ita uti núptiae
fueránt futurae, fíant. Ch. a, ne me óbsecra:
quasi hóc te orando a me ínpetrare opórteat.
alium ésse censes núnc me atque olim quóm dabam?
si in rémst utrique ut fíant, arcessí iube.
sed si éx ea re plús malist quam cómmodi
utríque, id oro te ín commune ut cónsulas,
quasiílla tua sit Pámphilique ego sím pater.
Si. immo íta volo itaque póstulo ut fiát, Chreme:

neque póstulem abs te, ni ípsa res moneát. CH. quid est?
SI. iraé sunt inter Glýcerium et gnatum. CH. aúdio.
SI. ita mágnae, ut sperem pósse avelli. CH. fábulae.
SI. profécto sic est. CH. síc hercle ut dicám tibi:
amántium irae amóris integrátiost.
SI. hem, id te óro ut ante eámus. dum tempús datur,
dumque eíus lubido occlúsast contuméliis,
prius quam hárum scelera et lácrumae confictaé dolis
reddúcunt animum aegrótum ad misericórdiam,
uxórem demus. spéro consuetúdine
coniúgi *eum* liberális devinctúm, Chremes,
dein fácile ex illis sése emersurúm malis.
CH. tibi ita hóc videtur: át ego non posse árbitror
neque illum hánc perpetuo habére neque me pérpeti.
SI. qui scís ergo istuc, nísi periclum féceris?
CH. at istúc periclum in fília fierí gravest.
SI. nempe íncommoditas dénique huc omnís redit,
si evéniat, quod di próhibeant, discéssio.
at sí corrigitur, quót commoditatés vide:
princípio amico fílium restítueris,
tibi génerum firmum et fíliae inveniés virum.
CH. quid istíc? si ita istuc ánimum induxti esse útile,
noló tibi ullum cómmodum in me claúdier.
SI. meritó te semper máxumi fecí, Chremes.
CH. sed quíd aïs? SI. quid? CH. qui scís eos nunc díscordare intér se?
SI. ipsús mihi Davos, qui íntumust eorúm consiliis, díxit:
et ís mihi suadet núptias quantúm queam ut matúrem.
num cénses faceret, fílium nisi scíret eadem haec vélle?
tute ádeo iam eius verba aúdies. heus, évocate huc Dávom.
atque éccum: video ipsúm foras exíre.

DAVOS. SIMO. CHREMES.

III 4 DA. Ad te ibam. SI. quíd namst?

DA. quor nón arcessitúr? iam advesperáscit. SI. audin tu íllum? 581
ego dúdum non nil véritus sum, Dave, ábs te, ne facerés idem,
quod vólgus servorúm solet, dolís ut me delúderes,
proptérea quod amat fílius. DA. egon ístuc facerem? SI. crédidi:
idque ádeo metuens vós celavi, quód nunc dicam. DA. quíd? SI. scies: 585
nam própemodum habeo iám fidem. DA. tandém cognosti quí siem?
SI. non fúerant nuptiaé futurae. DA. quíd? non? SI. sed ea grátia
simulávi, vos ut pértemptarem. DA. quíd aïs? SI. sic res ést. DA. vide:
numquam ístuc quivi ego íntellegere. váh consilium cállidum.
SI. hoc aúdi: ut hinc te intro íre iussi, oppórtune hic fit mi óbviam. DA. hem, 590
num nám perimus? SI. nárro huic, quae tu dúdum narrastí mihi.
DA. quid nam aúdio? SI. gnatam út det oro, víxque id exoro. DA. óccidi. SI. hem,
quid díxisti? DA. optume ínquam factum. SI. núnc per hunc nullást mora.
CH. domúm modo ibo, ut ádparetur dícam, atque huc renúntio.
SI. nunc te óro, Dave, quóniam solus mi éffecisti has núptias, 595
DA. ego véro solus. SI. córrigere mihi gnátum porro enítere.
DA. faciam hércle seduló. SI. potes nunc, dum ánimus inritátus est.
DA. quiéscas. SI. age igitúr, ubi nunc est ípsus? DA. mirum ní domist.
SI. ibo ád eum atque eadem haec, quaé tibi dixi, dícam itidem illi. DA. núllus sum.
quid caúsaest, quin hinc ín pistrinum récta proficiscár via? 600
nil ést preci loçí relictum: iám perturbavi ómnia:

erúm fefelli: in núptias coniéci erilem fílium;
feci hódie ut fierent, ínsperante hoc átque invito Pámphilo.
em astútias: quod sí quiessem, nil evenisset mali.
sed éccum video ipsum: óccidi.
utinám mihi esset áliquid hic, quo núnc me praecipitém darem.

PAMPHILVS. DAVOS.

III 5 PA. Vbi illic est? scelús, qui me hodie.. DA. périi.
PA. atque hoc confíteor iure mi óbtigisse, quándoquidem tam inérs, tam nulli cónsili sum:
sérvon fortunás meas me cómmisisse fúttili!
ego prétium ob stultitiám fero: sed inúltum numquam id aúferet.
5 DA. posthác incolumem sát scio fore mé, si devito hóc malum.
PA. nam quíd ego nunc dicám patri? negábon velle mé, modo
qui súm pollicitus dúcere? qua *audácia* id facere aúdeam?
nec quíd me nunc faciám scio. DA. nec quíd me, atque id ago sédulo.
dicam áliquid me inventúrum, ut huic malo áliquam productém moram.
10 PA. oh. DA. vísus sum. PA. eho dum bóne vir, quid aïs? víden me consiliís tuis
miserum ínpeditum esse? DA. át iam expediam.
PA. expédies? DA. certe, Pámphile.
PA. nempe út modo. DA. immo mélius spero. PA. oh, tíbi ego ut credam, fúrcifer?
tu rem ínpeditam et pérditam restítuas? hem quo frétus sim,
qui me hódie ex tranquillíssuma re cóniecisti in núptias.
15 án non dixi esse hóc futurum? DA. díxti. PA. quid meritú's? DA. crucem.

séd sine paululum ád me redeam: iam áliquid dispiciam. PA. eí mihi,
quóm non habeo spátium, ut de te súmam supplicium, út volo:
námque hoc tempus praécavere míhi me, hau te ulciscí sinit.

ACTVS IV.

CHARINVS. PAMPHILVS. DAVOS.

CH. Hócine est crédibile aút memorábile,
tánta vecórdia innáta quoiquam út siet,
út malis gaúdeant átque ex incómmodis
álteriús sua ut cómparent cómmoda? a
ídnest verum? ímmo id hominúmst genus péssumum,
dénegandí modo quís pudor paúlum adest:
póst ubi témpust promíssa iam pérfici,
túm coactí necessário se áperiunt:
[et timent, et tamen res cogit denegare]
íbi tum eorum ínpudentíssuma orátiost
'quís tu es? quis mihi es? quór meam tibi?
heus, próxumus sum egomét mihi.'
at támen 'ubi fidés?' si rogés, nil pudént hic,
ubi opúst: illic úbi nil opúst, ibi veréntur.
séd quid agam? adeamne ád eum et cum eo iniúriam hanc expóstulem?
íngeram mala múlta? atqui aliquis dícat 'nil promóveris':
multúm: molestus cérte ei fuero atque ánimo morem géssero.
PA. Charíne, et me et te inprúdens, nisi quid dí respiciunt, pérdidi.
CH. ítane 'inprudens'? tándem inventast caúsa. solvistí fidem.
PA. quíd 'tandem'? CH. etiam núnc me ducere ístis dictis póstulas?

PA. quíd istuc est? CH. postquám me amare díxi, complacitást tibi.
heú me miserum, quí tuom animum ex ánimo spectaví meo.
PA. fálsu's. CH. nonne tíbi sat esse hoc vísumst solidum gaúdium,
nísi me lactassés amantem et fálsa spe produceres.
PA. hábeas. PA. habeam? a néscis quantis ín malis vorsér miser,
quantásque hic consiliís mihi conflávit sollicitúdines
meus cárnufex. CH. quid istúc tam mirumst, dé te si exemplúm capit?
PA. haud ístuc dicas, sí cognoris vél me vel amorém meum.
CH. scio: cúm patre altercásti dudum, et ís nunc propterea tibi
suscénset nec te quívit hodie cógere illam ut dúceres.
PA. immo étiam, quo tu mínus scis aerumnás meas,
haec núptiae non ádparabantúr mihi:
nec póstulabat núnc quisquam uxorém dare.
CA. scio: tú coactus tuá voluntate és. PA. mane:
non dúm scis. CH. scio equidem íllam ducturum ésse te.
PA. quor me énicas? hoc aúdi. numquam déstitit instáre, ut dicerém me ducturúm patri:
suadére, orare usque ádeo donec pérpulit.
CH. quis homo ístuc? PA. Davos. CH. quam óbrem? PA. nescio, nísi mihi
deos sátis fuisse irátos, qui auscultáverim.
CH. factum hóc est, Dave? DA. fáctum. CH. hem, quid ais, scelus?
at tíbi di dignum fáctis exitiúm duint.
eho, díc mihi, si omnes húnc coniectum in núptias
inimíci vellent, quód ni hoc consiliúm darent?
DA. decéptus sum, at non défetigatús. CH. scio.
DA. hac nón successit, ália adgrediemúr via:
nisi *si* íd putas, quia prímo processít parum,
non pósse iam ad salútem convorti hóc malum.
PA. immo étiam: nam satis crédo, si advigiláveris,
ex únis geminas míhi conficies núptias.

DA. ego, Pámphile, hoc tibi pró servitio débeo,
conári manibus pédibus noctisque ét dies,
capitis periclum adíre, dum prosím tibi:
tuomst, síquid praeter spem évenit, mi ignóscere.
parúm succedit quód ago: at facio sédulo.
vel mélius tute réperi, me missúm face.
PA. cupió: restitue quem á me accepistí locum.
DA. faciam. PA. át iam hoc opust. DA. hem: séd mane: concrépuit ab *istac* óstium.
PA. nil ád te. DA. quaero. PA. hem, núncin demum?
DA. at iam hóc tibi inventúm dabo.

MYSIS. PAMPHILVS. CHARINVS. DAVOS.

V 2 MY. Iam ubi úbi erit, inventúm tibi curábo et mecum addúctum
tuom Pámphilum: modo tu, ánime mi, nolí te macerâre.
PA. Mysís. MY. quis est? *e*hem Pámphile, optumé mihi te offers. PA. quid *id* est?
MY. oráre iussit, sí se amtes, era, iám ut ad se*se* vénias:
vidére aït te cúpere. PA. vah, perii: hóc malum integráscit.
sicín me atque illam operá tua nunc míseros sollicitâri!
nam idcírco arcessor, núptias quod mi ádparari sénsit.
CH. quibus quídem quam facile pótuerat quiésci, si hic quiésset!
DA. age, si híc non insanít satis sua spónte, instiga.
MY. atque édepol ea rés est: proptereáque nunc misera ín maerorest.
PA. Mýsis,
per omnís tibi adiuró deos, numquam eám me desertúrum,
non, sí capiundos míhi sciam esse inimícos omnis hómines.
hanc mi éxpetivi, cóntigit: convéniunt mores: váleant qui intér nos discidiúm volunt: hanc nísi mors mi adimet némo.

CH. resipísco. PA. non Apóllinis magis vérum atque hoc respónsumst.
si póterit fieri, ut né pater per mé stetisse crédat,
quo mínus haec fierent núptiae, voló. sed si id non póterit,
id fáciam, in procliví quod est, per mé stetisse ut crédat.
quis vídeor? CH. miser, aeque átque ego. DA. consílium quaero. CH. fórti's.
PA. scio, quíd conere. DA. hoc égo tibi profécto effectum réddam.
PA. iam hoc ópus est. DA. quin iam habeó. CH. quid est? DA. huic, nón tibi habeo, ne érres.
CH. sat hábeo. PA. quid faciés? cedo. DA. dies híc mi ut satis sit véreor
ad agéndum: ne vacuom ésse me nunc ád narrandum crédas:
proinde hínc vos amolímini: nam mi ínpedimento éstis.
PA. ego hanc vísam. DA. quid tu? quo hínc te agis? CH. verúm vis dicam? DA. immo étiam
narrátionis íncipit mi inítium. CH. quid me fiet?
DA. eho tu ínpudens, non sátis habes, quod tíbi dieculam áddo,
quantum huíc promoveo núptias? CH. Dave, át tamen.
DA. quid érgo?
CH. ut dúcam. DA. ridiculum. CH. húc face ad me ut vénias, siquid póteris.
DA. quid véniam? nil habeo. CH. át tamen siquíd. DA. age, veniam. CH. síquid,
domi éro. DA. tu, Mysis, dum éxeo, parúmper opperíre hic.
MY. quaprópter? DA. ita facto ópus est. MY. *at* matúra. DA. iam inquam hic ádero.

MYSIS. DAVOS.

IV 3 MY. Nilne ésse proprium quoíquam! di vostrám fidem:
summúm bonum esse eraé putavi hunc Pámphilum,
amícum, amatorém, virum in quovís loco
parátum: verum ex eó nunc misera quém capit

labórem! facile hic plús malist quam illic boni.
sed Dávos exit. mí homo, quid istuc óbsecrost?
quo pórtas puerum? DA. Mýsis, nunc opus ést tua
mihi ad hánc rem exprompta málitia atque astútia.
MY. quid nam íncepturu's? DA. áccipe a me hunc ócius
atque ánte nostram iánuam adpone. MY. óbsecro,
humíne? DA. ex ara hinc súme verbenás tibi
atque eás substerne. MY. quam óbrem id tute nón facis?
DA. quia, sí forte opus sit ád erum iurató mihi
non ádposisse, ut líquido possim. MY. intéllego:
nova núnc religio in te ístaec incessít. cedo.
DA. move ócius te, ut quíd agam porro intéllegas.
pro Iúppiter. MY. quid est? DA. spónsae pater intérvenit.
repúdio quod consílium primum inténderam.
MY. nesció quid narres. DA. égo quoque hinc ab déxtera
veníre me adsimulábo: tu ut subsérvias
orátioni, ut quómque opus sit, verbís vide.
MY. ego quíd agas nil intéllego: sed síquid est,
quod méa opera opus sit vóbis, ut tu plús vides,
manébo, nequod vóstrum remorer cómmodum.

CHREMES. MYSIS. DAVOS.

CH. Revórtor, postquam quae ópus fuere ad núptias
gnataé paravi, ut iúbeam arcessi. séd quid hoc?
puer hérclest. mulier, tu ádposisti hunc? MY. úbi illic est?
CH. non míhi respondes? MY. núsquam est. vae miseraé mihi,
relíquit me homo atque ábiit. DA. di vostrám fidem,
quid túrbaest apud forúm? quid illi hominum lítigant?
tum annóna carast. quíd dicam aliud, néscio.
MY. quor tu óbsecro hic me sólam? DA. hem, quae haec est fábula?
eho Mýsis, puer hic úndest? quisve huc áttulit?

MY. satin sánu's, qui me id rógites? DA. quem égo igitúr rogem,
qui hic néminem alium vídeam? CH. miror, únde sit.
DA. dictúra es quod rogo? MY. aú. DA. concede ad déxteram.
MY. delíras: non tute ípse? DA. verbum sí mihi unúm praeter quam quód te rogo, faxís, cave.
male dícis? undest? díc clare. MY. a nobís. DA. hahae:
mirum ínpudenter múlier meretrix sí facit.
CH. ab Andriast ancílla haec, quantum intéllego.
DA. adeón videmur vóbis esse idónei,
in quíbus sic inludátis? CH. veni in témpore.
DA. propera ádeo puerum tóllere hinc ab iánua:
mané: cave quoquam ex ístoc excessís loco.
MY. di te éradicent: íta me miseram térritas.
DA. tibi égo dico an non? MY. quíd vis? DA. at etiám rogas?
cedo, quoíum puerum hic ádposisti? díc mihi.
MY. tu néscis? DA. mitte id quód scio: dic quód rogó.
MY. vostrí. DA. quoius nostri? MY. Pámphili. CH. hem. DA. quid? Pámphili?
MY. eho, an nón est? CH. recte ego sémper fugi has núptias.
DA. o fácinus animadvórtendum. MY. quid clámitas?
DA. quemne égo heri vidi ad vós adferri vésperi?
MY. o hóminem audacem. DA. vérum: vídi Cántharam
suffárcinatam. MY. dís pol habeo grátias
quom in páriundo aliquot ádfuerunt líberae.
DA. ne illa íllum hau novit, quóius causa haec íncipit:
'Chremés si *ad*positum púerum ante aedis víderit,
suam gnátam non dabít': tanto hercle mágis dabit.
CH. non hércle faciet. DA. núnc adeo, ut tu sís sciens,
nisi púerum tollis, iám ego hunc in mediám viam
provólvam teque ibídem pervolvam ín luto.
MY. tu pól homo non es sóbrius. DA. fallácia
alia áliam trudit. iám susurrari aúdio,

civem Átticam esse hanc. CH. hém. DA. 'coactus légibus
eam uxórem ducet.' MY. eho, óbsecro, an non cívis est?
CH. ioculárium in malum ínsciens paene íncidi.
DA. quis hic lóquitur? o Chremés, per tempus ádvenis:
auscúlta. CH. audivi iam ómnia. DA. anne haec tu ómnia?
CH. audívi, inquam, a princípio. DA. audistin, óbsecro? em
scelera, hánc iam oportet ín cruciatum hinc ábripi.
hic est ílle: non te crédas Davom lúdere.
MY. me míseram: nil pol fálsi dixi, mí senex.
CH. novi ómnem rem. est Simo íntus? DA. est.
MY. ne me áttigas, sceléste. si pol Glýcerio non ómnia haec..
DA. eho inépta, nescis quíd sit actum? MY. quí sciam?
DA. hic sócer est. alio pácto hau poterat fíeri,
ut sciret haec quae vóluimus. MY. praedíceres.
DA. paulum ínter esse cénses, ex animo ómnia,
ut fért natura, fácias an de indústria?

CRITO. MYSIS. DAVOS.

CR. In hác habitasse plátea dictumst Chrýsidem,
quae sibi inhoneste optávit parere hic dítias
potiús quam in patria honéste pauper víveret:
eius mórte ea ad me lége redierúnt bona.
sed quós perconter vídeo. salvete. MY. óbsecro,
quem vídeo? estne hic Critó sobrinus Chrýsidis?
is est. CR. o Mysis, sálve. MY. salvos sís, Crito.
CR. itan Chrýsis? hem. MY. nos quídem pol miseras pérdidit.
CR. quid vós? quo pacto hic? sátine recte? MY. nósne? sic:
ut químus, aiunt, quándo ut volumus nón licet.
CR. quid Glýcerium? iam hic suós parentis répperit?
MY. utinam. CR. án non dum etiam? haud aúspicato huc me áttuli:

nam pól, si id scissem, númquam huc tetulissém pedem:
sempér enim dictast ésse haec atque habitást soror:
quae illíus fuerunt, póssidet: nunc me hóspitem
litís sequi, quam hic míhi sit facile atque útile,
aliórum exempla cómmonent: simul árbitror,
iam aliquem ésse amicum et défensorem ei: nám fere
grandícula iam proféctast illinc. clámitent
me sýcophantam, heréditatem pérsequi
mendícum: tum ipsam déspoliare nón lubet.
My. o óptume hospes, pól Crito anticum óbtines.
Cr. duc me ád eam, quando huc véni, ut videam.
My. máxume.
Da. sequar hós: nolo me in témpore hoc videát senex.

ACTVS V.

Chremes. Simo.

Ch. Sátis iam satis, Simó, spectata ergá te amicitiást mea:
sátis pericli incépi adire: orándi iam finém face.
dúm studeo obsequí tibi, paene inlúsi vitam fíliae.
Si. ímmo enim nunc quom máxume abs te póstulo atque oró, Chremes,
út beneficium vérbis initum dúdum nunc re cómprobes.
Ch. víde quam iniquos sís prae studio: dúm id efficias quód cupis,
néque modum benígnitatis néque quid me ores cógitas:
nám si cogités, remittas iám me onerare iniúriis.
Si. quíbus? Ch. at rogitas? pérpulisti me, út homini adulescéntulo
ín alio occupáto amore, abhórrenti ab re uxória,
fíliam ut darem ín seditionem átque in incertas núptias,
eíus labore atque eíus dolore gnáto ut medicarér tuo:

ínpetrasti: incépi, dum res tétulit. nunc non fért: feras.
íllam hinc civem esse áiunt: puer est nátus: nos missós face.
SI. pér ego te deos óro, ut ne illis ánimum inducas crédere,
quíbus id maxume útilest, illum ésse quam detérrumum. 835
núptiarum grátia haec sunt ficta atque incepta ómnia.
ubi ea causa, quam óbrem haec faciunt, érit adempta his, désinent.
CH. érras: cum Davo égomet vidi iúrgantem ancillám.
SI. scio.
CH. véro voltu, quom íbi me adesse neúter tum praesénserat.
SI. crédo, et id factúras Davos dúdum praedixít mihi: 840
ét nescio qui tíbi sum oblitus hódie, ac volui, dícere.

DAVOS. CHREMES. SIMO. DROMO.

DA. Ánimo nunciam ótioso esse ínpero. CH. *en* Davóm tibi.
SI. únde egreditur? DA. meó praesidio atque hóspitis.
SI. quid illúd malist?
DA. égo commodiorem hóminem adventum témpus non vidí. SI. scelus,
quém nam hic laudat? DA. ómnis res est iam ín vado.
SI. cesso ádloqui? 845
DA. érus est: quid agam? SI. o sálve, bone vir.
DA. éhem Simo, o nostér Chremes,
ómnia adparáta iam sunt íntus. SI. curastí probe.
DA. úbi voles, arcésse. SI. bene sane: íd enim vero hinc núnc abest.
étiam tu hoc respóndes, quid istic tíbi negotist? DA. míhin? SI. ita.
DA. míhin? SI. tibi ergo. DA. módo *ego* intro ivi.
SI. quási ego quam dudúm rogem. 850
DA. cúm tuo gnato una. SI. áune est intus Pámphilus? cruciór miser.

ého, non tu dixti ésse inter eos ínimicitias, cárnufex?
DA. sunt. SI. quor igitur híc est? CH. quid illum
cénses? cum illa litigat.
DA. ímmo vero indignum, Chremes, iam fácinus faxo
ex me aúdies.
néscio qui senex modo venit: éllum, confidéns, ca-
tus:
quóm faciem videás, videtur ésse quantivis preti:
trístis veritás inest in vóltu atque in verbís fides.
SI. quíd nam adportas? DA. níl equidem, nisi quód
illum audivi dícere.
SI. quíd aït tandem? DA. Glýcerium se scíre civem
esse Átticam. SI. hem,
Dromó, Dromo. DA. quid ést? SI. Dromo. DA. audi.
SI. vérbum si addiderís...Dromo.
DA. audi óbsecro. DR. quid vís? SI. sublimem hunc
íntro rape, quantúm potes.
DR. quem? SI. Dávom. DA. quam obrem? SI. quía
lubet. rape ínquam. DA. quid fecí? SI. rape.
DA. si quícquam invenies mé mentitum, occídito.
SI. nil aúdio:
égo iam te commótum reddam. DA. támen etsi hoc
verúmst? SI. tamen.
cura ádservandum vínctum, atque audin? quádrupe-
dem constríngito.
age núnciam: ego pol hódie, si vivó, tibi
osténdam, erum quid sít pericli fállere,
et illí patrem. CH. a ne saévi tanto opere. SI. ó
Chremes,
pietátem gnati! nónne te miserét mei?
tantúm laborem cápere ob talem fílium?
age Pámphile, exi Pámphile: ecquid té pudet?

PAMPHILVS. SIMO. CHREMES.

V 3 PA. Quis mé volt? perii, páter est. SI. quid aïs,
ómnium...? CH. a,
rem pótius ipsam díc, ac mitte mále loqui.
SI. quasi quícquam in hunc iam grávius dici póssiet.
ain tándem, civis Glýceriumst? PA. ita praédicant.

SI. 'ita praédicant'? o ingéntem confidéntiam! 876
num cógitat quid dícat? num factí piget?
vide num eius color pudóris signum usquam índicat.
adeo ínpotenti esse ánimo, ut praeter cívium
morem átque legem et suí voluntatém patris 880
tamen hánc habere stúdeat cum summó probro!
PA. me míserum! SI. hem, modone id démum sensti, Pámphile?
olim ístuc, olim, quom íta animum induxtí tuom,
quod cúperes aliquo pácto efficiundúm tibi:
eodém die istuc vérbum vere in te áccidit. 885
sed quíd ego? quor me excrúcio? quor me mácero?
quor meám senectutem huíus sollicito améntia?
an ut pro huíus peccatis égo supplicium súfferam?
immo hábeat, valeat, vívat cum illa. PA. mí pater.
SI. quid 'mí pater'? quasi tu húius indigeás patris. 890
domus, úxor, liberi ínventi invitó patre.
addúcti qui illam cívem hinc dicant: víceris.
PA. patér, licetne paúca? SI. quid dicés mihi?
CH. tamén, Simo, audi. SI. ego aúdiam? quid aúdiam, Chremés? CH. at tandem dícat. SI. age, dicát sino.
PA. égo me amare hanc fáteor: si id peccárest, fateor íd quoque, 896
tíbi, pater, me dédo. quidvis óneris inpone, ínpera.
vís me uxorem dúcere? hanc amíttere? ut poteró, feram.
hóc modo te obsecro, út ne credas á me adlegatum húnc senem:
síne me expurgem atque íllum huc coram addúcam.
SI. adducas? PA. síne, pater. 900
CH. aéquom postulát: da veniam. PA. síne te hoc exorém. SI. sino.
quídvis cupio, dúm ne ab hoc me fálli comperiár, Chremes.
CH. pró peccato mágno paulum súpplici satis ést patri.

CRITO. CHREMES. SIMO. PAMPHILVS.

V 4 CR. Mítte orare. una hárum quaevis caúsa me ut faciám monet,

vél tu vel quod vérumst vel quod ípsi cupio Glýcerio.
CH. Ándrium ego Critónem video? cérte is est. CR. salvos sis, Chremes.
CH. quíd tu Athenas ínsolens? CR. evénit. sed hicinést Simo?
CH. híc. CR. Simo, men quaéris? SI. eho tu, Glýcerium hinc civem ésse aïs?
CR. tú negas? SI. itane húc paratus ádvenis? CR. quaré? SI. rogas?
túne inpune haec fácias? tune hic hómines adulescéntulos
ínperitos rérum, eductos líbere, in fraudem ínlicis?
sóllicitando et póllicitando eorum ánimos lactas? CR. sánun es?
SI. ác meretriciós amores núptiis conglútinas?
PA. périi, metuo ut súbstet hospes. CH. sí, Simo, hunc noris satis,
nón ita arbitrére: bonus est híc vir. SI. hic vir sít bonus?
ítane attemperáte evenit, hódie in ipsis núptiis
út veniret, ántehac numquam? est véro huic credundúm, Chremes.
PA. ní metuam patrem, hábeo pro illa re íllum quod moneám probe.
SI. sýcophanta. CR. hem. CH. síc, Crito, est hic: mítte. CR. videat quí siet.
sí mihi perget quaé volt dicere, éa quae non volt aúdiet.
égo istaec moveo aut cúro? non tu tuóm malum aequo animó feres?
nam égo quae dico véra an falsa audíerim, iam scirí potest.
Átticus quidam ólim navi frácta ad Andrum eiéctus est
ét istaec una párva virgo. tum ille egens forte ádplicat
prímum ad Chrysidís patrem se. SI. fábulam inceptát. CH. sine.
CR. ítane vero obtúrbat? CH. perge. CR. tum ís mihi cognatús fuit,

qui eúm recepit. íbi ego audivi ex íllo sese esse Atticum.
ís ibi mortuóst. CH. eius nomen? CR. nómen tam citó tibi? PA. hem,
perií. CR. verum hercle opínor fuisse Phániam: hoc certó scio,
Rhamnúsium se aiébat esse. CH. o Iúppiter. CR. eadem haéc, Chremes,
multi álii in Andro audívere. CH. utinam id sít quod spero. eho, díc mihi,
quid eám tum? suamne esse aíbat? CR. non. CH. quoiam ígitur? CR. fratris fíliam.
CH. certó meast. CR. quid aïs? SI. quid tu aïs? PA. árrige auris, Pámphile.
SI. quid crédis? CH. Phania íllic frater méus fuit. SI. noram ét scio.
CH. is béllum hinc fugiens méque in Asiam pérsequens proficíscitur: 935
tum illám relinquere híc est veritus. póst *ibi* nunc primum aúdio
quid illó sit factum. PA. víx sum apud me: ita ánimus commotúst metu
spe gaúdio, mirándo hoc tanto tám repentinó bono.
SI. ne istám multimodis tuam ínveniri gaúdeo. PA. credó, pater.
CH. at mi únus scrupulus étiam restat, quí me male habet. PA. dígnus es 940
cum tuá religione, ódium .. nodum in scírpo quaeris. CR. quíd istuc est?
CH. nomén non convenít. CR. fuit hercle huic áliut parvae. CH. quód, Crito?
numquíd meministi? CR. id quaéro. PA. egon huius ménioriam patiár meae
voluptáti obstare, quom égomet possim in hác re medicarí mihi?
non pátiar. heus, Chremés, quod quaeris, Pási*phi*last. CH. ipsást. CR. east. 945
PA. ex ípsa miliéns audivi. SI. omnís nos gaudere hóc, Chremes,
te crédo credere. CH. íta me di ament, crédo. PA. quid restát, pater?

Si. iam dúdum res reddúxit me ipsa in grátiam. Pa. o lepidúm patrem!
de uxóre, ita ut possédi, nil mutát Chremes? Ch. causa óptumast:
nisi quíd pater aït áliud. Pa. nempe id? Si. scílicet. Ch. dos, Pámphile, est 950
decém talenta. Pa. accípio. Ch. propero ad fíliam. eho mecúm, Crito:
nam illám me credo hau nósse. Si. quor non íllam huc transferrí iubes?
Pa. recte ádmones: Davo égo istuc dedam iám negoti. Si. nón potest.
Pa. qui? Si. quía habet aliud mágis ex sese et máius. Pa. quid nam? Si. vínctus est.
Pa. patér, non recte vínctust. Si. haud ita iússi. Pa. iube solvi óbsecro. 955
Si. age fíat. Pa. at matúra. Si. eo intro. Pa. o faústum et felicém diem!

Charinvs. Pamphilvs.

V 5 Ch. Proviso quid agat Pámphilus: atque éccum. Pa. aliquis me fórsitan
putet nón putare hoc vérum: at mihi nunc sic esse hoc verúm lubet.
égo deorum vítam eapropter sémpiternam esse árbitror,
quód voluptates eórum propriae sunt: nam mi inmortálitas 960
pártast, si nulla aégritudo huic gaúdio intercésserit.
séd quem ego mihi potíssumum optem, quoí nunc haec narrém, dari?
Ch. quíd illut gaudist? Pa. Dávom video. némost, quem malim ómnium:
nam húnc scio mea sólide solum gávisurum gaúdia.

Davos. Pamphilvs. Charinvs.

V 6 Da. Pámphilus ubi nam híc est? Pa. Dave. Da. quís homost? Pa. ego sum. Da. o Pámphile. 965
Pa. néscis quid mi obtígerit. Da. certe: séd quid mi obtigerít scio.

PA. ét quidem ego. DA. more hóminum evenit, út quod *sum* nanctús mali
príus resciscerés tu, quam ego illut quód tibi evenít boni.
PA. méa Glycerium súos parentis répperit. DA. factúm bene. CH. hem.
PA. páter amicus súmmus nobis. DA. quís? PA. Chremes. DA. narrás probe.
PA. néc mora ullast, quín iam uxorem dúcam. CH. num ille sómniat
éa quae vigilans vóluit? PA. tum de púero, Dave... DA. a désine.
sólus est quem díligant di. CH. sálvos sum, si haec véra sunt.
cónloquar. PA. quis homo...ó Charine, in témpore ipso mi ádvenis.
CH. béne factum. PA. audisti...CH. ómnia. age, me in tuís secundis réspice.
túos est nunc Chremés: facturum quaé voles scio esse ómnia.
PA. mémini: atque adeo lóngumst illum me éxpectare dum éxeat.
séquere hac me intus ád Glycerium núnc *tu*. tu, Dave, ábi domum,
própera, arcesse hinc qui aúferant eam. quíd stas? quid cessás? DA. eo.
ne éxpectetis dum éxeant huc: íntus despondébitur:
íntus transigétur, siquid ést quod restet. ω plaúdite.

ALTER EXITVS ANDRIAE.

* * * * * * *

PAMPHILVS. CHARINVS. CHREMES. DAVOS.

PA. Te éxpectabam: est dé tua re, quód agere ego tecúm volo.
óperam dedi, ne me ésse oblitum dícas tuae gnatae álterae:

tíbi me opinor ínvenisse dignum te atque illá virum.
CHA. périi, Dave: dé meo amore ac víta *iam* sors
tóllitur.
CHR. nón nova istaec míhi condiciost, sí voluissem,
Pámphile.
CHA. óccidi, Dave. DA. *á* mane. CHA. perii. CHR. id
quam óbrem non volui, éloquar.
nón idcirco, quód eum omnino adfínem mihi nollem:
CHA. hém. DA. tace.
CHR. séd amicitia nóstra, quae est a pátribus nobis
trádita,
eius non aliquam pártem studui abdúctam tradi líberis.
núnc quom copia ác fortuna utríque ut obsequerér
dedit,
détur. PA. bene factum. DA. ádi atque age homini
grátias. CHA. salvé, Chremes,
meórum amicorum ómnium mi aequíssume:
quid *dícam? nam illud* míhi non minus est gaúdio,
quam *mi évenire núnc* id quod *ego* abs te éxpeto:
me répperisse, ut hábitus antehac fuí tibi,
eundém tuom animum. PA. quom ád eum te adplicáveris,
studium éxinde ut erit, túte existumáveris.
CHR. aliénus abs te, támen qui tu esses nóveram.
PA. id ita ésse facere cóniecturam ex mé licet.
CHR. ita rés est. gnatam tíbi meam Philúmenam
uxórem et dotis séx talenta spóndeo.

* * * * * * *

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 174 iambici senarii
— 175 et 177 iambici octonarii
— 176 iambicus quaternarius
— 178 et 179 trochaici septenarii
— 180 ad 195 iambici octonarii
— 196 ad 198 iambici senarii
— 199 ad 214 iambici octonarii
— 215 ad 226 iambici senarii
— 227 iambicus octonarius
— 228 ad 233 trochaici septenarii
— 234 ad 239 iambici octonarii
— 240 et 244 iambici quaternarii
— 241 et 242 trochaici septenarii
— 243 iambicus octonarius
— 245 et 247 trochaici octonarii
— 246 trochaicus dimeter catalecticus
— 248 ad 251 trochaici septenarii
— 252 iambicus quaternarius
— 253 iambicus octonarius
— 254 ad 260 trochaici septenarii
— 261 ad 269 iambici octonarii
— 270 ad 298 iambici senarii
— 299 et 300 iambici septenarii
— 301 et 305 et 307 trochaici octonarii
— 302 et 306 et 308 trochaici septenarii
— 303 et 304 et 309 ad 316 iambici octonarii
— 317 trochaicus septenarius
— 318 iambicus senarius
— 319 ad 383 trochaici septenarii
— 384 ad 393 iambici senarii
— 394 ad 403 iambici octonarii
— 404 ad 480 iambici senarii
— 481 ad 484 bacchiaci tetrametri acatalecti
— 485 iambicus dimeter catalecticus
— 486 iambicus senarius

V. 487 ad 496 iambici octonarii
— 497 et 498 iambici senarii
— 499 ad 505 iambici octonarii
— 506 iambicus septenarius
— 507 ad 509 iambici octonarii
— 510 ad 516 trochaici septenarii
— 517 trochaicus dimeter catalecticus
— 518 ad 523 trochaici septenarii
— 524 ad 532 iambici senarii
— 533 ad 536 iambici octonarii
— 537 iambicus quaternarius
— 538 ad 574 iambici senarii
— 575 ad 581 iambici septenarii
— 582 ad 604 et 606 iambici octonarii
— 605 iambicus quaternarius
— 607 et 608 trochaici octonarii
— 609 trochaicus septenarius
— 610 ad 620 iambici octonarii
— 621 ad 624 trochaici septenarii
— 625 dactylicus tetrameter acatalectus
— 626 ad 634 cretici tetrametri acatalecti
— 635 compositus ex duabus trochaicis tripodiis catalecticis
— 636 iambicus quaternarius
— 637 et 638 bacchiaci tetrametri acatalecti
— 639 et 640 trochaici septenarii
— 641 et 642 iambici octonarii
— 643 ad 649 trochaici septenarii
— 650 ad 654 iambici octonarii
— 655 ad 681 iambici senarii
— 682 et 683 iambici octonarii
— 684 ad 715 iambici septenarii
— 716 ad 819 iambici senarii
— 820 ad 859 trochaici septenarii
— 860 ad 863 iambici octonarii
— 864 trochaicus septenarius
— 865 iambicus octonarius
— 866 ad 895 iambici senarii
— 896 ad 928 trochaici septenarii
— 929 ad 958 iambici octonarii
— 959 ad 992 trochaici septenarii
— 993 ad 1003 iambici senarii.

EVNVCHVS

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · L · POSTVMIO ALBINO · L · CORNELIO · MERVLA · AED · CVR EGIT · AMBIVIVS · TVRPIO · MODOS · FECIT FLACCVS · CLAVDI · TIBIIS · DVABVS · DEXTRIS · TOTA · FACTA · SECVNDA · M · VALERIO C · FANNIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso díctitatam Thaïdis
id ípsum ignorans míles advexít Thraso
ipsíque donat. érat haec civis Áttica.
eídem eunuchum, quem émerat, tradí iubet
Thaïdis amator Phaédria ac rus ípse abit
Thrasóni oratus bíduum concéderet.
ephébus frater Phaédriae puéllulam
cum déperiret dóno missam Thaïdi,
ornátu eunuchi indúitur (suadet Pármeno),
intró iit, vitiat vírginem. sed Átticus
civís repertus fráter eius cónlocat
vitiátam ephebo: Phaédriam exorát Thraso.

PERSONAE.

PHAEDRIA ADVLESCENS
PARMENO SERVOS
THAIS MERETRIX
GNATHO PARASITVS
CHAEREA ADVLESCENS
THRASO MILES
PYTHIAS ANCILLA
CHREMES ADVLESCENS
ANTIPHO ADVLESCENS
DORIAS ANCILLA
DORVS EVNVCHVS
SANGA SERVOS
SOPHRONA NVTRIX
LACHES SENEX.

PROLOGVS.

Si quísquamst, qui placére se studeát bonis
quam plúrimis et mínume multos laédere,
in hís poëta hic nómen profitetúr suom.
tum síquis est, qui díctum in se incleméntius
exístumabit ésse, sic exístumet,
respónsum, non dictum ésse, quia laesít prior,
qui béne vortendo et eásdem scribendó male
ex Graécis bonis Latínas fecit nón bonas.
idém Menandri Phásma nunc nupér dedit
atque ín Thensauro scrípsit, causam dícere
prius únde petitur, aúrum qua re sít suom,
quam ille quí petit, unde ís sit thensaurús sibi
aut únde in patrium mónumentum pervénerit.
dehinc né frustretur ípse se aut sic cógitet
'defúnctus iam sum, níl est quod dicát mihi':
is ne érret moneo et désinat lacéssere.
habeo ália multa, quaé nunc condonábitur,
quae próferentur póst, si perget laédere,
ita ut fácere instituit. quám nunc acturí sumus
Menándri Eunuchum, póstquam aediles émerunt,
perfécit sibi ut inspíciundi esset cópia.
magistrátus quom ibi adésset, occeptást agi.

exclámat, furem, nón poëtam fábulam
dedísse et nil dedísse verborúm tamen:
colacem ésse Naevi et Plaúti, veterem fábulam,
parasíti personam índe ablatam et mílitis.
si id ést peccatum, péccatum inprudéntiast
poëtae, non quo fúrtum facere stúduerit.
id ita ésse vos iam iúdicare póteritis.
colax Menandrist: ín east parasitús colax
et míles gloriósus: eas se nón negat
persónas transtulísse in Eunuchúm suam
ex Graéca: sed eas fábulis actás prius
Latínis scisse sése, id vero pérnegat.
quod sí personis ísdem huic uti nón licet:
qui mágis licet curréntem servom scríbere,
bonás matronas fácere, meretricís malas,
parasítum edacem, glóriosum mílitem,
puerúm supponi, fálli per servóm senem,
amáre, odisse, súspicari? dénique
nullúmst iam dictum, quód non sit dictúm prius.
qua re aéquomst vos cognóscere atque ignóscere,
quae véteres factitárunt si faciúnt novi.
date óperam, cum siléntio animum atténdite,
ut pérnoscatis, quíd sibi Eunuchús velit.

ACTVS I.

PHAEDRIA. PARMENO.

Ph. Quid ígitur faciam? nón eam? ne núnc quidem
quom arcéssor ultro? an pótius ita me cómparem,
non pérpeti meretrícum contumélias?
exclúsit: revocat: rédeam? non, si me óbsecret.
Pa. siquidem hércle possis, níl prius neque fórtius:
verúm si incipies néque pertendes náviter
atque, úbi pati non póteris, quom nemo éxpetet,
infécta pace ultro ád eam venies, índicans
te amáre, ferre nón posse: actumst, ílicet,
perísti: eludet, úbi te victum sénserit.
proin tú, dum est tempus, étiam atque etiam cógita,
ere: quaé res in se néque consilium néque modum
habet úllum, eam consílio regere nón potes.
in amóre haec omnia ínsunt vitia: iniúriae,
suspítiones, ínimicitiae, indútiae,
bellúm, pax rursum: incérta haec si tu póstules
ratióne certa fácere, nilo plús agas,
quam sí des operam ut cúm ratione insánias.
et quód nunc tute técum iratus cógitas
'egone íllam, quae illum, quaé me quae non! síne modo
morí me malim: séntiet qui vír siem':
haec vérba *illa* una me hércle falsa lácrimula,
quam oculós terendo mísere vix vi exprésserit,
restínguet, et te ultro áccusabit, ét dabis
ultro eí supplicium. Ph. o indígnum facinus: núnc ego
et illám scelestam esse ét me miserum séntio
et taédet: et amore árdeo: et prudéns sciens,
vivós vidensque péreo: nec quid agám scio.
Pa. quid agás? nisi ut te rédimas captum quám queas
minumó: si nequeas paúlulo, at quantí queas:

et né te adflictes. PH. ítane suades? PA. sí sapis.
neque praéter quam quas ipse amor moléstias
habet áddas, et illas quás habet recté feras.
sed eccam ípsa egreditur, nóstri fundi cálamitas:
nam quód nos capere opórtet, haec intércipit.

THAIS. PHAEDRIA. PARMENO.

I 2 TH. Miserám me, vereor ne íllud gravius Phaédria
tulerít neve aliorsum átque ego feci accéperit,
quod heri íntro missus nón est. PH. totus, Pármeno,
tremo hórreoque, póstquam aspexi hanc. PA. Bóno animo es:
accéde ad ignem hunc, iám calesces plús satis.
TH. quis hic lóquitur? ehem, tun híc eras, mi Phaédria?
quid stábas hic? quor nón intro ibas? PA. céterum
de exclúsione vérbum nullum? TH. quíd taces?
PH. sané quia vero hae míhi patent sempér fores
aut quía sum apud te prímus. TH. missa istaéc face.
PH. quid 'míssa'? o Thaïs, Tháïs, utinam essét mihi
pars aéqua amoris técum ac pariter fíeret,
ut aút hoc tibi doléret itidem ut míhi dolet,
aut égo istuc abs te fáctum nili pénderem!
TH. ne crúcia te obsecro, ánime mi, mi Phaédria.
non pól, quo quemquam plús amem aut plus díligam,
eo féci: sed ita erát res, faciundúm fuit.
PA. credo, út fit, misera praé amore exclusti húnc foras.
TH. sicíne agis, Parmeno? áge: sed huc qua grátia
te arcéssi iussi, ausculta. PH. fiat. TH. díc mihi
hoc prímum, potin est híc tacere? PA. egone? óptume.
verum heús tu, hac lege tíbi meam astringó fidem:
quae véra audivi, táceo et contineo óptume:
sin fálsum aut vanum aut fínctumst, continuó palamst:
plenús rimarum sum, hác atque illac pérfluo.
proin tú, tacere sí vis, vera dícito.
TH. Samiá mihi mater fúit: ea habitabát Rhodi.
PA. potést taceri hoc. TH. íbi tum matri párvolam
puéllam dono quídam mercatór dedit

ex Áttica hinc abréptam. PH. civemne? TH. árbitror:
certúm non scimus: mátris nomen ét patris
dicébat ipsa: pátriam et signa cétera
neque scíbat neque per aétatem etiam pótis erat.
mercátor hoc addébat: e praedónibus,
unde émerat, se audísse abreptam e Súnio.
matér ubi accepit, coépit studiose ómnia
docére, educere, íta uti si esset fília.
sorórem plerique ésse credebánt meam.
ego cum íllo, quocum tum úno rem habebam hóspite,
abii húc, qui mihi relíquit haec quae habeo ómnia.
PA. utrúmque hoc falsumst: écfluet. TH. qui istúc? PA. quia
neque tu úno eras conténta neque solús dedit:
nam hic quóque bonam magnámque partem ad te áttulit.
TH. itást: sed sine me pérvenire quó volo.
intérea miles, quí me amare occéperat,
in Cáriamst proféctus: te intereá loci
cognóvi. tute scís postilla quam íntumum
habeám te et mea consília ut tibi credam ómnia.
PA. ne hoc quídem tacebit Pármeno. TH. oh dubiúmne id est?
hoc ágite, amabo. máter mea illic mórtuast
nupér: eius frater áliquantum ad remst ávidior.
is úbi *illa*nc forma vídet honesta vírginem,
et fídibus scire, prétium sperans ílico
prodúcit, vendit. fórte fortuna ádfuit
hic méus amicus: émit eam donó mihi,
inprúdens harum rérum ignarusque ómnium.
is vénit: postquam sénsit me tecúm quoque
rem habére, fingit caúsas ne det sédulo:
ait, sí fidem habeat se íri praepositúm tibi
apúd me, ac non id métuat, ne, ubi accéperim,
sesé relinquam, vélle se illam míhi dare:
verum íd vereri. séd ego quantum súspicor,
ad vírginem animum adiécit. PH. etiamne ámplius?
TH. nil: nám quaesivi. núnc ego eam, mi Phaédria,
multaé sunt causae quam óbrem cupiam abdúcere:

primúm quod soror est dícta, praeterea út suis
restítuam ac reddam. sóla sum: habeo hic néminem
neque amícum neque cognátum. quam obrem, Phaédria,
cupio áliquos parere amícos benefició meo.
id amábo adiuta mé, quo id fiat fácilius. 150
sine illúm priores pártis hosce aliquót dies
apúd me habere. níl respondes? PH. péssuma,
egon quícquam cum istis fáctis tibi respóndeam?
PA. eu nóster, laudo: tándem perdoluít: vir es.
PH. at égo nescibam, quórsum tu ires: 'párvola 155
hinc ést abrepta: edúxit mater pró sua:
soror díctast: cupio abdúcere, ut reddám suis':
nempe ómnia haec nunc vérba huc redeunt dénique:
ego exclúdor, ille récipitur. qua grátia?
nisi si íllum plus quam mé amas et istam núnc times, 160
quae advéctast, ne illum tálem praeripiát tibi.
TH. ego id tímeo? PH. quid te ergo áliud sollicitát? cedo.
num sólus ille dóna dat? numcúbi meam
benígnitatem sénsisti in te claúdier?
nonne úbi mi dixti cúpere te ex Aethíopia 165
ancíllulam, relíctis rebus ómnibus
quaesívi? porro eunúchum dixti vélle te,
quia sólae utuntur hís reginae: répperi,
herí minas vigínti pro ambobús dedi.
tamén contemptus ábs te haec habui in mémoria: 170
ob haéc facta abs te spérnor! TH. quid istic, Phaédria?
quamquam íllam cupio abdúcere atque hac re árbitror
id fíeri posse máxume: verúm tamen
potiús quam te inimicum hábeam, faciam ut iússeris.
PH. utinam ístuc verbum ex ánimo ac vere díceres 175
'potiús quam te inimicum hábeam': si istuc créderem
sincére dici, quídvis possem pérpeti.
PA. labáscit—victus úno verbo—quám cito!
TH. ego nón ex animo mísera dico? quám ioco
rem vóluisti a me tándem, quin perféceris? 180
ego ínpetrare néqueo hoc abs te, bíduom
saltem út concedas sólum. PH. siquidem bíduom:
verúm ne fiant ísti vigintí dies.

GNATHO. PARMENO.

II 2 GN. Di ínmortales, hómini homo quid praéstat? stulto intéllegens
quíd inter est? hoc ádeo ex hac re vénit in mentém míhi:
cónveni hodie advéniens quendam meí loci hinc atque órdinis
hóminem haut inpurum, ítidem patria qui ábligurrierát bona: 235
vídeo sentum squálidum aegrum, pánnis annisque óbsitum.
'quíd istuc' inquam 'ornátist?' "quoniam míser quod habui pérdidi, en
quó redactus sum. ómnes noti me átque amici déserunt."
híc ego illum contémpsi prae me; 'quíd homo' inquam 'ignavíssume?
ítan parasti te, út spes nulla rélicua in te essét tibi? 240
símul consilium cúm re amisti? víden me ex eodem ortúm loco,
quí color, nitór, vestitus, quaé habitudost córporis?
ómnia habeo, néque quicquam habeo: níl quom est, nil defít tamen.'
'át ego infelix néque ridiculus ésse neque plagás pati
póssum.' 'quid? tu his rébus credis fíeri? tota errás via. 245
ólim isti fuit géneri quondam quaéstus apud saeclúm prius:
hóc novomst aucúpium: ego adeo hanc prímus invení viam.
ést genus hominum, qui ésse primos se ómnium rerúm volunt,
née sunt: hos conséctor: hisce ego nón paro me ut rídeant,
séd eis ultro adrídeo et eorum íngenia admirór simul: 250
quídquid dicunt, laúdo: id rursum sí negant, laudo íd quoque:

négat quis: nego: aït; áio; postremo ínperavi egomét mihi
ómnia adsentári. is quáestus núnc est multo ubérrumus.'
PA. scítum hercle hominem: hic hómines prorsum ex stúltis insanós facit.
GN. dum haec lóquimur, intereá loci ad macéllum ubi advenímus, 255
concúrrunt laeti mi óbviam cuppédinarii ómnes:
cetárii, lanií, coqui, fartóres, piscatóres,
quibus ét re salva et pérdita profúeram et prosum saépe:
salútant, ad cenám vocant, advéntum gratulántur.
ille úbi miser famélicus videt me ésse tanto honóre, 260
tam fácile victum quaérere: [ibi] homo coépit me obsecráre,
ut síbi liceret díscere id de mé: sectari iússi,
si pótis est, tamquam phílosophorum habént discipuli ex ípsis
vocábula, parasíti ita ut Gnathónici vocéntur.
PA. viden ótium et cibus quíd facit aliénus? GN. sed ego césso 265
ad Thaïdem hanc dedúcere et rogáre ad cenam ut véniat?
sed Pármenonem ante óstium † Thaidis tristem vídeo,
rivális servom: sálva res. ni mírum hisce homines frígent.
nebulónem hunc certumst lúdere. PA. hisce hoc múnere arbitrántur
suam Thaïdem esse. GN. plúrima salúte Parmenónem 270
summúm suom inpertít Gnatho. quid ágitur? PA. statur. GN. video.
numquíd nam hic quod nolís vides? PA. te. GN. crédo: at numquid áliud?
PA. qui dúm? GN. quia tristi's. PA. níl quidem. GN. ne sís: sed quid vidétur
hoc tíbi mancupium? PA. nón malum hercle. GN. uro hóminem. PA. ut falsus ánimist.

GN. quam hoc múnus gratum Thaïdi arbitráre esse?
PA. hoc nunc dícis,
eiéctos hinc nos: ómnium rerum, heús, vicissitúdo est.
GN. sex égo te totos, Pármeno, hos mensís quietum réddam,
ne súrsum deorsum cúrsites neve úsque ad lucem vígiles:
ecquíd beo te? PA. mén? papae. GN. sic sóleo amicos. PA. laúdo.
GN. detíneo te: fortásse tu proféctus alio fúeras.
PA. nusquám. GN. tum tu igitur paúlulum da mi óperae: fac ut admíttar
ad illam. áge modo, nunc tíbi patent fores haé, quia istam dúcis.
GN. numquem évocari hinc vís foras? PA. sine bíduom hoc praetéreat:
qui míhi nunc uno dígitulo foris áperis fortunátus,
ne tu ístas faxo cálcibus saepe insultabis frústra.
GN. etiám nunc hic stas, Pármeno? [eho] num nam híc relictu's cústos,
nequís forte internúntius clam a mílite ad istam cúrset?
PA. facéte dictum: míra vero míliti quae pláceant.
sed vídeo erilem fílium minórem huc advenire.
mirór, qui ex Piraeo ábierit: nam ibi cústos publicést nunc.
non témerest: et properáns venit: nesció quid circumspéctat.

CHAEREA. PARMENO.

II 3 CH. Óccidi.
neque vírgost usquam néque ego, qui illam e cónspectu amisí meo.
ubi quaéram, ubi investígem, quem percónter, quam insistám viam,
incértus sum. una haec spés est: ubi ubi est, dií celari nón potest.
o fáciem pulchram: déleo omnis dehínc ex animo múlieres:
taedét cotidiánarum harum fórmarum. PA. ecce autem álterum,

néscio quid de amóre loquitur: o ínfortunatúm senem!
hic vérost, qui si occéperit,
ludúm iocumque dícet fuisse illum álterum,
praeut húius rabies quaé dabit.
CH. ut illúm di deaeque sénium perdant, qui hódie me remorátus est:
meque ádeo qui restíterim: tum autem qui íllum flocci fécerim.
séd eccum Parmenónem. salve. PA. quíd tu es tristis? quídve es alacris?
únde is? CH. egone? néscio hercle, néque unde eam neque quórsum eam:
ita prórsum oblitus súm mei.
PA. qui quaéso? CH. amo. PA. hem. CH. nunc, Pármeno, te osténderis qui vír sies.
scis té mihi saepe póllicitum esse 'Chaérea, aliquid ínveni
modo quód ames: in ea re útilitatem ego fáciam ut cognoscás meam',
quom in céllulam ad te pátris penum omnem cóngerebam clánculum.
PA. age, inépte. CH. hoc hercle fáctumst. fac sis núnc promissa adpáreant:

* * * * * *

sive ádeo digna rés est, ubi tu nérvos intendás tuos.
hau símilis virgost vírginum nostrárum, quas matrés student
demíssis umeris ésse, vincto péctore, ut gracilaé sient.
siquást habitior paúlo, pugilem esse áiunt, deducúnt cibum:
tam etsí bonast natúra, reddunt cúratura iúnceam:
itaque érgo amantur. PA. quíd tua istaec? CH. nova figura orís. PA. papae.
CH. color vérus, corpus sólidum et suci plénum. PA. anni? CH. anni? sédecim.
PA. flos ípsus. CH. hance tú mihi vel vi vél clam vel precário
fac trádas: mea nil ré fert: dum potiár modo.
PA. quid? vírgo quoiast? CH. néscio hercle. PA. undést? CH. tantundem. PA. ubi hábitat?

CH. ne id quídem. PA. ubí vidisti? CH. ín via. PA. qua *eam* ratione amísti?
CH. id équidem advenlens mécum stomachabár modo:
neque quémquam esse ego hominem árbitror, quoi mágis bonae
felícitates ómnes aduorsaé sient.
quid hóc est sceleris! périi. PA. quid factúmst? CH. rogas?
patrís cognatum atque aéqualem Archidémidem
novístin? PA. quid ni? CH. is, dum hánc sequor, fit mi óbviam.
PA. incómmode hercle. CH. immo énim vero infelíciter:
nam incómmoda alia súnt dicenda, Pármeno.
illúm liquet mihi déierare his ménsibus
sex séptem prorsus nón vidisse próxumis,
nisi núnc, quom minume véllem minumeque ópus fuit.
eho nónne hoc monstri símilest? quid aïs? PA. máxume.
CH. contínuo adcurrit ád me, quam longé quidem,
incúrvos, tremulus, lábiis demissís, gemens:
'heus heús, tibi dico, Chaérea' inquit. réstiti.
'scin quíd ego te volébam?' "dic." 'cras ést mihi
iudícium.' "quid tum?" 'ut díligenter núnties
patri, ádvocatus máne mi esse ut méminerit.'
dum haec dícit, abiit hóra. rogo numquíd velit.
'recte' ínquit. abeo. quom húc respicio ad vírginem,
illa sése interea cómmodum huc advórterat
in hanc nóstram plateam. PA. mírum ni hanc dicít, modo
huic quaé datast dono. CH. húc quom advenio, núlla erat.
PA. comités secuti scílicet sunt vírginem?
CH. verúm: parasitus cum áncilla. PA. ipsast: flicet:
desíne: iam conclamátumst. CH. alias rés agis.
PA. istúc ago equidem. CH. nóstin quae sit? díc mihi,
vidístin? PA. vidi, nóvi: scio quo abdúcta sit.
CH. eho Pármeno mi, nóstin et scis úbi siet?
PA. húc deductast ád meretricem Thaïdem; ei donó datast.

CH. quís is est tam poténs cum tanto múnere hoc?
PA. mílés Thraso,
Phaédriae rivális. CH. duras frátris partis praédicas.
PA. ímmo si sciás quod donum huic dóno contra cómparet,
mágis id dicas. CH. quód nam quaeso hercle? PA. eúnuchum. CH. illumne óbsecro
ínhonestum hominem, quém mercatusést heri, senem múlierem?
PA. ístunc ipsum. CH. homó quatietur cérte cum donó foras.
séd istam Thaïdém non scivi nóbis vicinam. PA. haú diust.
CH. périi, numquamne étiam me illam vídisse! eho dum díc mihi:
éstne, ut fertur, fórma? PA. sane. CH. at níl ad nostram hanc. PA. ália res.
CH. óbsecro hercle, Pármeno, fac ut pótiar. PA. faciam sédulo:
dábo operam, adiuvábo: numquid me áliud? CH. quo nunc ís? PA. domum,
út mancupia haec, íta uti iussit fráter, ducam ad Thaïdem.
CH. ó fortunatum ístum eunuchum, quí quidem in hanc detúr domum!
PA. quíd ita? CH. rogitas? súmma forma sémper conservám domi
vidébit, conloquétur, aderit úna in unis aédibus.
cibúm non numquam cápiet cum ea: intérdum propter dórmiet.
PA. quid sí nunc tute fórtunatus fías? CH. qua re, Pármeno?
respónde. PA. capias tu íllius vestem. CH. véstem? quid tum póstea?
PA. pro illó te ducam. CH. aúdio. PA. te esse íllum dicam. CH. intéllego.
PA. tu illíus fruare cómmodis, quibus tú illum dicebás modo:
cibum úna capias, ádsis, tangas, lúdas, propter dórmias:
quandóquidem illárum néque te quisquam nóvit neque scit quí sies.

praetérea forma et aétas ípsast, fácile ut pro eunuchó probes.
CH. dixtí probe, nec úmquam vidi mélius consiliúm dari.
age eámus intro núnciam: orna me, ábduc, duc, quantúm potest.
PA. quid agís? iocabar équidem. CH. garris. PA. périi, quid ego egí miser? quo trúdis? perculerís iam tu me. tíbi equidem dicó, mane.
CH. eámus. PA. pergin? CH. cértumst. PA. vide ne nímium calidum hoc sít modo.
CH. non ést profecto: síne. PA. at enim ístaec ín me cudetúr faba. CH. a.
PA. flagítium facimus. CH. án id flagitiumst, si ín domum meretríciam dedúcar et illis crúcibus, quae nos nóstramque adulescéntiam habent déspicatam et quaé nos semper ómnibus cruciánt modis, nunc réferam gratiam átque eas itidem fállam, ut ab illis fállimur? an pótius hoc patri aéquomst fieri, ut á me ludatúr dolis? quod quí rescierint, cúlpent; illud mérito factum omnés putent.
PA. quid istíc? si certumst fácere, facias: vérum ne post cónferas culpam ín me. CH. non faciám. PA. iubesne? CH. iúbeam? cogo atque ínpero: numquám defugiam auctóritatem. PA. séquere: di vortánt bene.

ACTVS III.

THRASO. GNATHO. PARMENO.

I 1 TH. Magnás vero agere grátias Thaïs mihi?
GN. ingéntis. TH. ain tu, laétast? GN. non tam ipsó quidem
donó, quam abs te datum ésse: id vero sério
triúmphat. PA. hoc prováso ut, ubi tempús siet,
5 dedúcam. sed eccum mílitem. TH. est istúc datum 395
profécto, ut grata míhi sint quae facio ómnia.
GN. advórti hercle animum. TH. vél rex semper máxumas
mihi agébat quidquid féceram: aliis nón item.
GN. labóre alieno mágno partam glóriam
10 verbís saepe in se tránsmovet, qui habét salem, 400
quod in tést. TH. habes. GN. rex te érgo in oculis TH. scílicet.
GN. gestáre? TH. vero: crédere omnem exércitum,
consília. GN. mirum. TH. túm sicubi eum sátietas
hominum aút negoti síquando odium céperat,
15 requiéscere ubi volébat, quasi: nostín? GN. scio: 405
quasi ubi íllam expueret míseriam ex animó. TH. tenes.
tum mé convivam sólum abducebát sibi. GN. hui,
regem élegantem nárras. TH. immo síc homost:
perpaúcorum hominum. GN. ímmo nullorum árbitror,
20 si técum vivit. TH. ínvidere omnés mihi, 410
mordére clanculum: égo non flocci péndere:
illi ínvidere mísere: verum unús tamen
inpénse, elephantis quem Índicis praefécerat.
is úbi molestus mágis est, 'quaeso' inquám 'Strato,
25 eone és ferox, quia habés inperium in béluas?' 415
GN. *per*púlchre mehercle díctum et sapientér. papae,
iuguláras hominem. quíd ille? TH. mutus ílico.
GN. quid ni ésset? PA. di vostrám fidem: hominem pérditum
miserúmque: et illum sácrilegum. TH. quid illúd, Gnatho,

quo pácto Rhodium tétigerim in convívio,
numquám tibi dixi? GN. númquam: sed narra óbsecro.
plus míliens audívi. TH. una in convívio
erat híc, quem dico, Rhódius adulescéntulus.
forte hábui scortum: coépit ad id adlúdere
et me ínridere. 'quíd aïs' inquam homini 'ínpudens?
lepus túte es: pulpaméntum quaeris?' GN. háhahae.
TH. quid ést? GN. facete, lépide, laute, níl supra.
tuomne, óbsecro te, hoc díctum erat? vetus crédidi.
TH. audíeras? GN. saepe, et fértur in primís. TH. meumst.
GN. dolet díctum inprudenti ádulescenti et líbero.
PA. at té di perdant. GN. quíd ille quaeso? TH. pérditus:
risu ómnes qui aderant émoriri: dénique
metuébant omnes iám me. GN. non iniúria.
TH. sed heús tu, purgon égo me de istac Tháïdi,
quod eám me amare súspicatast? GN. níl minus.
immo aúge magis suspítionem. TH. quór? GN. rogas?
scin, síquando illa méntionem Phaédriae
facit aút si laudat, te út male urat? TH. séntio.
GN. id út ne fiat, haéc res solast rémedio.
ubi nóminabit Phaédriam, tu Pámphilam
contínuo. siquando ílla dicet 'Phaédriam
intró mittamus cómmissatum:' Pámphilam
cantátum provocémus. si laudábit haec
illíus formam: tu húius contra. dénique
par pórro pari referto, quod eam mórdeat.
TH. siquidém me amaret, tum ístuc prodessét, Gnatho.
GN. quando íllud quod tu dás expectat átque amat,
iam dúdum te amat: iám dudum illi fácile fit
quod dóleat: metuit sémper, quem ipsa núnc capit
fructúm, nequando irátus tu alio cónferas.
TH. bene díxti: ac mihi istuc nón in mentem vénerat.
GN. ridículum: non enim cógitaras: céterum
idem hoc túte melius quánto invenissés, Thraso!

THAIS. THRASO. PARMENO, GNATHO. PYTHIAS.

[2 TH. Audíre vocem vísa sum modo mílitis.
atque éccum. salve, mí Thraso. THR. o Thaïs mea,
meum sávium, quid ágitur? ecquid nós amas
de fídicina istac? PA. quám venuste: quód dedit
princípium adveniens! TH. plúrimum meritó tuo.
GN. eámus ergo ad cénam: quid stas? PA. em álterum:
ex hómine hunc natum dícas? THR. ubi vis, nón moror.
PA. adíbo atque adsimulábo quasi nunc éxeam.
itúran, Thaïs, quópiam es? TH. ehem, Pármeno,
bene fécisti: hodie ítura. PA. quo? TH. quid, hunc nón vides?
PA. video ét me taedet. úbi vis, dona adsúnt tibi
a Phaédria. THR. quid stámus? quor non ímus hinc?
PA. quaeso hércle ut liceat, páce quod fiát tua,
dare huíc quae volumus, cónvenire et cónloqui.
THR. perpúlchra credo dóna aut nostri símilia.
PA. res índicabit. heús iubete istós foras
exíre, quos iussi, ócius. procéde tu huc.
ex Aéthiopiast úsque haec. THR. hic sunt trés minae.
GN. vix. PA. úbi tu es, Dore? accéde. *en* eunuchúm tibi,
quam líberali fácie, quam aetate íntegra!
TH. ita mé di ament, honéstust. PA. quid tu aïs, Gnatho?
numquíd habes quod contémnas? quid tu autém, Thraso?
tacént: satis laudant. fác periclum in lítteris,
fac ín palaestra, in músicis: quae líberum
scire aéquomst adulescéntem, sollertém dabo.
THR. ego íllum eunuchum, si ópus siet, vel sóbrius.
PA. atque haéc qui misit, nón sibi soli póstulat
té vívere et sua caúsa excludi céteros,
neque púgnas narrat néque cicatrícis suas
osténtat neque tibi óbstat, quod quidám facit:
verum úbi molestum nón erit, ubi tú voles,

ubi témpus tibi erit, sát habet, si tum récipitur.
THR. adpáret servom hunc ésse domini paúperis
miseríque. GN. nam hercle némo posset, sát scio,
qui habéret qui paráret alium, hunc pérpeti.
PA. tace tú, quem ego esse infra ínfumos omnís puto
hominés: nam qui huic adséntari animum indúxeris,
e flámma petere té cibum posse árbitror.
THR. iamne ímus? TH. hos prius íntro ducam et quaé volo
simul ínperabo: póste continuo éxeo.
THR. ego hinc ábeo. tu istanc ópperire. PA. hau cónvenit
una íre cum amica ínperatorem ín via.
THR. quid tíbi ego multa dícam? domini símia's.
GN. hahahaé. THR. quid rides? GN. ístuc quod dixtí modo:
et illúd de Rhodio dictum quom in mentém venit.
sed Thaïs exit. THR. ábi prae, cura ut sínt domi
paráta. GN. fíat. TH. díligenter, Pýthias,
fac cúres, si Chremés hoc forte advénerit,
ut óres, primum ut rédeat: si id non cómmodumst,
ut máneat: si id non póterit, ad me addúcito.
PY. ita fáciam. TH. quid? quid áliud volui dícere?
ehem: cúrate istam díligenter vírginem:
domi adsítis facite. THR. eámus. TH. vos me séquimini.

CHREMES. PYTHIAS.

III 3 CH. Profécto quanto mágis magisque cógito,
ni mírum, dabit haec Thaïs mihi magnúm malum:
ita mé video ab ea astúte labefactárier.
iam túm quom primum iússit me ad se arcéssier,
rogét quis 'quid tibi cumílla?' ne norám quidem.
ubi véni, causam, ut íbi manerem, répperit:
ait rém divinam fécisse et rem sériam
velle ágere mecum. iám tum erat suspítio,
doló malo haec fieri ómnia. ipsa adcúmbere
mecúm, mihi sese dáre, sermonem quaérere.
ubi fríget, huc evásit, quam pridém pater
mihi et máter mortui éssent. dico, iám diu.

rus Súnii ecquod hábeam et quam longe á mari.
credo eí placere hoc, spérat se a me avéllere.
postrémo, ecqua inde párva periissét soror;
ecquís cum ea una; quíd habuisset, quóm perit;
ecquís eam posset nóscere. haec quor quaéritet?
nisi siílla forte quae ólim periit párvola,
eam sése intendit ésse, utist audácia.
verum éa si vivit, ánnos natast sédecim,
non máior: Thaïs, quám ego sum, maiúsculast.
misít porro orare, út venirem, sério.
aut dícat quod volt aút molesta né siet.
non hércle veniam tértio. heus heus, écquis hic?
ego súm Chremes. PY. o cápitulum lepidíssumum.
CH. dico égo mi insidias fíeri? PY. Thaïs máxumo
te orábat opere, ut crás redires. CH. rús eo.
PY. fac amábo. CH. non possum, ínquam. PY. at tu apud nos híc mane,
dum rédeat ipsa. CH. níl minus. PY. quor, mí Chremes?
CH. malám rem hinc ibis? PY. si ístuc ita certúmst tibi,
amábo ut illuc tránseas ubi illást. CH. eo.
PY. abi, Dórias, cito húnc deduce ad mílitem.

ANTIPHO.

III 4 AN. heri áliquot adulescéntuli coímus in Piraéo,
in húnc diem ut de súmbolis essémus. Chaeream eí rei
praefécimus: dati ánuli: locus, témpus constitútumst.
praetériit tempus: quo ín loco dictumst, parati níl est.
homo ípse nusquamst: néque scio quid dícam aut quid coniéctem.
nunc mi hóc negoti céteri dedére, ut illum quaéram,
idque ádeo visam, sí domist. quis nam hínc ab Thaïde éxit?
is ést an non est? ípsus est. quid hoc hóminis? quid hoc ornátist?
quid illúd malist? nequeó satis mirári neque conícere:
nisi, quídquid est, procul hínc lubet prius quíd sit sciscitári.

CHAEREA. ANTIPHO.

III 5 CH. Númquis hic est? némost. numquis hínc me sequitur? némo homost.
iámne rumpere hóc licet mi gaúdium? pro Iúppiter, 550
nunc ést profecto, intérfici quom pérpeti me pósSum,
ne hoc gaúdium contáminet vita aégritudine áliqua.
sed néminemne cúriosum intérvenire núnc mihi,
qui mé sequatur quóquo eam, rogitándo obtundat, énicet,
quid géstiam aut quid laétus sim, quo pérgam, unde emergam, úbi siem 555
vestítum hunc nanctus, quíd mihi quaeram, sánus sim anne insániam!
AN. adíbo atque ab eo grátiam hanc, quam vídeo velle, inSbo.
CHaérea, quid est quód sic gestis? quíd sibi hic vestítus quaerit?
quid ést quod laetus es? quid tibi vis? sátine sanu's? quíd me
aspéctas? quid tacés? CH. o festus díes! amice, sálve: 560
nemóst, quem ego nunciám magis cuperém videre quám te.
AN. narra ístuc quaeso quíd siet. CH. immo égo te *oro* hercle ut aúdias.
nostín hanc, quam amat fráter? AN. novi: némpe, opinor, Thaïdem.
CH. istam ípsam. AN. sic commémineram. CH. quaedam hódiest ei donó data
virgó: quid ego eius tíbi nunc faciem praédicem aut laudem, Ántipho, 565
quom ipsús me noris quam élegans formárum spectatór siem?
in hác commotus sum. AN. aín tu? CH. primam díces, scio, si víderis.
quid múlta verba? amáre coepi. fórte fortuná domi
erat quídam eunuchus, quém mercatus fúerat frater Thaïdi,
neque ís deductus étiam tum ad eam. súbmonuit me Pármeno 570

ibi sérvos, quod ego arrípui. AN. quid id est? CH. tácitus citius aúdies:
ut véstem cum eo mútem et pro illo iúbeam me illoc dúcier.
AN. pro eunúchon? CH. sic est. AN. quíd ex ea re tándem ut caperes cómmodi?
CH. rogás? viderem, audírem, essem una quácum cupiebam, Ántipho.
num párva causa aut práva ratiost? tráditus sum múlieri.
illa ílico ubi me accépit, laeta véro ad se abducít domum:
comméndat virginém. AN. quoi? tibine? CH. míhi. AN. satis tutó tamen.
CH. edícit ne vir quísquam ad eam adeat, ét mihi ne abscedam ínperat:
in ínteriore párte ut maneam sólus cum sola. ádnuo
terram íntuens modéste. AN. miser. CH. 'ego' ínquit 'ad cenam hínc eo':
abdúcit secum ancíllas: paucae, quaé circum illam essént, manent
novíciae puéllae. continuo haéc adornant út lavet.
adhórtor properent. dum ádparatur, vírgo in conclaví sedet
suspéctans tabulam quándam pictam; ibi ínerat pictura haéc, Iovem
quo pácto Danaae mísisse aiunt quóndam in gremium imbrem aúreum.
egomét quoque id spectáre coepi: et quía consimilem lúserat
iam olim ílle ludum, inpéndio magis ánimus gaudebát mihi,
deum sése in hominem cónvortisse atque ín alienas tégulas
venísse clanculúm per pluvium fúcum factum múlieri.
at quém deum! qui témpla caeli súmma sonitu cóncutit.
ego homúncio hoc non fácerem? ego illud véro item feci ác lubens.
dum haec mécum reputo, arcéssitur lavátum interea vírgo:

iit, lávit, rediit; deínde eam in léctulo locárunt.
sto expéctans, siquid mi ínperent. venit úna, 'heus tu' inquit 'Dóre,
cape hóc flabellum, véntulum huíc sic fácito, dum lavámur:
ubi nós laverimus, sí voles, laváto'. accipio trístis.
AN. tum equidem ístuc os tuom ínpudens vidére nimium véllem,
qui essét status, flabéll*ul*um tenére te asinum tántum.
CH. vix élocutast hóc, foras simul ómnes proruónt se,
abeúnt lavatum, pérstrepunt, ita út fit, domini ubi ábsunt.
intérea somnus vírginem opprimít. ego limis spécto
sic pér flabellum clánculum: simul ália circumspécto
satin éxplorata sínt. video esse. péssulum ostio óbdo.
AN. quid túm? CH. quid 'quid tum', fátue? AN. fateor. CH. án ego occasiónem
mi osténtam, tantam, tám brevem, tam optátam, tam insperátam
amítterem? tum pól ego is essem véro, qui simulábar.
AN. sane hércle ut dicis. séd interim de súmbolis quid áctumst?
CH. parátumst. AN. frugi es: úbi? domin? CH. immo ápud libertum Díscum.
AN. perlóngest. CH. sed tanto ócius properémus. AN. muta véstem.
CH. ubi mútem? perii: nám domo exuló nunc: metuo frátrem
ne intús sit: porro autém pater ne rúre redierít iam.
AN. cámus ad me, ibi próxumumst ubi mútes. CH. recte dícis.
cámus: et de istác simul, quo pácto porro póssim
potíri, consiliúm volo capere úna tecum. AN. fíat.

ACTVS IIII.

DORIAS.

Íta me di ament, quántum ego illum vídi, non nil tímeo misera,
néquam ille hodie insánus turbam fáciat aut vim Thaïdi.
nam póstquam iste advenít Chremes aduléscens, frater vírginis,
mílitem rogat út illum admitti iúbeat: ille contínuo irasci,
néque negare audére: Thaïs pórro instare ut hóminem invitet.
íd faciebat rétinendi illius caúsa: quia illa quaé cupiebat
dé sorore eius índicare ad eám rem tempus nón erat.
invítat tristis: mánsit. ibi illa cum íllo sermonem ílico.
míles vero sibi putáre addúctum ante oculos aémulum,
fácere contra huic aégre: 'heus' inquit 'púer, arcesse Pámphilam,
út delectet híc nos.' illa exclámat 'minume géntium:
ín convivium íllam?' miles téndere, inde ad iúrgium.
ínterea aurum síbi clam mulier démit, dat mi ut aúferam.
hóc est signi: ubi prímum poterit, se íllinc subducét scio.

PHAEDRIA. (DORIAS.)

V Dum rús eo, coepi égomet mecum intér vias,
íta út fit, ubi quid ín animost moléstiae, aliám rem ex alia cógitare, et ea ómnia
peiórem in partem. quíd opust verbis? dum haéc puto,
praetérii inprudens víllam. longe iam ábieram,
quom sénsi; redeo rúrsum, male veró me habens:
ubi ad ípsum veni dévorticulum, cónstiti:
occépi mecum cógitare 'hem, bíduom hic manéndumst soli síne illa? quid tum póstea?
nil ést. quid? nil? si nón tangendí cópiast,

eho né videndi quídem erit? si illud nón licet,
saltem hóc licebit. cérte extrema línea
amáre hau nil est.'· víllam praetereó sciens.
sed quíd hoc, quod timida súbito egreditur Pýthias?

PYTHIAS. PHAEDRIA. DORIAS.

IV 3 PY. Vbi ego illum scelerósum misera atque ínpium inveniam? aút ubi quaeram?
hócine tam audax fácinus facere esse aúsum! PH. perii: hoc quíd sit vereor.
PY. quín etiam insupér scelus, postquam lúdificatust vírginem,
vestem ómnem miserae díscidit, tum ipsám capillo cónscidit.
PH. hem. PY. quí nunc si detúr mihi,
ut ego únguibus facileílli in oculos ínvolem venéfico!
PH. néscio quid profécto absente nóbis turbatúmst domi.
adíbo. quid istuc? quíd festinas? aút quem quaeris, Pýthias?
PY. ehem Phaédria, ego quem quaéram? in' hinc quo dígnu's eum donís tuis
tam lépidis? PH. quid istucést reï?
PY. rogás me? eunuchum quém dedisti nóbis quas turbás dedit!
vírginem, erae quam dóno dederat míles, vitiavít. PH. quid ais?
PY. périi. PH. temulénta's. PY. utinam síc sint qui mihi málevolunt.
Do. au óbsecro, mea Pýthias, quod ístuc nam monstrúm fuit?
PH. insánis: qui istuc fácere eunuchus pótuit? PY. ego illum néscio
qui fúerit: hoc quod fécit, res ipsa índicat.
virgo ípsa lacrumat néque, quom rogites, quíd sit audet dícere.
ille aútem bonus vir núsquam adparet. étiam hoc misera súspicor,
aliquíd domo abeuntem ábstulisse. PH. néqueo mirarí satis,

quo illíc abire ignávos possit lóngius, nisi sí domum
forte ád nos rediit. PY. víse amabo, núm sit. PH.
iam faxó scies.
Do. perii, óbsecro, tam infándum facinus, méa tu, ne
audiví quidem.
PY. at pól ego amatorés eos mulierum ésse audieram
máxumos,
sed níl potesse: vérum miserae nón in mentem vénerat:
nam illum áliquo conclusíssem neque illi cómmisissem
vírginem.

PHAEDRIA. DORVS. PYTHIAS. DORIAS.

V 4 PH. Exí foras, sceléste: at etiam réstitas,
fugitíve? prodi, mále conciliate. DO(RVS). óbsecro.
PH. oh,
illúd vide, os ut síbi distorsit cárnufex.
quid huc tíbi reditiost? véstis quid mutátiost?
quid nárras? paulum sí cessassem, Pýthias,
domi nón offendissem, íta iam adornarát fugam.
PY. haben hóminem, amabo? PH. quíd ni habeam?
PY. factúm bene.
DOR(IAS). istúc pol vero béne. PY. ubist? PH. rogitas? nón vides?
PY. videam? óbsecro quem? PH. hunc scílicet. PY.
quis his ést homo?
PH. qui ad vós deductus hódiest. PY. hunc oculís suis
nostrárum numquam quísquam vidit, Phaédria.
PH. non vídit? PY. an tu hunc crédidisti esse, óbsecro,
ad nós deductum? PH. námque alium habui néminem.
PY. au,
ne cómparandus híc quidem ad illumst: ílle erat
honésta facie et líberali. PH. ita vísus est
dudúm, quia varia véste exornatús fuit:
nunc tíbi videtur foédus, quia illam nón habet.
PY. tace óbsecro: quasi véro paulum intér siet.
ad nós deductus hódiest adulescéntulus,
quem tú videre véro velles, Phaédria.
hic ést vietus vétus veternosús senex,
colóre mustelíno. PH. hem, quae haec est fábula?
eo rédiges me, ut quid émerim egomet nésciam?

eho tu, émin ego te? Do. emísti. Py. iube mi dénuo
respóndeat. Ph. roga. Py. vénisti hodie ad nós?
negat.
at ille álter venit ánnos natus sédecim:
quem sécum adduxit Pármeno. Ph. age dum hoc mi
éxpedi
primum: ístam quam habes únde habes vestém? taces?
monstrum hóminis, non dictúru's? Do. venit Chaérea.
Ph. fratérne? Do. ita. Ph. quando? Do. hódie. Ph.
quam dudúm? Do. modo.
Ph. quicúm? Do. cum Parmenóne. Ph. norasne eúm
prius?
Do. non: néc quis esset úmquam audieram dícier.
Ph. unde ígitur fratrem méum esse scibas? Do. Pár-
meno
eúm dicebat ésse. is dedit mi hanc. Ph. óccidi.
Do. meam ipse índuit: post úna ambo abierúnt foras.
Py. iám satis credis sóbriam esse me ét nil mentitám
tibi?
iám satis certumst vírginem vitiátam esse? Ph. age
nunc, bélua,
crédis huic quod dícat? Py. quid isti crédam? res
ipsa índicat.
Ph. cóncede istuc paúlulum: audin? étiam paululúm:
sat est.
díc dum hoc rursum, Chaérea tuam véstem detraxít
tibi?
Do. fáctum. Ph. et eamst indútus? Do. factum. Ph.
et pró te huc deductúst? Do. ita.
Ph. Iúppiter magne, ó scelestum atque aúdacem homi-
nem. Py. vaé mihi:
étiam non credás indignis nós esse inrisás modis?
Ph. mírum ni credís quod iste dícat. quid agam
néscio.
heús negato rúrsum. possumne égo hodie ex te ex-
cúlpere
vérum? vidistíne fratrem Chaéream? Do. non. Ph.
nón potest
síne malo fatéri, video: séquere hac: modo aït módo
negat.

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óra me. Do. obsecró te vero, Phaédria. PH. i intro núnciam.
Do. oíei. PH. alio pácto honeste hinc quó modo abeam néscio.
áctumst, siquidem tú me hic etiam, nébulo, ludificábere.
PY. Pármenonis tám scio esse hanc téchnam quam me vívere.
DOR. síc est. PY. inveniam édepol hodie, párem ubi referam grátiam.
séd nunc quid faciéndum censes, Dórias? DOR. de istác rogas
vírgine? PY. ita, utrum praédicemne an táceam? DOR. tu pol, sí sapis,
quód scis nescis, néque de eunucho néque de vitio vírginis.
hác re et te omni túrba evolves ét illi gratum féceris.
íd modo dic, abísse Dorum. PY. ita fáciam. DOR. sed videón Chremem?
Tháïs iam aderit. PY. quíd ita? DOR. quia, quom inde ábeo, iam tum incéperat
túrba inter eos. PY. aúfer aurum hoc: égo scibo ex hoc, quíd siet.

CHREMES. PYTHIAS.

CH. Attát data hercle vérba mihi sunt: vícit vinum quód bibi.
ac dum ádcubabam, quám videbar míhi pulchre esse sóbrius!
postquám surrexi, néque pes neque mens sátis suom officium facit.
PY. Chremés. CH. quis est? ehem Pýthias: vah, quánto nunc formósior
vidére mihi quam dúdum! PY. certo tú quidem pol multo hílarior.
CH. verbum hércle hoc verum erít 'sine Cerere et Líbero frigét Venus'.
sed Tháïs multon ánte venit? PY. án abiit iam a mílite?
CH. íam dúdum, aetatem. lítes factae súnt inter eos máxumae.

PY. nil díxit, tu ut sequerére sese? CH. níl, nisi abiens mi ínnuit.
PY. eho, nónne id sat erat? CH. át nescíbam id dícere illam, nísi quia
corréxit miles, quód intellexi mínus: nam me extrusít foras.
sed eccam ípsam: miror úbi ego huic antevórterim.

THAIS. CHREMES. PYTHIAS.

IV 6 TH. Crédo equidem illum iam ádfuturum esse, út illam a me eripiát; sine veniat:
átqui si illam dígito attigerit úno, oculi ilico écfodientur.
úsque adeo illius férre possum inéptiam et magnífica verba,
vérba dum sint: vérum enim si ad rem cónferentur, vápulabit.
CH. Tháïs, ego iam dúdum hic adsum. TH. o mí Chremes, te ipsum éxpectabam.
scín tu turbam hanc própter te esse fáctum? et adeo ad te áttinere hanc
ómnem rem? CH. ad me? quí quaeso istuc? TH. quía, dum tibi sorórem studeo
réddere ac restítuere, haec atque huíus modi sum múlta passa.
CH. úbi east? TH. domi apud me. CH. hém. TH. quid est?
éducta ita uti téque illaque dígnumst. CH. quid aïs? TH. íd quod res est.
hánc tibi dono dó neque repeto proílla quicquam abs té preti.
CH. et habétur et referétur, Thaïs, tíbi ita ut merita's grátia.
TH. át enim cave, ne príus quam hanc a me accipias amittás, Chremes:
nam haéc east, quam míles a me ví nunc ereptúm venit.
abi tú, cistellam, Pýthias, domo écfer cum monuméntis.
CH. viden tu íllum, Thaïs PY. úbi sitast? TH. in rísco: odiosa céssas.
CH. mílitem secum ád te quantas cópias addúcere?

áttat. TH. num formídulosus óbsecro es, mi homo? CH. ápage sis:
égon formidulósus? nemost hóminum qui vivát minus.
TH. átque ita opust. CH. a, métuo qualem tú me esse hominem exístumes.
TH. ímmo hoc cogitáto: quicum rés tibist, peregrínus est:
mínus potens quam tú, minus notus, mínus amicorum híc habens.
CH. scío istuc. sed tu quód cavere póssis, stultum admítterest.
málo ego nos prospícere quam hunc ulcísci accepta iniúria.
tú abi atque obsera óstium intus, dúm ego hinc transcurro ád forum:
vólo ego adesse hic ádvocatos nóbis in turba hác. TH. mane.
CH. mélius est. TH. mane. CH. omítte, iam adero. TH. níl opus est istís, Chremes.
hóc modo dic, sorórem illam tuam esse ét te parvam vírginem
ámisisse, núnc cognosse. sígna ostende. PY. adsúnt. TH. cape.
sí vim faciet, ín ius ducito hóminem: intellextín? CH. probe.
TH. fác animo haec praesénti dicas. CH. fáciam. TH. attolle pállium.
périi, huic ipsist ópus patrono, quém defensorém paro.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

THR. Hancíne ego ut contuméliam tam insígnem in me accipiám, Gnatho?
morí me satiust. Símalio, Donáx, Syrisce, séquimini.
primum aédis expugnábo. GN. recte. THR. vírginem eripiám. GN. probe.
THR. male múlcabo ipsam. GN. púlchre. THR. in medium huc ágmen cum vectí, Donax;
tu, Símalio, in sinístrum cornum; tú, Syrisce, in déxterum.

cedo álios: ubi centúriost Sanga et mánipulus furum?
SA. éccum adest.
THR. quid ignáve? peniculón pugnare, qui ístum huc portes, cógitas?
SA. egone? ínperatoris virtutem nóveram et vim mílitum:
sine sánguine hoc non pósse fieri: qui ábstergerem vólnera?
THR. ubi álii? SA. qui malum 'álii'? solus Sánnio servát domi.
THR. tu hosce ínstrue: ego ero póst principia: inde ómnibus signúm dabo.
GN. illúc est sapere: ut hósce instruxit, ípsus sibi cavít loco.
THR. idem hóc iam Pyrrus fáctitavit. CH. víden tu, Thaïs, quam híc rem agit?
ni mírum, consilium íllud rectumst de óccludendis aédibus.
TH. sané quod tibi nunc vír videatur ésse hic, nebulo mágnus est:
ne métuas. THR. quid vidétur? GN. fundam tíbi nunc nimis vellém dari,
ut tu íllos procul hinc éx occulto caéderes: facerént fugam.
THR. séd eccam Thaïdem ípsam video. GN. quám mox inruimús? THR. mane:
ómnia prius éxperiri quam ármis sapientém decet.
quí scis an quae iúbeam sine vi fáciat? GN. di vostrám fidem,
quántist sapere! númquam accello, quín abs te abeam dóctior.
THR. Tháïs, primum hoc míhi responde: quóm tibi do istam vírginem,
díxtin hos mihí dies soli dáre te? TH. quid tum póstea?
THR. rógitas? quae mi ante óculos coram amátorem adduxtí tuom
TH. quíd cum illoc agás? THR. et cum eo clám te subduxtí mihi?
TH. lúbuit. THR. Pamphilam érgo huc redde, nísi si mavis vi éripi.

CH. tíbi illam reddat aút tu eam tangas, ómnium...?
GN. a quid agís? tace.
THR. quíd tu tibi vis? égo non tangam meám? CH. tuam autem, fúrcifer?
GN. cáve sis: nescis quoí male dicas núnc viro. CH. non tu hínc abis?
scín tu ut tibi res se hábeat? si quicquam hódie hic turbae coéperis,
fáciam ut huius locí dieque meíque semper mémineris.
GN. míseret tui me, qui húnc tantum hominem fácias inimicúm tibi.
CH. dímminuam ego tibí caput hodie, nísi abis. GN. ain veró, canis?
sícine agis? THR. quis tú homo es? quid vis tíbi? quid cum illa reí tibist?
CH. scíes: principio eam ésse dico líberam. THR. hem. CH. civem Átticam. THR. hui.
CH. meám sororem. THR. os dúrum. CH. miles, núnc adeo edicó tibi,
né vim facias úllam in illam. Tháïs, ego eo ad Sóphronam
nútricem, ut eam addúcam et signa osténdam haec. THR. tun me próhibeas,
meám ne tangam? CH. próhibebo inquam. GN. audín tu? hic furti se ádligat:
sát hoc tibist. THR. idem hóc tu, Thaïs? TH. quaére qui respóndeat.
THR. quíd nunc agimus? GN. quín redeamus: iam haéc tibi aderit súpplicans
últro. THR. credin? GN. ímmo certe: nóvi ingenium múlierum:
nólunt ubi velís, ubi nolis cúpiunt ultro. THR. béne putas.
GN. iám dimitto exércitum? THR. ubi vis. GN. Sánga, ita ut fortís decet
mílites, domí focique fác vicissim ut mémineris.
SA. iám dudum animus ést in patinis. GN. frúgi es. THR. vos me hac séquimini.

ACTVS V.

THAIS. PYTHIAS.

V 1 TH. Pergín, sceleata, mécum perplexé loqui?
'scio, néscio, abiit, aúdivi, ego non ádfui.'
non tu ístuc mihi dictúra aperte es, quídquid est?
'virgó conscissa véste lacrumans óbticet; 820
cunúchus abiit:' quam óbrem? quid factúmst? taces?
PY. quid tíbi ego dicam mísera? illum eunuchúm negant
fuísse. TH. quis fuit ígitur? PY. iste Chaérea.
TH. qui Chaérea? PY. iste ephébus frater Phaédriae.
TH. quid aïs, venefica? PY. átqui certo cómperi. 825
TH. quid is óbsecro ad nos? quam óbrem adductust?
PY. néscio:
nisi amásse credo Pámphilam. TH. hem, misera óccidi,
infélix, siquidem tu ístaec vera praédicas.
num id lácrumat virgo? PY. id opínor. TH. quid aïs sácrilega?
istúcine interminata sum hinc abiéns tibi? 830
PY. quid fácerem? ita ut tu iústi, soli créditast.
TH. scelésta ovem lupó commisti. díspudet
sic míhi data esse vérba. quid illuc hóminis est?
PY. era méa, tace tace óbsecro, salvaé sumus:
habémus hominem ipsum. TH. úbi is est? PY. em ad sinísteram. 835
viden? TH. vídeo. PY. comprendí iube, quantúm potest.
TH. quid illó faciemus, stúlta? PY. quid faciás, rogas?
vide amábo, si non, quom áspicias, os ínpudens
vidétur: tum *autem* quae éius confidéntiast!

CHAEREA. THAIS. PYTHIAS.

V 2 CH. Apud Ántiphonem utérque, mater ét pater, 840
quasi dédita opera dómi erat, ut nulló modo
intro íre possem, quín viderent me. ínterim

dum ante óstium sto, nótus mihi quidam óbviam
venít. ubi vidi, ego me ín pedes quantúm queo
in ángiportum quóddam desertum; índe item
in áliud, inde in áliud: ita misérrumus
fuí fugitando, néquis me cognósceret.
sed éstne haec Thaïs, quám video? ipsast. haéreo
quid fáciam. quid mea aútem? quid faciét mihi?
TH. adeámus. bone vir Dóre, salve: díc mihi,
aufúgistin? CH. era, fáctum. TH. satin id tíbi placet?
CH. non. TH. crédin te inpune hábiturum? CH. unam
hanc nóxiam
amíttte: si aliam admísero umquam, occídito.
TH. num meám saevitiam véritu's? CH. non. TH.
non? quíd igitur?
CH. hanc métui ne me críminaretúr tibi.
TH. quid féceras? CH. paulúm quiddam. PY. eho
'paulum', ínpudens?
an paúlum hoc esse tíbi videtur, vírginem
vitiáre civem? CH. cónservam esse crédidi.
PY. consérvam? vix me cóntineo quin ínvolem
monstro ín capillum: etiam últro derisum ádvenit.
TH. abin hínc, insana? PY. quíd ita? vero débeam,
credo, ísti quicquam fúrcifero, si id fécerim:
praesértim quom se sérvom fateatúr tuom.
TH. missa haéc faciamus. nón te dignum, Chaérea,
fecísti: nam si ego dígna hac contumélia
sum máxume, at tu indígnus qui facerés tamen.
neque édepol quid nunc cónsili capiám scio
de vírgine istac: íta conturbastí mihi
ratiónes omnis, út eam non possím suis
ita ut aéquom fuerat átque ut studui trádere,
ut sólidum parerem mi hóc beneficium, Chaérea.
CH. at núnc dehinc spero aetérnam inter nos grátiam
fore, Tháïs. saepe ex huíus modi re quápiam
maló principio mágna familiáritas
conflátast. quid si hoc quíspiam voluít deus?
TH. equidém pol in eam pártem accipioque ét volo.
CH. immo íta quaeso. unum hoc scíto, contuméliae
non mé fecisse caúsa, sed amoris. TH. scio,
et pól propterea mágis nunc ignoscó tibi.

non ádeo inhumano íngenio sum, Chaérea,
neque ita ínperita, ut quíd amor valeat nésciam.
CH. te quóque iam, Thaïs, íta me di bene amént, amo.
PY. tum pól tibi ab istoc, éra, cavendum intéllego.
CH. non aúsim PY. nil tibi quícquam credo. TH. désinas.
CH. nunc égo te in hac re mi óro ut adiutrix sies,
ego mé tuae comméndo et committó fide:
te míhi patronam cápio, Thaïs, te óbsecro:
emóriar, si non hánc uxorem dúxero.
TH. tamen sí pater quid.. CH. á volet, certó scio,
civís modo haec sit. TH. paúlulum opperírier
si vís, iam frater ípse hic aderit vírginis;
nutrícem arcessitum íit, quae illam aluit párvolam:
in cógnoscendo túte ipse aderis, Chaérea.
CH. ego véro maneo. TH. vín interea, dúm venit,
domi ópperiamur pótius quam hic ante óstium?
CH. immó percupio. PY. quám tu rem actura óbsecro's?
TH. nam quíd ita? PY. rogitas? húnc tu in aedis cógitas
recípere posthac? TH. quór non? PY. crede hoc meaé fide,
dabit híc pugnam aliquam dénuo. TH. au, tace óbsecro.
PY. parúm perspexisse eíus videre audáciam.
CH. non fáciam, Pythiás. PY. non credo, Chaérea,
nisi sí commissum nón erit. CH. quin, Pýthias,
tu mé servato. PY. néque pol servandúm tibi
quicquám dare ausim néque te servare. ápage te.
TH. adest óptume ipse fráter. CH. perii hercle: óbsecro
abeámus intro, Thaïs: nolo me ín via
cum hac véste videat. TH. quam óbrem tandem? an quía pudet?
CH. id ípsum. PY. id ipsum? vírgo vero! TH. i praé, sequor.
tu istíc mane, ut Chremem íntro ducas, Pýthias.

PYTHIAS. CHREMES. SOPHRONA.

PY. Quid, quíd venire in méntem nunc possít mihi,
quid nám, qui referam sácrilego illi grátiam,
qui hunc súpposívit nóbis? CH. move te oro ócius,
mea nútrix. So. moveo. CH. vídeo, sed nil prómoves.
PY. iamne óstendisti sígna nutrici? CH. ómnia.
PY. amábo, quid aït? cógnoscitne? CH. ac mémoriter.
PY. bene édepol narras: namílli faveo vírgini.
ite íntro: iam dudum éra vos expectát domi.
virúm bonum eccum Pármenonem incédere
videó: vide ut otiósus it, si dís placet.
speró me habere, qui húnc meo excruciém modo.
ibo íntro, de cognítione ut certúm sciam:
post éxibo atque hunc pérterrebo sácrilegum.

PARMENO. PYTHIAS.

PA. Revíso, quid nam Chaérea hic rerúm gerat.
quod si ástu rem tractávit, di vostrám fidem,
quantam ét quam veram laúdem capiet Pármeno!
nam ut míttam, quod in amóre difficíllumo
caríssumo ab meretríce avara vírginem
quam amábat, eam conféci sine moléstia,
sine súmptu, sine dispéndio: tam hoc álterum,
id vérost quod ego míhi puto palmárium
me répperisse, quó modo adulescéntulus
meretrícum ingenia et móres posset nóscere,
matúre ut quom cognórit perpetuo óderit.
quae dúm foris sunt, níl videtur múndius,
nec mágis compositum quícquam nec magis élegans:
[quae cum amatore suo cum cenant ligurriunt]
harúm videre inlúviem sordes ínopiam,
quam inhonéstae solae sínt domi atque avidaé cibi,
quo pácto ex iure hestérno panem atrúm vorent,
nosse ómnia haec salús est adulescéntulis.
PY. ego pól te pro istis díctis et factís, scelus,
ulcíscar, ut ne inpúne in nos inlúseris.
pró deum fidem, fácinus foedum! o infélicem adulescéntulum!
ó scelestum Pármenonem, qui ístum huc adduxít!
PA. quid est?

PY. míseret me: itaque ut né viderem, mísera huc ecfugí foras,
quaé futura exémpla dicunt ín eum indigna. PA. o Iúppiter,
quaé illaec turbast? núm nam ego perii? adíbo. quid istuc, Pýthias?
quíd aïs? in quem exémpla fient? PY. rógitas, audacíssume?
pérdidisti istúm quem adduxti pro eúnucho adulescéntulum,
dúm studes dare vérba nobis. PA. quíd ita? aut quid factúmst? cedo.
PY. dícam: virginem ístam, Thaïdi hódie quae donó datast,
scís eam hinc civem ésse? et fratrem eius ésse adprime nóbilem?
PA. néscio. PY. atqui sic inventast: éam iste vitiavít miser.
íllo ubi id rescívit factum fráter violentíssumus,
PA. quíd nam fecit? PY. cónligavit prímum eum misérís modis.
PA. cónligavit? PY. átque quidem orante, út ne id faceret, Thaïde.
PA. quíd aïs? PY. nunc minátur porro sése id quod moechís solet:
quód ego numquam vídi fieri néque velim. PA. qua audácia
tántum facinus aúdet? PY. quid ita 'tántum'? PA. an non hoc máxumumst?
quís homo pro moecho úmquam vidit ín domo meretrícia
préndi quemquam? PY. néscio. PA. at ne hoc nésciatis, Pýthias:
díco, edico vóbis, nostrum esse íllum erilem fílium. PY. hem,
óbsecro, an is est? PA. néquam in illum Thaïs vim fierí sinat!
átque adeo autem quór non egomet íntro eo? PY. vide, Pármeno,

quíd agas, ne nequeílli prosis ét tu pereas: nam hóc putant,
quídquid factumst, á te esse ortum. PA. quíd igitur faciám miser?
quídve incipiam? ecce aútem video rúre redeuntém senem:
dícam huic an non *dícam?* dicam hercle: étsi mihi magnúm malum
scío paratum: séd necessest, huíc ut subveniát. PY. sapis.
égo abeo intro: tú isti narra omne órdine, ut factúm siet.

LACHES. PARMENO.

LA. Ex meó propinquo rúre hoc capio cómmodi:
neque agrí neque urbis ódium me umquam pércipit.
ubi sátias coepit fíeri, commutó locum.
sed estne ílle noster Pármeno? et certe ípsus est.
quem praéstolare, Pármeno, hic ante óstium?
PA. quis homóst? ehem, salvom te ádvenire, ere, gaúdeo.
LA. quem praéstolare? PA. périi: lingua haerét metu.
LA. hem,
quid ést quod trepidas? sátine salvae? díc mihi.
PA. ere, prímum te arbitrári quod res ést velim:
quidquíd huius factumst, cúlpa non factúmst mea.
LA. quid? PA. récte sane intérrogasti: opórtuit
rem praénarrasse me. émit quendam Phaédria eunúchum, quem dono huíc daret. LA. quoi? PA. Thaïdi.
LA. emít? perii hercle. quánti? PA. vigintí minis.
LA. actúmst. PA. tum quandam fídicinam amat hinc Chaérea.
LA. hem, quíd? amat? an scit iam ílle quid meretríx siet?
an in ástu venit? áliud ex alió malum.
PA. ere, né me spectes: me ínpulsore haec nón facit.
LA. omítte de te dícere. ego te, fúrcifer,
si vívo . . sed istuc, quídquid est, primum éxpedi.
PA. is pro íllo eunucho ad Thaïdem dedúctus est.

LA. pro eunúchon? PA. sic est. húnc pro moecho póstea
compréndere intus ét constrinxere. LA. óccidi.
PA. audáciam meretrícum specta. LA. númquid est
aliúd mali damníve quod non díxeris 995
relícuom? PA. tantumst. LA. césso huc intro rúmpere?
PA. non dúbiumst quin mihi mágnum ex hac re sít malum:
nisi quía necessus fúit hoc facere. id gaúdeo
proptér me hisce aliquid ésse eventurúm mali:
nam iám diu aliquam caúsam quaerebát senex, 1000
quam obrem ínsigne aliquid fáceret eis: nunc répperit.

PYTHIAS. PARMENO.

V 6 PY. Numquam édepol quicquam iám diu quod mágis vellem eveníre
mi evénit, quam quod módo senex intro ád nos venit érrans.
mihi sólae ridiculó fuit, quae quíd timeret scíbam.
PA. quid hoc aútemst? PY. nunc id pródeo ut' convéniam Parmenónem. 1005
sed ubi óbsecro est? PA. me quaérit haec. PY. atque éccum video: adíbo.
PA. quid ést, inepta? quíd vis tibi? quid rides? pergin? PY. périi:
defóssa iam sum mísera te ridéndo. PA. quid ita? PY. rógitas?
numquám pol hominem stúltiorem vídi nec vidébo. a, non póssum satis narráre, quos ludós praebueris íntus.
at étiam primo cállidum et disértum credidi hóminem.
quid? ílicone crédere [ea] quae díxi oportuít te?
an paénitebat flágiti, te auctóre quod fecísset
aduléscens, ni miserum ínsuper etiám patri indicáres?
nam quíd illi credis ánimi tum fuísse, ubi vestem vídit 1015
illam ésse eum indutúm pater? quid? iám scis te perísse?

PA. hem quíd dixisti, péssuma? an mentíta's? etiam rídes?
itan lépidum tibi visúmst, scelus, nos ínridere? PY. nímium.
PA. siquidem ístuc inpune hábueris. PY. verúm? PA. reddam hercle. PY. crédo:
sed ín diem istuc, Pármeno, est fortásse, quod mináre.
tu iám pendebis, quí stultum adulescéntulum nobílitas
flagítiis et eundem índicas: utérque in te exempla édent.
PA. nullús sum. PY. hic pro illo múnere tibi honós est habitus: ábeo.
PA. egomét meo indició miser quasi sórex hodie périi.

GNATHO. THRASO. (PARMENO.)

GN. Quíd nunc? qua spe aut quó consilio huc ímus? quid coeptás, Thraso?
TH. égone? ut Thaïdí me dedam et fáciam quod iubeát. GN. quid est?
TH. quí minus quam Herculés servivit Ómphalae? GN. exemplúm placet.
útinam tibi commítigari vídeam sandalió caput!
séd fores crepuérunt ab ea. TH. périi: quid hoc autémst mali?
húnc ego numquam víderam etiam: quíd nam hic properans prósilit?

CHAEREA. PARMENO. GNATHO. THRASO.

CH. Ó populares, écquis me hodie vívit fortunátior?
nemo hércle quisquam: nam ín me plane dí potestatém suam
omnem óstendere: quoí tam subito tót congruerint cómmoda.
PA. quid hic laétus est? CH. o Pármeno mi, o meárum voluptatum ómnium
invéntor inceptór perfector, scín me in quibus sim gaúdiis?

scis Pámphilam meam invéntam civem? PA. audívi.
CH. scis sponsám mihi?
PA. bene, íta me di ament, fáctum. GN. audin tu, hic quíd aït? CH. tum autem Phaédriae meo frátri gaudeo ésse amorem omnem ín tranquillo: unást domus;
Thaïs patri se cómmendavit, ín clientelam ét fidem nobís dedit se. PA. frátris igitur Tháïs totast? CH. scílicet.
PA. iam hoc áliud est quod gaúdeamus: míles pelletúr foras.
CH. tu fráter ubi ubi est fác quam primum haec audíat.
PA. visám domum.
TH. numquíd, Gnatho, tu dúbitas quin ego núnc perpetuo périerim?
GN. sine dúbio opinor. CH. quíd commemorem prímum aut laudem máxume?
illúmne qui mihi dédit consilium ut fácerem, an me qui ausús siem
incípere, an fortunám conlaudem, quaé gubernatrix fuit,
quae tót res tantas tam ópportune in únum conclusít diem,
an meí patris festívitatem et fácilitatem? o Iúppiter, serva óbsecro haec bona nóbis.

PHAEDRIA. CHAEREA. THRASO. GNATHO.

PH. di vostrám fidem, incredíbilia
P'ármeno modo quaé narravit. séd ubist frater? CH. praésto adest.
PH. gaúdeo. CH. satis crédo. nil est Tháïde hac, fratér, tua
dígnius quod amétur: ita nostrae ómnist fautrix fámiliae.
PH. míhi illam laudas? TH. périi, quanto mínus spei est, tanto mágis amo.
óbsecro, Gnatho, ín te spes est. GN. quíd vis faciam?
TH. pérfice hoc
précibus pretio, ut haéream in parte áliqua tandem apud Tháïdem.

GN. difficilest. TH. siquíd conlubitum*st*, nóvi te. hoc si efféceris,
quódvis donum praémium a me optáto, id optatúm feres.
GN. ítane? TH. sic erít. GN. si efficio hoc, póstulo ut mihi túa domus
té praesente absénte pateat, ínvocato ut sít locus
sémper. TH. do fidém futurum. GN. adcíngar. PH. quem ego hic aúdio? 1060
ó Thraso. TH. salvéte. PH. tu fortásse quae facta híc sient
néscis. TH. scio. PH. quor érgo in his te cónspicor regiónibus?
TH. vóbis fretus. PH. scín quam fretus? míles, edicó tibi,
sí te in platea offéndero hac post úmquam, quod dicás mihi
'álium quaerebam, íter hac habui', périisti. GN. heia, hau síc decet. 1065
PH. díctumst. GN. non cognósco vostrum tám superbum. PH. síc ago.
GN. príus audite paúcis: quod quom díxero, si plácuerit,
fácitote. PH. audiámus. GN. tu concéde paulum istúc, Thraso.
príncipio ego vos crédere ambos hóc mihi vementér velim,
me húius quidquid fácio id facere máxume causá mea: 1070
vérum si idem vóbis prodest, vós non facere inscítiast.
PH. quíd id est? GN. militem égo rivalem récipiundum cénseo. PH. hem,
récipiundum? GN. cógita modo. tu hércle cum illa, Phaédria,
út lubenter vívis (etenim béne lubenter víctitas),
quód des paululúmst: necessest múltum accipere Tháïdem. 1075
út tuo amori súppeditare póssint sine sumptú tuo
ómnia haec, magis ópportunus néc magis ex usú tuo
némost. principio ét habet quod det, ét dat nemo lárgius.

fátuos est, insúlsus, tardus, stértit noctis ét dies:
néque istum metuas né amet mulier: fácile pellas úbi velis. 1080
CH. quíd agimus? GN. praetérea hoc etiam, quód ego vel primúm puto,
áccipit homo némo melius prórsus neque prolíxius.
CH. mírum ni illoc hómine quoquo pácto opust. PH. idem ego árbitror.
GN. récte facitis. únum etiam hoc vos óro, ut me in vostrúm gregem
récipiatis: sátis diu iam hoc sáxum vorso. PH. récipimus. 1085
CH. ác lubenter. GN. át ego pro isto, Phaédria et tu Chaérea,
húnc comedendum et ébibendum vóbis propinó. CH. placet.
PH. dígnus est. GH. Thraso, úbi vis accede. TH. óbsecro te, quíd agimus?
GN. quíd? isti te ignorábant: postquam eis móres ostendí tuos
ót conlaudaví secundum fácta et virtutís tuas,
ínpetravi. TH. béne fecisti: grátiam habeo máxumam. 1091
númquam etiam fui úsquam, quin me amárent omnes plúrimum.
GN. díxin ego in hoc ésse vobis Átticam elegántiam?
PN. níl praeter promíssum est. ite hac. ω vós valete et plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 206 iambici senarii
— 207 trochaicus octonarius
— 208 trochaicus septenarius
— 209 iambicus quaternarius
— 201 et 211 trochaici septenarii
— 212 iambicus octonarius
— 213 et 215 iambici quaternarii
— 214 et 218 trochaici septenarii
— 216 et 217 trochaici octonarii
— 219 ad 223 iambici octonarii
— 224 ad 254 trochaici septenarii
— 255 ad 291 iambici septenarii
— 292 clausula
— 293 ad 297 iambici octonarii
— 298 trochaicus septenarius
— 299 et 301 iambici quaternarii
— 300 iambicus senarius
— 302 et 303 iambici octonarii
— 304 trochaicus octonarius
— 305 trochaicus septenarius
— 306 iambicus quaternarius
— 307 ad 319 iambici octonarii
— 320 iambicus senarius
— 321 et 322 iambici septenarii
— 323 ad 351 iambici senarii
— 352 ad 366 trochaici septenarii
— 367 ad 390 iambici octonarii
— 391 ad 538 iambici senarii
— 539 ad 548 iambici septenarii
— 549 et 550 trochaici septenarii
— 551 et 552 iambici septenarii
— 553 ad 556 iambici octonarii
— 557. 559 ad 561 iambici septenarii
— 558 trochaicus octonarius
— 562 ad 591 iambici octonarii

V. 592 ad 614 iambici septenarii
— 615. 618 ad 620 trochaici octonarii
— 616 et 621 trochaici septenarii
— 617 et 622 iambici octonarii
— 623 ad 628 trochaici septenarii
— 629 ad 642 iambici senarii
— 643 et 644 trochaici octonarii
— 645 trochaicus septenarius
— 646 et 648 iambici octonarii
— 647 et 652 iambici quaternarii
— 649 et 655 trochaici septenarii
— 650. 651. 653 iambici octonarii
— 654 trochaicus octonarius
— 656 et 657 iambici octonarii
— 658 iambicus senarius
— 659 ad 667 iambici octonarii
— 668 ad 702 iambici senarii
— 703 ad 726 trochaici septenarii
— 727 ad 737 iambici octonarii
— 738 iambicus senarius
— 739 ad 746. 748 trochaici octonarii
— 747 trochaicus dimeter catalecticus
— 749. 751. 752 trochaici septenarii
— 750 iambicus octonarius
— 753 et 754 iambici septenarii
— 755 ad 770 trochaici septenarii
— 771 ad 787 iambici octonarii
— 788 ad 816 trochaici septenarii
— 817 ad 942 iambici senarii
— 943 ad 970 trochaici septenarii
— 971 ad 1001 iambici senarii
— 1002 ad 1024 iambici septenarii
— 1025 ad 1031 trochaici septenarii
— 1032 ad 1049 iambici octonarii
— 1050 ad 1094 trochaici septenarii.

HAVTON TIMORVMENOS

P. TERENTI.

GRAECA · MENANDRV · ACTA · LVDIS · MEGALENSIBVS · L · CORNELIO · LENTVLO · L · VALERIO · FLACCO · AED · CVR · EGIT · AMBIVIVS TVRPIO · MODOS · FECIT · FLACCVS · CLAVDI ACTA · PRIMVM · TIBIIS · INPARIBVS · DEINDE DVABVS · DEXTRIS · FACTAST · TERTIA · MA IVVENTIO · TI · SEMPRONIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

In mílitiam proficísci gnatum Clíniam
amántem Antiphilam cómpulit durús pater,
animíque sese angébat facti paénitens.
mox úbi reversust, clám patrem devórtitur
ad Clítiphonem: is amábat scortum Bácchidem.
cum arcésseret cupítam Antiphilam Clínia,
et éius Bacchis vénit amica ac sérvolae
habitúm gerens Antíphila: factum id quó patrem
suúm celaret Clítipho. hic technís Syri
decém minas meretrículae aufert á sene.
Antíphila Clitiphónis reperitúr soror:
hanc Clínia, aliam Clítipho uxorem áccipit.

PERSONAE.

CHREMES SENEX
MENEDEMVS SENEX
CLITIPHO ADVLESCENS
CLINIA ADVLESCENS
SYRVS SERVOS
DROMO SERVOS
BACCHIS MERETRIX
ANTIPHILA MVLIER
SOSTRATA MATRONA.
NVTRIX
PHRYGIA ANCILLA.

PROLOGVS.

Nequoí sit vostrum mírum, quor partís seni
poëta dederit, quaé sunt adulescéntium:
id prímum dicam, deínde quod veni éloquar.
* * * * * * *
ex íntegra Graeca íntegram comoédiam
hodié sum acturus Haúton timorúmenon.
[duplex quae ex argumento facta est simplici.]
nunc quam óbrem has partis dídicerim, paucís dabo.
orátorem esse vóluit me, non prólogum:
vostrúm iudicium fécit: me actorém dedit,
sci hic áctor tantum póterit a facúndia,
quantum ílle potuit cógitare cómmode,
qui orátionem hanc scrípsit, quam dictúrus sum.
nam quód rumores dıstulerunt málivoli,
multas contaminásse Graecas, dúm facit
paucás Latinas: fáctum id esse hic nón negat,
neque sé pigere et deínde facturum aútumat.
habét bonorum exémplum, quo exemplo sibi
licére id facere quód illi fecerúnt putat.
tum quód malivolus vétus poëta díctitat,
repénte ad studium hunc se ádplicasse músicum,
amícum ingenio frétum, hau naturá sua:
arbĭtrium vostrum, vóstra existumátio
valébit. qua re omnís vos oratós volo,
ne plús iniquom póssit quam aequom orátio.

facite aéqui sitis: dáte crescendi cópiam,
novárum qui spectándi faciunt cópiam,
sine vítiis: ne ille pró se dictum exístumet,
qui núper fecit sérvo currenti ín via
decésse populum: quór insano sérviat?
de illíus peccatis plúra dicet, quóm dabit
aliás novas, nisi fínem maledictís facit.
adéste aequo animo: dáte potestatém mihi
statáriam agere ut líceat per siléntium;
ne sémper servos cúrrens, iratús senex,
edáx parasitus, sýcophanta autem ínpudens,
avárus leno, adsídue agendi sínt mihi
clamóre summo, cúm labore máxumo.
mea caúsa causam hanc iústam esse animum indúcite,
ut áliqua pars labóris minuatúr mihi.
nam núnc novas qui scríbunt, nil parcúnt seni:
siquaé laboriósast, ad me cúrritur:
si lénis est, ad álium defertúr gregem.
in hác est pura orátio. experímini,
in utrámque partem ingénium quid possít meum.
exémplum statuite ín me, ut adulescéntuli
vobís placere stúdeant potius quám sibi.

ACTVS I.

CHREMES. MENEDEMVS.

I 1 CH. Quamquam haéc inter nos núper notitia ádmodumst
(inde ádeo *ex* quo agrum in próxumo hic mercátus es)
nec réï fere sane ámplius quicquám fuit:
tamén vel virtus túa me vel vicínitas,
quod ego ín propinqua párte amicitiaé puto,
facit út te audacter móneam et familiáriter,
quod míhi videris praéter aetatém tuam
facere ét praeter quam rés te adhortatúr tua.
nam pró deum atque hominúm fidem, quid vís tibi?
quid quaéris? annos séxaginta nátus es,
aut plús eo, ut conício; agrum his regiónibus
meliórem neque pretí maioris némo habet;
servós compluris: proínde quasi nemó siet,
ita túte attente illórum officia fúngere.
numquám tam mane egrédior neque tam vésperi
domúm revortor, quín te in fundo cónspicer
fodere aút arare aut áliquid ferre. dénique
nullúm remittis témpus neque te réspicis.
haec nón voluptati tíbi esse satis certó scio.
'enim' díces 'quantum hic óperis fiat paénitet.'
quod in ópere faciundo óperae consumís tuae,
si súmas in illis éxercendis, plús agas.
ME. Chremés, tantumne ab ré tuast otí tibi,
aliéna ut cures, éa quae nil ad te áttinent?
CH. homó sum: humani níl a me alienúm puto.
vel mé monere hoc vél percontarí puta:
rectúmst, ego ut faciam; nón est, te ut detérream.
ME. mihi sic est usus: tíbi ut opus factóst, face.
CH. an quoíquamst usus hómini, se ut cruciét? ME. mihi.
CH. siquíd laborist, nóllem: sed quid istúc malist?
quaesó, quid de te tántum *com*meruísti? ME. eheu.

CH. ne lácruma, atque istuc, quídquid est, fac me út sciam:
ne rétice, ne verére, crede inquám mihi:
aut cónsolando aut cónsilio aut re iúvero.
ME. scire hóc vis? CH. hac quidem caúsa, qua dixí tibi.
ME. dicétur. CH. at istos rástros intereá tamen
adpóne, ne labóra. ME. minume. CH. quám rem agis?
ME. sine mé, vocivom témpus nequod dém mihi
labóris. CH. non sinam, ínquam. ME. a, non aequóm facis.
CH. hui, tám gravis hos, quaéso? ME. sic meritúmst meum.
CH. nunc lóquere. ME. filium únicum adulescéntulum
habeo. á, quid dixi? habére me? immo habuí, Chremes:
nunc hábeam necne incértumst. CH. quid ita istúc? ME. scies.
est é Corintho hic ádvena anus paupércula:
eius fíliam ille amáre coepit pérdite,
prope iam út pro uxore habéret: haec clam me ómnia.
ubi rém rescivi, coépi non humánitus
neque ut ánimum decuit aégrotum adulescéntuli
tractáre, sed vi et viá pervolgatá patrum.
cotídie accusábam: 'hem, tibine haec diútius
licére speras fácere me vivó patre,
amícam ut habeas própe iam in uxorís loco?
errás, si id credis, ét me ignoras, Clínia.
ego té meum esse díci tantispér volo,
dum quód te dignumst fácies: sed si id nón facis,
ego quód me in te sit fácere dignum invénero.
nulla ádeo ex re istuc fít nisi ex nimio ótio.
ego istúc aetatis nón amori operám dabam,
sed in Ásiam hinc abii própter pauperiem átque ibi
simúl rem et gloriam ármis belli répperi.'
postrémo adeo res rédiit: adulescéntulus
saepe éadem et graviter aúdiendo víctus est:
aetáte me putávit et sapiéntia
plus scíre et providére quam se ipsúm sibi:

in Ásiam ad regem mílitatum abiít, Chremes.
CH. quid aís? ME. clam me profectus mensis trís abest.
CH. ambo áccusandi: séd illud inceptúm tamen
animíst pudentis sígnum et non instrénui.
ME. ubi cómperi ex eis, quí fuere ei cónscii,
domúm revortor maéstus atque animó fere
pertúrbato atque incérto prae aegritúdine.
adsído: adcurrunt sérvi, soccos détrahunt:
video álios festináre, lectos stérnere,
cenam ádparare: pró se quisque sédulo
faciébant, quo illam míhi lenirent míseriam.
ubi vídeo, haec coepi cógitare 'hem, tót mea
solíus solliciti sínt causa, ut me unum éxpleant?
ancíllae tot me véstiant? sumptús domi
tantós ego solus fáciam? sed gnatum únicum,
quem páriter uti his décuit aut etiam ámplius,
quod illa aétas magis ad haéc utenda idóneast,
eum ego hínc eieci míserum iniustitiá mea.
maló quidem me quóvis dignum députem,
si id fáciam. nam usque dum ílle vitam illám colet
inopém, carens patria ób meas iniúrias,
intérea usque illi dé me suppliciúm dabo,
labórans, quaerens, párcens, illi sérviens.'
ita fácio prorsus: níl relinquo in aédibus,
nec vás nec vestiméntum: conrasi ómnia.
ancíllas, servos, nísi eos qui opere rústico
faciúndo facile súmptum exercirént suom,
omnís produxi ac véndidi. inscripsi ílico
aedís: mercedem quási talenta ad quíndecim
coĕgi: agrum hunc mercátus sum: hic me exérceo.
decrévi tantispér me minus iniúriae,
Chremés, meo gnato fácere, dum fiám miser:
nec fás esse, ulla mé voluptate híc frui,
nisi ubi ílle huc salvos rédierit meus párticeps.
CH. ingénio te esse in líberos lení puto,
et illum óbsequentem, síquis recte aut cómmode
tractáret. verum néque illum tu satis nóveras,
nec te ílle; hoc quom fit, íbi non vere vívitur.
tu illúm numquam ostendísti quanti pénderes,

nec tíbi illest credere aúsus quae est aequóm patri.
quod si ésset factum, haec númquam evenissént tibi.
Me. ita rés est, fateor: péccatum a me máxumumst.
Ch. Menedéme, at porro récte spero et illúm tibi
salvom ádfuturum esse híc confido própediem.
Me. utinam íta di faxint. Ch. fácient. nunc si cómmodumst,
Dionýsia hic sunt hódie: apud me sís volo.
Me. non póssum. Ch. quor non? quaéso tandem aliquántulum
tíbi párce: idem absens fácere te hoc volt fílius.
Me. non cónvenit, qui illum ád laborem *hinc pé*pulerim,
nunc me ípsum fugere. Ch. sícinest senténtia?
Me. sic. Ch. béne vale. Me. et tu. Ch. lácrumas excussít mihi,
miserétque me eius: séd ut dieï témpus est,
tempúst monere me húnc vicinum Phániam,
ad cénam ut veniat: íbo, visam sí domist.
nil ópus fuit monitóre: iam dudúm domi
praesto ápud me esse aiunt; égomet convivás moror.
ibo ádeo hinc intro. séd quid crepuerúnt fores
[hinc á me? quis nam egréditur? huc concéssero.]

Clitipho. Chremes.

Cl. Níl adhuc est quód vereare, Clínia: haud quaquam étiam cessant:
ét illam simul cum núntio tibi hic ádfuturam hodié scio.
próin tu sollicitúdinem istam fálsam, quae te excrúciat, mittas.
Ch. quícum loquitur fílius?
Cl. páter adest, quem vólui: adibo. páter, opportune ádvenis.
Ch. quíd id est? Cl. hunc Menedémum nostin nóstrum vicinúm? Ch. probe.
Cl. huic fílium scis ésse? Ch. audivi esse: ín Asia.
Cl. non ést, pater: apud nós est. Ch. quid aïs? Cl. ádvenientem, e návi egredientem ílico

abdúxi ad cenam: nám mihi magna cum eó iam
inde a puéritia
fuit sémper familiáritas. CH. voluptátem magnam
núntias.
quam véllem Menedemum ínvitatum, ut nóbiscum
esset ámplius,
ut hánc laetitiam néc opinanti prímus obicerém domi!
atque *hércle* etiam nunc témpus est. CL. cave fáxis:
non opus ést, pater.
CH. quaprópter? CL. quia enim incértumst etiam,
quíd se faciat. módo venit.
timet ómnia: patris íram, et animum amícae se erga
ut sít suae.
eam mísere amat: proptér eam haec turba atque
ábitio evenít. CH. scio.
CL. nunc sérvolum ad eam in úrbem misit, ét ego
nostrum unà Syrum.
CH. quid nárrat? CL. quid ille? míserum se esse.
CH. míserum? quem minus créderes?
quid rélicuist quin hábeat, quae quidem in hómine
dicuntúr bona?
paréntis, patriam incólumem, amicos, génus, cognatos,
dítias:
atque haéc perinde súnt ut illiust ánimus qui ea
póssidet:
qui utí scit, ei bona; ílli, qui non útitur recté, mala.
CL. immo ílle fuit senex ínportunus sémper: et nunc
níl magis
vereór quam nequid ín illum iratus plús satis faxít,
pater.
CH. ill*íci*ne? sed reprimám me: nam in metu ésse
hunc illist útile.
CL. quid túte tecum? CH. dícam. ut ut erat, mán-
sum tamen opórtuit.
fortásse aliquantum iníquior erat praéter eius lubí-
dinem:
paterétur: nam quem férret, si paréntem non ferrét
suom?
huncíne erat aequom ex íllius more an íllum ex huius
vívere?

et quód illum insimulat dúrum, id non est: nám parentum iniúriae
uníus modi sunt férme, paulo qui ést homo tolerábilis.
scortári crebro nólunt, nolunt crébro convivárier,
praebént exigue súmptum: atque haec sunt támen ad virtutem ómnia.
verum ánimus ubi semél se cupiditáte devinxít mala,
necéssest, Clitiphó, consilia cónsequi consímilia.
scitúmst periclum ex áliis facere, tíbi quid ex usú siet.
CL. ita crédo. CH. ego ibo hinc íntro, ut videam cénae quid nobís siet.
tu, ut témpus est diéï, vide sis néquo hinc abeas lóngius.
CL. quam iníqui sunt patrés in omnis ádulescentis iúdices!
qui aequom ésse censent nós a pueris ílico nascí senes
neque illárum adfines ésse rerum, quás fert adulescéntia.
ex suá lubidiné moderantur, núnc quae est, non quae olím fuit.
mihi si úmquam filiús erit, ne ille fácili me utetúr patre:
nam et cógnoscendi et ignoscendi dábitur peccatí locus:
non út meust, qui míhi per alium osténdit suam senténtiam.
perii: ís mi, ubi adbibít plus paulo, súa quae narrat fácinora!
nunc aít 'periclum ex áliis facito, tíbi quid ex usú siet.'
astútus: ne ille hauscít, quam mihi nunc súrdo narret fábulam.
magis núnc me amicae dícta stimulant 'dá mihi' atque 'adfér mihi':
[quoi quód respondeám nil habeo: néque me quisquamst míserior.]
nam hic Clínia, etsi is quóque suarum rérum sat agit, támen habet
bene ét pudice edúctam et artis ignaram meretríciae.
meást petens, procáx, magnifica, súmptuosa, nóbilis.

tum quód dem ei, 'recte' est: nám nil esse míhi religiost dícere.
hoc égo mali non prídem inveni: néque etiam dum scít pater.

ACTVS II.

CLINIA. CLITIPHO.

II 2 CLIN. Si míhi secundae rés de amore meo éssent, iam dudúm scio
veníssent: sed vereór, ne mulier me ábsente hic corrúpta sit.
concúrrunt multa *eam* opínionem quaé mihi animo exaúgeant:
occásio, locus, aétas, mater quoíus sub inperióst mala,
quoi níl iam praeter prétium dulcest. CLIT. Clínia.
CLIN. ei miseró mihi.
CLIT. etiám caves, ne vídeat forte hic te á patre aliquis éxiens?
CLIN. faciám: sed nescio quíd profecto mi ánimus praesagít mali.
CLIT. pergín istuc prius diiúdicare, quám scis quid verí siet?
CLIN. si níl mali esset, iam híc adessent. CLIT. iam áderunt. CLIN. quando istúc '*iam*' erit?
CLIT. non cógitas hinc lóngule esse? et nósti mores múlierum:
dum móliuntur, dúm conantur, ánnus est. CLIN. o Clítipho,
timeó.' CLIT. respira: eccúm Dromonem cúm Syro una: adsúnt tibi.

SYRVS. DROMO. CLINIA. CLITIPHO.

II 3 SY. Aín tu? DR. sic est. SY. vérum interea, dúm sermones caédimus,
illae sunt relíctae. CLIT. mulier tíbi adest: audin, Clínia?

CLIN. égo vero audió nunc demum et vídeo et valeo, Clítipho.
DR. mínume mirum: adeo ínpeditae súnt: ancillarúm gregem
dúcunt secum. CLIN. périi, unde illi súnt ancillae? CLIT. mén rogas?
SY. nón oportuít relictas: pórtant quid rerum! CLIN. eí mihi.
SY. aúrum, vestem: et vésperascit, ét non noverúnt viam.
fáctum a nobis stúltest. abi dum tú, Dromo, illis óbviam:
própera: quid stas? CLIN. vaé misero mi, quánta de spe décidi!
CLIT. quí istuc? quae res té sollicitat aútem? CLIN. rogitas quíd siet?
víden tu? ancillas aúrum vestem, quám ego cum una ancíllula
híc reliqui, unde *éi* esse censes? CLIT. váh, nunc demum intéllego.
SY. dí boni, quid túrbaest! aedes nóstrae vix capiént, scio.
quíd comedent! quid ébibent! quid séne erit nostro míserius?
séd eccos video quós volebam. CLIN. o Iúppiter, ubi námst fides?
dum ego própter te errans pátria careo démens, tu intereá loci
conlócupletasti te, Ántiphila, et me in hís deseruistí malis,
proptér quam in summa infámia sum et meó patri minus sum óbsequens,
quoius núnc pudet me et míseret, qui harum móres cantabát mihi,
monuísse frustra, néque eum potuisse úmquam ab hac me *as*péllere.
quod támen nunc faciam: túm, quom gratum míhi esse potuit, nólui.
nemóst miserior me. SY. híc de nostris vérbis errat vídelicet,

quae hic súmus locuti. Clínia, aliter túom amorem
atque est áccipis:
nam et vítast eadem et ánimus te erga idem ác fuit,
quantum éx ipsa re cóniecturam fécimus.
CLIN. quid est óbsecro? nam míhi nunc nil rerum
ómniumst
quod málim quam me hoc fálso suspicárier.
SY. hoc prímum, ut nequid huíus rerum ignorés: anus,
quae est dícta mater ésse ei antehac, nón fuit:
ea óbiit mortem: hoc ípsa in itinere álterae
dum nárrat, forte audívi. CLIT. quae namst áltera?
SY. mane: hóc quod coepi prímum enarrem, Clítipho:
post ístuc veniam. CLIT. própera. SY. iam primum
ómnium,
ubi véntum ad aedis ést, Dromo pultát foris:
anus quaédam prodit: haéc ubi aperuit óstium,
contínuo hic se coniécit intro, ego cónsequor:
anus fóribus obdit péssulum, ad lanám redit.
hic scíri potuit aút nusquam alibi, Clínia,
quo stúdio vitam suám te absente exégerit,
ubi de ínprovisost ínterventum múlieri:
nam ea rés dedit tum exístumandi cópiam
cotídianae vítae consuetúdinem,
quae quoíusque ingenium ut sít declarat máxume.
texéntem telam stúdiose ipsam offéndimus,
mediocriter vestítam veste lúgubri
(eius ánuis causa opínor quae erat mórtua)
sine aúro: tum ornatam íta uti quae ornantúr sibi,
nullá mala re esse éxpolitam múliebri
* * * * * *
capíllus passus prólixe *et* circúm caput
reiéctus neglegénter, pax. CLIN. Syre mi, óbsecro,
ne me ín laetitiam frústra coniciás. SY. anus
subtémen nebat: praéterea una ancíllula
erat; éa texebat úna, pannis óbsita,
neglécta, inmunda inlúvie. CLIT. si haec sunt, Clí-
nia,
vera, íta uti credo, quís test fortunátior?
scin hánc quam dicit sórdidatam et sórdidam?

magnum hóc quoque signumst, dóminam esse extra nóxiam,
quom eiús tam neglegúntur internúntii.
nam dísciplinast eís, demunerárier
ancíllas primum, ad dóminas qui adfectánt viam.
CLIN. perge, óbsecro te, et cáve ne falsam grátiam
studeás inire. quíd aït, ubi me nóminas?
SY. ubi dícimus redísse te et rogáre uti
veníret ad te, múlier telam désinit
contínuo et lacrumis ópplet os totúm sibi,
ut fácile scires désiderio id fíeri.
CLIN. prae gaúdio, ita me dí ament, ubi sim néscio:
íta tímui. CLIT. at ego nil ésse scibam, Clínia.
age dúm vicissim, Sýre, dic quae illast áltera? 310
SY. addúcimus tuam Bácchidem. CLIT. hem, quid?
Bácchidem?
ého sceleste, quó illam ducis? SY. quó ego illam?
ad nos scílicet.
CLIT. ád patremne? SY. ad eum ípsum. CLIT. o hominis ínpudentem audáciam. SY. heus tu,
nón fit sine perículo facinus mágnum nec memorábile.
CLIT. hóc vide: in mea víta tu tibi laúdem is quaesitúm, scelus? 315
úbi si paululúm modo quid te fúgerit, ego périerim.
quíd illo facias? SY. át enim.. CLIT. quid 'enim'?
SY. sí sinas, dicám. CLIN. sine.
CLIT. síno. SY. ita res est haéc nunc, quasi quom..
CLIT. quás malum ambagés mihi
nárrare occipít? CLIN. Syre, verum hic dícit: mitte,
ad rém redi.
SY. énim vero reticére nequeo: múltimodis iniúriu's,
Clítipho, neque férri potis es. CLIN. aúdiundum herclést, tace. 321
SY. vís amare, vís potiri, vís quod des illi éffici:
túom esse in potiundó periclum nón vis: hau stulté sapis:
síquidem id saperest, vélle te id quod nón potest contíngere.
aút haec cum illis súnt habenda, aut ílla cum his mittenda sunt. 325

hárum duarum cóndicionum núnc utram malís vide,
étsi consiliúm quod cepi réctum esse et tutúm scio.
nam ápud patrem tua amíca tecum síne metu ut sit cópiast:
túm quod illi argentum és pollicitus, eádem hac inveniám via,
quód ut efficerem orándo surdas iam aúris reddiderás mihi.
quíd aliud tibi vís? CLIT. siquidem hoc fit. SY. síquidem? experiundó scies.
CLIT. áge age, cedo istuc tuóm consilium: quíd id est? SY. adsimulábimus
túam amicam huius ésse. CLIT. pulchre: cédo, quid hic faciét sua?
án ea quoque dicétur huius, si úna haec dedecorist parum?
SY. ímmo ad tuam matrem ábducetur. CLIT. quíd eo? SY. longumst, Clítipho,
sí tibi narrem, quam óbrem id faciam: vérum causast.
CLIT. fábulae:
níl satis firmi vídeo, quam obrem accípere hunc mi expediát metum.
SY. máne, habeo aliud, si ístuc metuis, ámbo quod fateámini
síne periclo esse. CLIT. huíus modi obsecro áliquid reperi. SY. máxume:
ibo óbviam huic, dicam út revortatúr domum. CLIT. hem,
quid díxti? SY. ademptum tíbi iam faxo omném metum,
in aúrem utramvis ótiose ut dórmias.
CLIT. quid ágo nunc? CLIN. tune? quód boni CLIT. Syre, díc modo
verum. SY. áge modo: hodie séro ac nequiquám voles.
CLIN. datúr, fruare dúm licet: nam néscias
CLIT. Syre ínquam. SY. perge pórro, tamen istúc ago.
CLIN. eius sít potestas pósthac an numquám tibi.
CLIT. verum hércle istuc est. Sýre, Syre inquam, heus heús, Syre.
SY. concáluit. quid vis? CLIT. rédi, redi. SY. adsum: díc quid est?

iam hoc quóque negabis tíbi placere. CLIT. immó, Syre:
et me ét meum amorem et fámam permittó tibi
tu es iúdex: nequid áccusandus sís vide.
SY. ridículumst te istuc me ádmonere, Clítipho:
quasi ístic mea res mínor agatur quám tua.
hic síquid nobis fórte advorsi evénerit,
tibi erúnt parata vérba, huic homini vérbera:
quaprópter haec res ne útiquam neglectúst mihi.
sed istúnc exora, ut súam esse adsimulet. CLIN. scílicet
factúrum me esse: in eúm iam res rediít locum,
ut sít necessus. CLIT. mérito te amo, Clínia.
CLIN. verumílla nequid títubet. SY. perdoctást probe.
CLIT. at hóc demiror, quí tam facile pótueris
persuádere illi, quaé solet quos spérnere!
SY. in témpore ad eam véni, quod rerum ómniumst
primúm: nam quendam mísere offendi mílitem
eius nóctem orantem: haec árte tractabát virum,
ut íllius animum cúpidum inopia incénderet:
eadémque ut esset ápud te hoc quam gratíssumum.
sed heús tu, vide sis néquid inprudéns ruas.
patrém novisti ad hás res quam sit pérspicax:
ego te aútem novi quam ésse soleas ínpotens:
invérsa verba, evérsas cervícis tuas,
gemitús, screatus, tússis, risus ábstine.
CLIT. laudábis. SY. vide sis. CLIT. tútimet mirábere.
SY. sed quám cito sunt cónsecutae múlieres!
CLIT. ubi súnt? quor retines? SY. iám nunc haec non ést tua.
CLIT. scio, ápud patrem: at nunc ínterim. SY. niló magis.
CLIT. sine. SY. nón sinam inquam. CLIT. quaéso paulispér. SY. veto.
CLIT. saltém salutem. SY. ábeas si sapiás. CLIT. eo: quid istíc? SY. manebit. CLIT. hóminem felicem. SY. ámbula.

BACCHIS. ANTIPHILA. CLINIA. SYRVS.

II 4 BA. Édepol te, mea Antíphila, laudo et fórtunatam iúdico,
íd quom studuisti, ísti formae ut móres consimilés forent:
mínumeque, ita me dí ament, miror sí te sibi quisque éxpetit.
nám mihi, quale ingénium haberes, fúit indicio orátio:
ét quom egomet nunc mécum in animo vítam tuam consídero
ómniumque adeó vostrarum, vólgus quae ab se ségregant,
ét vos esse istíus modi et nos nón esse hau mirábilest:
nam éxpedit bonas ésse vobis; nós, quibuscum est res, nón sinunt:
quíppe forma inpúlsi nostra nós amatorés colunt:
haéc ubi inminútast, illi súom animum alio cónferunt;
nísi si prospectum ínterea aliquid ést, desertae vívimus.
vóbis cum uno sémel ubi aetatem ágere decretúmst viro:
quoíus mos maxumést consimilis vóstrum, hi se ad vos ádplicant.
hóc beneficio utríque ab utrisque véro devincímini,
út numquam ulla amóri vostro incídere possit cálamitas.
AN. néscio alias: mé quidem semper scío fecisse sédulo,
út ex illius cómmodo meum cómpararem cómmodum.
CL. a,
ergó, mea Antiphila, tú nunc sola réducem me in patriám facis:
nam dum ábs te absum, omnes míhi labores fuére quos cepí leves,
praetér quam tui caréndum quod erat. SY. crédo.
CL. Syre, vix súffero: 400
hocín me miserum nón licere meó modo ingeniúm frui!
SY. immo út patrem tuom vídi esse habitum, díu etiam turbás dabit.

BA. quis nam hic adulescens est, qui intuitur nós?
AN. a, retine me, obsecro.
BA. amábo quid tibist? AN. disperii, périi misera.
BA. quíd stupes?
CL. Antíphila. AN. videon Clíniam an non? BA. quém vides? 405
CL. salve, ánime mi. AN. o mi Clínia, salve. CL. út vales?
AN. salvóm venisse gaúdeo. CL. teneóne te,
Antíphila, maxume ánimo exoptatám meo?
SY. ite íntro: nam vos iám dudum expectát senex.

ACTVS III.

CHREMES. MENEDEMVS.

III 1 CH. Lucíscit hoc iam. césso pultare óstium 410
vicíni, primo ex me út sciat sibi fílium
redísse? etsi adulescéntem hoc nolle intéllego.
verúm quom videam míserum hunc tam excruciárier
eius ábitu, celem tam ínsperatum gaúdium,
quom eí pericli níl ex indició siet? 415
hau fáciam: nam quod pótero adiutabó senem.
item ut fílium meum amíco atque aequalí suo
video ínservire et sócium esse in negótiis,
nos quóque senes est aéquom senibus óbsequi.
ME. aut égo profecto.ingénio egregio ad míserias 420
natús sum, aut illud fálsumst, quod volgo aúdio
dicí, diem adimere aégritudinem hóminibus:
nam míhi quidem cotídie augescít magis
de fílio aegritúdo, et quanto diútius
abést, magis cupio tánto et magis desídero. 425
CH. sed ípsum foras egréssum video: ibo, ádloquar.
Menedéme, salve: núntium adportó tibi,
quoius máxume te fíeri participém cupis.
ME. numquíd nam de meo gnáto audivistí, Chremes?

CH. valet átque vivit. ME. úbi namst quaeso?
CH. apud mé domi.
ME. meus gnátus? CH. sic est. ME. vénit? CH. certe. ME. Clínia meus vénit? CH. dixi. ME. eámus: duc me ad eum, óbsecro.
CH. non vólt te scire sé redisse etiam, ét tuom conspéctum fugitat: própter peccatum hóc timet, ne túa duritia antíqua illa etiam adaúcta sit.
ME. non tu eí dixisti ut éssem? CH. non. ME. quam obrém, Chremes?
CH. quia péssume istuc ín te atque in illum cónsulis, si té tam leni et vícto animo esse osténderis.
ME. non póssum: satis iam, sátis pater durús fui. CH. a,
veméns in utramque pártem, Menedeme, és nimis, aut lárgitate nímia aut parsimónia.
in eándem fraudem ex hác re atque ex illa íncides.
primum ólim potius quám paterere fílium commétare ad muliérculam, quae paúlulo tum erát contenta quoíque erant grata ómnia, protérruisti hinc. éa coacta ingrátiis postílla coepit víctum volgo quaérere.
nunc quóm sine magno intértrimento nón potest habéri, quidvis dáre cupis. nam ut tú scias, quam ea núnc instructa púlchre ad perniciém siet, primúm iam ancillas sécum adduxit plús decem, onerátas veste atque aúro: satrapa sí siet amátor, numquam súfferre eius sumptús queat: nedúm tu possis. ME. éstne ea intus? CH. sít rogas? sensí: nam unam eĭ cénam atque eius cómitibus dedí: quod si iterum míhi sit danda, actúm siet. nam ut ália omittam, pýtissando módo mihi quid víni absumpsit 'síc hoc,' dicens 'ásperum, pater, hóc est: aliud lénius sodés vide:' relévi dolia ómnia, omnis sérias: omnís sollicitos hábuit: atque haec úna nox. quid té futurum cénses, quem adsidue éxedent? sic mé di amabunt, út me tuarum míseritumst, Menedéme, fortunárum. ME. faciat quídlubet:

sumát consumat pérdat, decretúmst pati,
dum illúm modo habeam mécum. CH. si certúmst tibi
sic fácere, illud permágni re ferre árbitror,
ut né scientem séntiat te id síbi dare.
ME. quid fáciam? CH. quidvis pótius quam quod cógitas:
per álium quemvis út des: falli té sinas
techínis per servolum: étsi subsensi íd quoque,
illós ibi esse, id ágere inter se clánculum.
Syrus cum íllo vostro cónsusurrant, cónferunt
consília ad adulescéntis: et tibi pérderetaléntum hoc pacto sátius est quam illó minam.
non núnc pecunia ágitur, sed illud quó modo
minumó periclo id démus adulescéntulo.
nam sí semel tuom ánimum ille intelléxerit,
prius próditurum té tuam vitam ét prius
pecúniam omnem, quam ábs te amittas fílium: hui,
quantám fenestram ad néquitiem pateféceris,
tibi aútem porro ut nón sit suave vívere!
nam déteriores ómnes sumus licéntia.
[quod quoíque quomque incíderit in mentém, volet,
neque íd putabit právomne an rectúm siet.]
tu rém perire et ípsum non poteris pati.
dare dénegaris: íbit ad illud ílico,
quo máxume apud te sé valere séntiet:
abitúrum se abs te esse ílico minábitur.
ME. vidére vera atque íta uti res est dícere.
CH. somnum hércle ego hac nocte óculis non vidí meis,
dum id quaéro, tibi qui fílium restítuerem.
ME. cedo déxtram: porro té idem oro ut faciás, Chremes.
CH. parátus sum. ME. scin quíd nunc facere té volo?
CH. dic. ME. quód sensisti illós me incipere fállere,
id út maturent fácere: cupio illí dare
quod vólt, cupio ipsum iám videre. CH. operám dabo.
paulúm negoti mi óbstat: Simus ét Crito
vicíni nostri hic ámbigunt de fínibus:
me cépere arbitrum: íbo [ac] dicam, ut díxeram
operám daturum me, hódie non posse eís dare.
contínuo hic ad*sum*. ME. ita quaéso. di vostrám fidem!

ita cómparatam esse hóminum naturam ómnium,
aliéna ut melius vídeant et diiúdicent
quam súa? an eo fit, quía in re nostra aut gaúdio
sumus praépediti nímio aut aegritúdine?
hic míhi nunc quanto plús sapit quam egomét mihi!
CH. dissólvi me, otiósus operam ut tíbi darem.
Syrus ést prendendus átque adhortandús mihi.
a mé nescio quis éxit: concede hínc domum,
ne nós inter nos cóngruere séntiant.

SYRVS. CHREMES.

III 2 SY. Hac íllac circumcúrsa: inveniundum és tamen
argéntum; intendenda ín senemst fallácia.
CH. num mé fefellit hósce id struere? vídelicet,
quia Clíniae ille sérvos tardiúsculust,
idcírco huic nostro tráditast província.
SY. quis hic lóquitur? perii. núm nam haec audivít?
CH. Syre. SY. hem.
CH. quid tu ístic? SY. recte. equidém te demiror, Chremes,
tam máne, qui heri tántum biberis. CH. níl nimis.
SY. 'nil' nárras? visa vérost, quod dicí solet,
aquilaé senectus. CH. héia. SY. mulier cómmoda,
facéta haec meretrix. CH. sáne. SY. idem visást tibi?
et quídem, ere, forma lúculenta. CH. sic satis.
SY. ita nón ut olim, séd uti nunc, sané bona:
minuméque miror, Clínia hanc si déperit:
sed habét patrem quendam ávidum, miserum atque áridum,
vicínum hunc: novisti? át quasi is non dítiis
abúndet, gnatus eíus profugit ínopia.
scis ésse factum ut díco? CH. quid ego ní sciam?
hominém pistrino dignum. SY. quem? CH. istunc sérvolum
dico ádulescentis. SY. Sýre, tibi timuí male.
CH. qui pássus est id fíeri. SY. quid facerét? CH. rogas?
aliquíd reperiret, fíngeret fallácias,
unde ésset adulescénti, amicae quód daret,
atque húnc difficilem invítum servarét senem.

SY. garrís. CH. haec facta ab íllo oportebát, Syre.
SY. eho quaéso laudas, quí eros fallunt? CH. ín loco
ego véro laudo. SY. récte sane. CH. quíppe qui
magnárum saepe id rémedium aegritúdinumst:
vel iam huíc mansisset únicus gnatús domi.
SY. iocón an serio ílle haec dicat néscio,
nisi míhi quidem addit ánimum, quo lubeát magis.
CH. et núnc quid expectát, Syre? an dum hinc dénuo
abeát, quom *hic* tolerare éius sumptus nón queat?
nonne ád senem aliquam fábricam fingit? SY. stólidus est.
CH. at te ádiutare opórtet adulescéntuli
causá. SY. facile equidem fácere possum, sí iubes;
etenim quo pacto id fíeri soleat, cálleo.
CH. tanto hércle melior. SY. nón est mentirí meum.
CH. fac érgo. SY. at heus tu, fácito dum eadem haec
mémineris,
siquíd huius simile fórte aliquando evénerit,
ut súnt humana, túos ut faciat fílius.
CH. non úsus veniet, spéro. SY. spero hercle égo quoque:
neque eó nunc dico, quó quicquam illum sénserim:
sed síquid, nequid; quaé sit eius aetás, vides:
et ne égo te, si usus véniat, magnificé, Chremes,
tractáre possim. CH. de ístoc, quom usus vénerit,
vidébimus quid ópus sit: nunc istúc age.
SY. numquám commodius úmquam erum audiví loqui,
nec quóm male facere créderem mi inpúnius
licére. quis nam a nóbis egreditúr foras?

CHREMES. CLITIPHO. SYRVS.

I 3 CH. Quíd istuc quaeso? quí istic mos est, Clitipho?
itane fieri oportet?
CL. quíd ego feci? CH. vídin ego te módo manum in
sinum huíc meretrici
ínserere? SY. acta haec rés est: perii. CL. méne?
CH. hisce oculis, né nega.
facis ádeo indigne iniúriam illi, quí non abstineás
manum!
nam istaéc quidem contuméliast,

hóminem amicum récipere ad te atque eíus amicam súbigitare.
vél heri in vino quam ínmodestus fuísti. SY. factum. CH. quám molestus!
út equidem, ita me dí ament, metui, quíd futurum dénique esset!
nóvi ego amantis: ánimum advortunt gráviter quae non cénseas.
CL. át fides mi apud húnc est, nil me istíus facturúm, pater.
CH. ésto: at certe ut híne concedas áliquo ab ore eorum áliquantisper.
múlta fert lubído: ea facere próhibet tua praeséntia.
dé me facio cóniecturam: némost meorum amícorum hodie,
apúd quem expromere ómnia mea occúlta, Clitipho, aúdeam.
apud álium prohibet dígnitas; apud álium ipsius factí pudet,
ne inéptus, ne protérvos videar: quód illum facere crédito.
sed nóstrumst intellégere, ut quomque atque úbi quomque opus sit óbsequi.
SY. quíd iste narrat! CL. périi. SY. Clitipho, haéc ego praecipió tibi?
hóminis frugi et témperantis fúnctu's officiúm. CL. tace sodes.
SY. récte sane. CH. Sýre, pudet me. SY. crédo: neque id iniúria: quin míhi molestumst. CL. pérgin? SY. hercle vérum dico quód videtur.
CL. nón accedam ad íllos? CH. eho quaeso, úna accedundí viast?
SY. áctumst: hic prius se índicarit quám ego argentum effécero.
Chremés, vin tu homini stúlto mi auscultáre? CH. quid faciám? SY. iube hunc
abíre hinc aliquo. CL. quó ego hinc abeam? SY. quó lubeat: da illís locum:

abi deámbulatum. CL. deámbulatum, quó? SY. vah, quasi desít locus.
abi sáne istac, istórsum, quovis. CH. récte dicit, cénseo.
CL. di te éradicent, quí me hinc extrudís, Syre.
SY. at tú pol tibi istas pósthac comprimitó manus.
cénsen vero? quíd illum porro crédis facturúm, Chremes,
nísi eum, quantum tíbi opis di dant, sérvas castigás mones?
CH. égo istuc curabo. SY. átqui nunc, ere, tíbi istic adservándus est.
CH. fíet. SY. si sapiás: nam mihi iam mínus minusque obtémperat.
CH. quíd tu? ecquid de illó quod dudum técum egi egistí, Syre?
répperisti tíbi quod placeat án non? SY. de fallácia dícis? *sic*: invéni nuper quándam. CH. frugi es. cédo quid est?
SY. dícam, verum ut áliud ex alio íncidit. CH. quid nám, Syre?
SY. péssuma haec est méretrix. CH. ita vidétur. SY. immo sí scias:
váh, vide quod incéptat facinus. fuít quaedam anus Corínthia:
huíce drachumarum haéc argenti mílle dederat mútuom.
CH. quíd tum? SY. ea mortuást: reliquit fíliam adulescéntulam.
éa relicta huic árrabonist pro íllo argento. CH. intéllego.
SY. hánc secum huc addúxit, ea quae est núnc apud uxorém tuam.
CH. quíd tum? SY. Cliniam órat, sibi uti id núnc det: illam illí tamen
póst daturam: mílle nummum póscit. CH. et poscít quidem? SY. hui,
dúbium id est? ego síc †putavi. CH. quíd nunc facere cógitas?
SY. égone? ad Menedemum íbo: dicam hanc ésse captam ex Cária,

dítem et nobilém: si redimat, mágnum inesse in eá lucrum.
CH. érras. SY. quid ita? CH. pró Menedemo núnc tibi ego respóndeo
'nón emo': quid ágis? SY. optata lóquere. CH. quí? SY. non ést opus.
CH. nón opust? SY. non hércle vero. CH. quí istuc, miror. SY. iám scies.
SY. máne, mane, quid est quód tam a nobis gráviter crepuerúnt fores?

SOSTRATA. CHREMES. NVTRIX. SYRVS.

IV 1 So. Nisi me ánimus fallit, híc profectost ánulus, quem ego súspicor,
is quícum expositast gnáta. CH. quid volt síbi, Syre, haec orátio?
So. quid est? ísne tibi vidétur? Nv. dixi equidem, úbi mi ostendisti, ílico
eum ésse. So. at ut satis cóntemplata módo sis, mea nutríx. Nv. satis.
5 So. abi núnciam intro, atque ílla si iam láverit, mihi núntia.
hic égo virum interea ópperibor. SY. té volt: videas quíd velit:
nesció quid tristis ést: non temerest: tímeo quid sit. CH. quíd siet?
ne ista hércle magno iám conatu mágnas nugas díxerit.
So. ehem mí vir. CH. ehem mea úxor. So. te ipsum quaéro. CH. loquere quíd velis.
10 So. prímum hoc te oro, néquid credas me ádvorsum edictúm tuom
fácere esse ausam. CH. vín me istuc tibi (at íncredibilest) crédere?
crédo. SY. nescio quíd peccati pórtat haec purgátio.
So. méministin me grávidam, et mihi te máxumo opere edícere,
sí puellam párerem, nolle tólli? CH. scio quid féceris:
15 sústulisti. SY. síc est factum: mínor ergo erus damno aúctus est.

So. mínume: sed erat híc Corinthia ánus haud impura: eí dedi
éxponendam. Ch. o Iúppiter, tantam ésse in animo inscítiam! 630
So. périi: quid ego féci? Ch. rogitas? So. sí peccavi, mí Chremes,
ínsciens feci. Ch. íd equidem ego, si tú neges, certó scio,
te ínscientem atque ínprudentem dícere ac facere ómnia;
tót peccata in hác re ostendis. nám iam primum, sí meum
ínperium exequí voluisses, ínteremptam opórtuit, 635
nón simulare mórtem verbis, re ípsa spem vitaé dare.
át id omitto: mísericordia, ánimus maternús: sino.
quám bene vero abs té prospectumst, quód voluisti, cógita:
némpe anui illi pródita abs te fíliast planíssume,
pér te vel uti quaéstum faceret vél uti vaenirét palam. 640
crédo, id cogitásti: 'quidvis sátis est, dum vivát modo.'
quíd cum illis agás, qui neque ius néque bonum atque aequóm sciunt?
mélius peius, prósit obsit, níl vident nisi quód lubet.
So. mí Chremes, peccávi, fateor: víncor. nunc hoc te óbsecro,
quándo tuos est ánimus natu grávior, ignoscéntior, 645
út meae stultitiae ín iustitia tuá sit aliquid praésidi.
Ch. scílicet equidem ístuc factum ignóscam: verum, Sóstrata,
mále docet te méa facilitas múlta. sed istuc quídquid est,
quá hoc occeptumst caúsa, loquere. So. ut stúltae et miserae omnés sumus
réligiosae, quom éxponendam dó illi, de digito ánulum 650
détraho et eum díco ut una cúm puella expóneret,
sí moreretur, ne éxpers partis ésset de nostrís bonis.
Ch. ístuc recte: cónservasti te átque illam. So. is hic est ánulus.

CH. únde habes? So. quam Bácchis secum addúxit adulescéntulam, SY. hem,
quíd illa narrat? So. éa lavatum dum ít, servandum míhi dedit.
ánimum non advórti primum: séd postquam aspexi, ílico cógnovi, ad te exílui. CH. quid nunc súspicare aut ínvenis
de ílla? So. nescio, nísi ut ex ipsa quaéras, unde hunc hábuerit,
sí potis est reperíri. SY. interii: plús spei video quám volo.
nóstrast, si itast. CH. vívitne illa, quoí tu dederas? So. néscio.
CH. quíd renuntiávit olim? So. fécisse id quod iússeram.
CH. nómen mulierís cedo quod sit, út quaeratur. So. Phíltera.
SY. ípsast. mirum ní illa salvast ét ego perii. CH. Sóstrata,
séquere me intro hac. So. út praeter spem evénit. quam timuí male,
né nunc animo ita ésses duro, ut ólim in tollendó, Chremes!
CH. nón licet hominem ésse saepe ita út volt, si res nón sinit.
núnc ita tempus *fért*, mi ut cupiam fíliam: olim níl minus.

IV SY. Nisi me ánimus fallit, haú multum a me áberit infortúnium:
ita hác re in angustum óppido nunc meaé coguntur cópiae:
nisi áliquid video, ne ésse amicam hanc gnáti rescis-cát senex.
nam quód de argento spérem aut posse póstulem me fállere,
nil ést: triumpho, sí licet me látere tecto abscédere.
cruciór bolum mihi tántum ereptum tám desubito e faúcibus.
quid agam? aút quid comminíscar? ratio de íntegro ineundást mihi.

nil tám difficilest, quín quaerendo invéstigari póssiet.
quid si hóc nunc sic incípiam? nil est. quíd, sic? tantundem égero. 676
at síc opinor. nón potest. immo óptume. eugae habeo óptumam.
retraham hércle opinor ád me idem illud fúgitivom argentúm tamen.

CLINIA. SYRVS.

CL. Nullá mihi res posthác potest iam intérvenire tánta,
quae mi aégritudinem ádferat: tanta haéc laetitia obórtast. 680
dedó patri me núnciam, ut frugálior sim quám volt.
SY. nil mé fefellit: cógnitast, quantum aúdio huius vérba.
istúc tibi ex senténtia tua óbtigisse laétor.
CL. o mí Syre, audisti óbsecro? SY. quid ní? qui usque una adfúerim.
CL. quoi*quam* aéque audisti cómmode quicquam évenisse? SY. núlli. 685
CL. atque íta me di ament, út ego nunc non tám meapte caúsa
laetór quam illius: quam égo scio esse honóre quovis dígnam.
SY. ita crédo: sed nunc, Clínia, age, dá te mihi vicíssim:
nam amíci quoque res ést videnda in túto ut conlocétur,
nequíd de amica núnc senex. CL. o Iúppiter. SY. quiésce. 690
CL. Antíphila mea nubét mihi. SY. sicín mihi interlóquere?
CL. quid fáciam? Syre mi, gaúdeo: fer mé. SY. fero hercle véro.
CL. deórum vitam aptí sumus. SY. frustra óperam opinor súmo.
CL. loquere: aúdio. SY. at iam hoc nón agis. CL. agám. SY. videndumst, ínquam,
amíci quoque res, Clínia, tui in túto ut conlocétur. 695

nam sí nunc a nobís abis et Bácchidem hic relínquis,
senéx resciscet ílico esse amícam hanc Clitiphónis:
si abdúxeris, celábitur, itidem út celata adhúc est.
CL. at enim ístoc nil est mágis, Syre, meis núptiis advórsum.
nam quo óre appellabó patrem? tenés quid dicam?
SY. quíd ni? 700
CL. quid dícam? quam causam ádferam? SY. quin nólo mentiáre:
apérte ita ut res sése habet narráto. CL. quid aïs?
SY. iúbeo:
illám te amare et vélle uxorem, hanc ésse Clitiphónis.
CL. bonam átque iustam rem óppido inperás et factu fácilem.
et scílicet iam me hóc voles patrem éxorare ut célet 705
senem vóstrum? SY. immo ut rectá via rem nárret ordine ómnem. CL. hem,
satin sánus es aut sóbrius? tu quídem illum plane pérdis.
[nam qui ille poterit esse in tuto, dic mihi.]
SY. huíc equidem consílio palmam do: híc me magnifice écfero,
quí vim tantam in me ét potestatem hábeam tantae astútiae, 710
véra dicendo út eos ambos fállam: ut quom narrét senex
vóster nostro esse ístam amicam gnáti, non credát tamen.
CL. át enim spem istoc pácto rursum núptiarum omnem éripis:
nám dum amicam hanc méam esse credet, nón committet fíliam.
tú fors quid me fíat parvi péndis, dum illi cónsulas. 715
SY. quíd malum me aetátem censes vélle id adsimulárier?
únus est diés, dum argentum erípio: pax: nil ámplius.
CL. tántum sat habes? quíd tum quaeso, si hóc pater rescíverit?

SY. quíd si redeo ad íllos qui aiunt 'quíd si nunc caelúm ruat?'
CL. métuo quid agam. SY. métuis? quasi non éa potestas sít tua,
quó velis in témpore ut te exólvas, rem faciás palam.
CL. áge, age, traducátur Bacchis. SY. óptume ipsa exít foras.

BACCHIS. CLINIA. SYRVS. PHRYGIA. DROMO.

BA. Satis pól proterve mé Syri promíssa huc induxérunt,
decém minas quas míhi dare pollícitust. quod si is núnc me
decéperit, saepe óbsecrans me ut véniam frustra véniet:
aut quóm venturam díxero et constítuero, quom is cérte
renúntiarit, Clítipho quom in spé pendebit ánimi:
decípiam ac non veniám, Syrus mihi térgo poenas péndet.
CL. satis scíte promittít tibi. SY. atqui tu hánc iocari crédis?
faciét nisi caveo. BA. dórmiunt: ego pól istos commovébo.
mea Phrýgia, audistin, módo iste homo quam víllam demonstrávit
Charíni? PH. audivi. BA. próxumam esse huic fúndo ad dextram? PH. mémini.
BA. currículo percurre: ápud eum milés Dionysia ágitat:
SY. quid incéptat? BA. dic me hic óppido esse invítam atque adservári:
verum áliquo pacto vérba me his datúram esse et ventúram.
SY. perii hércle. Bacchis, máne, mane: quo míttis istanc quaéso?
iube máneat. BA. i. SY. quinést paratum argéntum. BA. quin ego máneo.
SY. atquí iam dabitur. BA. út lubet. num ego ínsto? SY. at scin quid sódes?

BA. quid? SY. tránseundumst núnc tibi ad Ménedemum et tua pómpa
eo tráducendast. BA. quám rem agis, scelus? SY. égon? argentum cúdo,
quod tíbi dem. BA. dignam mé putas, quam inlúdas? SY. non est témere.
BA. etiámne tecum hic rés mihist? SY. minumé: tuom tibi réddo.
BA. eátur. SY, sequere hac. heús, Dromo. DR. quis mé volt? SY. Syrus. DR. quid ést rei?
SY. ancíllas omnis Bácchidis tradúce huc ad vos própere.
DR. quam obrém? SY. ne quaeras: écferant quae sécum huc attulérunt.
sperábit sumptum síbi senex levátum esse harunc ábitu:
ne illo haúscit, hoc paulúm lucri quantum éī damni adpórtet.
tu néscis id quod scís, Dromo, si sápies. DR. mutum díces.

ACTVS IV.

CHREMES. SYRVS.

IV CH. Ita mé di amabunt, út nunc Menedemí vicem
misorét me: tantum dévenisse ad eúm mali.
illáncine mulierem álere cum illa fámilia!
etsí scio, hosce aliquót dies non séntiet:
ita mágno desidério fuit ei fílius.
verum úbi videbit tántos sibi sumptús domi
cotídianos fíeri nec fierí modum,
optábit rursum ut ábeat ab se fílius.
Syrum óptume eccum. SY, césso hunc adorirí? CH. Syre. SY. hem.
CH. quid ést? SY. te mi ipsum iám dudum optabám dari.

CH. vidére egisse iám nescio quid cúm sene.*
SY. de illó quod dudum? díctum [ac] factum réd-
didi.
CH. bonán fide? SY. bona. CH. hércle non possúm
pati,
quin tíbi caput demúlceam: accede húc, Syre:
faciám boni tibi áliquid pro ista re, ác lubens.
SY. at sí scias quam scíte in mentem vénerit.
CH. vah, glóriare evénisse ex senténtia?
SY. non hércle vero, vérum dico. CH. díc quid est?
SY. tui Clítiphonis ésse amicam hanc Bácchidem
Menedémo dixit Clínia, et ea grátia
secum ádduxisse, né tu id persentísceres.
CH. probé. SY. dic sodes. CH. nímium, ínquam. SY.
immo sí scias:
sed pórro ausculta, quód super est fallácíae.
sese ípse dicit tuám vidisse fíliam:
eius síbi complacitam fórmam, postquam aspéxerit:
hanc cúpere uxorem. CH. módone quae inventást?
SY. eam:
et quídem iubebit pósci. CH. quam obrem istúc,
Syre?
nam prórsum nil intéllego. SY. vah, tárdus es.
CH. fortásse. SY. argentum dábitur eï ad núptias,
aurum átque vestem quí...tenesne? CH. cómparet?
SY. id ípsum. CH. at ego illi néque do neque despóndeo.
SY. non? quam óbrem? CH. quam obrem? mé rogas?
homini...SY. út lubet.
non égo dicebam in pérpetuom ut illam illí dares,
verum út simulares. CH. nón meast simulátio:
ita tu ístaec tua miscéto, ne me admísceas.
ego quoí daturus nón sum, ut ei despóndeam?
SY. credébam. CH. minume. SY. scíte poterat
fíeri:
et ego hóc, quia dudum tú tanto opere suáseras,
eo coépi. CH. credo. SY. céterum equidem istúc,
Chremes,
aequí bonique fácio. CH. atqui quam máxume
volo té dare operam ut fíat, verum aliá via.
SY. fiát, quaeratur áliquid. sed illud quód tibi

dixí de argento, quód ista debet Bácchidi,
id núnc reddendumstílli: neque tu scílicet
illúc confugies: 'quíd mea? num míhi datumst?
num iússi? num illa oppígnerare fíliam
meám me invito pótuit?' verum illúd, Chremes, 795
dicúnt: 'ius summum saépe summast málitia.'
Ch. hau fáciam. Sy. immo aliis sí licet, tibi nón licet:
omnés te in lauta *esse* ét bene a*u*cta *ré* putant.
Ch. quin égomet iam ad eam déferam. Sy. immo fílium
iube pótius. Ch. quam obrem? Sy. quía enim in eum suspítiost 800
transláta amoris. Ch. quíd tum? Sy. quia vidébitur
magis véri simile id ésse, quom hic illí dabit:
et símul conficiam fácilius ego quód volo.
ipse ádeo adest: abi, écfer argentum. Ch. écfero.

Clitipho. Syrvs.

IV 6 Cl. Nullást tam facilis rés, quin difficilís siet, 805
quom invítus facias. vél me haec deambulátio,
quam nón laboriósa, ad languorém dedit.
nec quícquam magis nunc métuo quam ne dénuo
miser áliquo extrudar hínc, ne accedam ad Bácchidem.
ut té quidem di deaeque ómnes quantumst cúm tuo,
Syre, istóc invento cúmque incepto pérduint! 811
huiús modi mihi res sémper comminíscere,
ubi me éxcarnufices. Sy. *ibi*n hinc quo dígnus es?
quam paéne tua me pérdidit protérvitas!
Cl. vellem hércle factum, ita méritu's. Sy. meritus? quó modo? 815
ne istúc ex te prius aúdivisse gaúdeo,
quam argéntum haberes, quód daturus iám fui.
Cl. quid ígitur dicam tíbi vis? abi*n* istínc? mihi
amícam adduxti, quám non licitumst tángere.
Sy. iam nón sum iratus. séd scin ubi nunc sít tibi 820
tua Bácchis? Cl. apud nos. Sy. nón. Cl. ubi ergo? Sy. apud Clíniam.
Cl. perií. Sy. bono animo es: iam árgentum ad eam déferes,
quod eí pollicitu's. Cl. gárris. unde? Sy. a tuó patre.

CL. ludís fortasse me? SY. ípsa re experíbere.
CL. ne ego fórtunatus hómo sum: te deamó, Syre.
SY. sed páter egreditur. cáve quicquam admirátus sis,
qua caúsa id fiat: óbsecundato ín loco:
quod ínperabit fácito: loquitor paúcula.

CHREMES. CLITIPHO. SYRVS.

CH. Vbi Clítipho hic est? SY. 'éccum me' inque.
CL. eccum híc tibi.
CH. quid rei ésset dixti huic? SY. díxi pleraque ómnia.
CH. cape hóc argentum ac défer. SY. i: quid stás, lapis?
quin áccipis? CL. cedo sáne. SY. sequere hac me ócius:
tu hic nós, dum eximus, ínterea opperíbere:
nam níl est illic quód moremur diútius.
CH. minás quidem iam décem habet a me fília,
quas pró alimentis ésse nunc ducó datas:
hasce órnamentis cónsequentur álterae:
porro haéc talenta dótis adposcúnt duo.
quam múlta, iusta iniústa, fiunt móribus!
mihi núnc relictis rébus inveniúndus est
aliquís, labore invénta mea quoi dém bona.

MENEDEMVS. CHREMES.

ME. Multo ómnium nunc mé fortunatíssumum
factúm puto esse, gnáte, quom te intéllego
resipísse. CH. ut errat. ME. te ípsum quaerebám, Chremes:
servá, quod in te est, fílium et me et fámiliam.
CH. cedo quíd vis faciam? ME. invénisti hodie fíliam.
CH. quid tum? ME. hánc uxorem síbi dari volt Clínia.
CH. quaesó quid tu homini's? ME. quíd est? CH. *quid?* iamne oblítus es,
intér nos quid sit díctum de fallácia,
ut eá via abs te argéntum auferretúr? ME. scio.
CH. ea rés nunc agitur ípsa. ME. quid narrás, Chremes?
immo haéc quidem quae apúd me est, Clitiphónis est amíca: ita aiunt. CH. ét tu credis? ME. ómnia.
CH. et illum áiunt velle uxórem, ut quom despónderim

des qui aúrum ac vestem atque ália quae opus sunt cómparet.
Me. id ést profecto: id amícae dabitur. Ch. scílicet datúrum. Me. a, frustra sum ígitur gavisús miser. [quidvís tamen iam málo quam hunc amíttere.] quid núnc renuntiem ábs te responsúm, Chremes, ne séntiat me sénsisse atque aegré ferat?
Ch. aegré? nimium illi, Ménedeme, indulgés. Me. sine: incéptumst: perfice hóc mihi perpetuó, Chremes. Ch. dic cónvenisse, egísse te de núptiis. Me. dicám. quid deinde? Ch. mé facturum esse ómnia, generúm placere; póstremo etiam, sí voles, despónsam quoque esse dícito. Me. em, istuc vóluera m.
Ch. tanto ócius te ut póscat et tu, id quód cupis, quam ocíssume ut des. Me. cúpio. Ch. ne tu própediem, ut istám rem video, istíus obsaturábere. sed haéc uti sunt, caútim et paulatím dabis, si sápies. Me. faciam. Ch. abi íntro: vide quid póstulet. ego dómi ero, siquid mé voles. Me. sané volo: nam té scientem fáciam, quidquid égero.

ACTVS V.

Menedemvs. Chremes.

V 1 Me. Égo me non tam astútum neque ita pérspicacem esse íd scio: séd hic adiutor méus et monitor ét praemonstratór Chremes hóc mihi praestat: ín me quidvis hárum rerum cónvenit, quaé sunt dicta in stúlto, caudex, stípes, asinus, plúmbeus: ín illum nil potést: exuperat eíus stultitia haec ómnia.

CH. óhe, desiiste inquám deos, uxor, grátulando obtúndere,
túam esse inventam gnátam: nisi illos éx tuo ingenio
iúdicas, 880
út nil credas íntellegere, nísi idem dictumst céntiens.
séd interim quid illíc iam dudum gnátus cessat cúm
Syro?
ME. quós aïs hominés, Chremes, cessáre? CH. ehem,
Menedeme, ádvenis?
díc mihi, Cliniaé quae dixi núntiastin? ME. ómnia.
CH. quíd aït? ME. gaudere ádeo coepit, quási qui
cupiunt núptias.
CH. háhahae. ME. quid risísti? CH. servi vénere in
mentém Syri 886
cálliditates. ME. ítane? CH. voltus quóque hominum
fingít scelus.
ME. gnátus quod se adsímulat laetum, id dícis? CH. id.
ME. idem istúc mihi
vénit in mentém. CH. veterator. ME. mágis, si ma-
gis noris, putes
íta rem esse. CH. ain tu? ME. quín tu ausculta. CH.
máne *dum*, hoc prius scire éxpeto, 890
quíd perdideris. nam úbi desponsam núntiasti fílio,
cóntinuo iniecísse verba tíbi Dromonem scílicet,
spónsae vestem aurum átque ancillas ópus esse: argen-
tum út dares.
ME. nón. CH. quid? non? ME. non ínquam. CH. neque
ipse gnátus? ME. nil prorsúm, Chremes.
mágis unum etiam instáre, ut hodie cónficiantur núp-
tiae. 895
CH. míra narras. quíd Syrus meus? ne ís quidem quic-
quám? ME. nihil.
CH. quam óbrem, nescio. ME. équidem miror, qui ália
tam plané scias.
séd ille tuom quoqué Syrus idem míre finxit fílium,
út ne paululúm quidem subolat ésse amicam hanc
Clíniae.
CH. quíd aïs? ME. mitto iam ósculari atque ámplexari:
id níl puto. 900
CH. quíd est quod ampliús simuletur? ME. váh. CH.
quid est? ME. audí modo.

ést mihi ultimís conclave in aédibus quoddám retro:
húc est intro látus lectus, véstimentis strátus est.
CH. quíd postquam hoc est fáctum? ME. dictum fáctum huc abiit Clítipho.
CH. sólus? ME. solus. CH. tímeo. ME. Bacchis cónsecutast ílico.
CH. sóla? ME. sola. CH. périi. ME. ubi abiere íntro, operuere óstium. CH. hem,
Clínia haec fierí videbat? ME. quíd ni? mecum uná simul.
CH. filíst amica Bácchis: Menedeme, óccidi.
ME. quam obrém? CH. decem diérum vix mihist fámilia.
ME. quid? istúc times quod ille óperam amico dát suo?
CH. immó quod amicae. ME. sí dat. CH. an dubium íd tibist?
quemquámne tam comi ánimo esse aut lení putas,
qui sé vidente amícam patiatúr suam?
ME. quid ní? quo verba fácilius dentúr mihi.
CH. derídes merito. míhi nunc ego suscénseo:
quot rés dedere, ubi póssem persentíscere,
ni essém lapis! quae vídi! vae miseró mihi.
at né illud haud inúltum, si vivó, ferent:
nam iám.. ME. non tu te cóhibes? non te réspicis?
non tíbi ego exempli sátis sum? CH. prae iracúndia,
Menedéme, non sum apúd me. ME. tene istúc loqui!
nonne íd flagitiumst, te áliis consiliúm dare,
foris sápere, tibi non *pótis* esse auxiliárier?
CH. quid fáciam? ME. id quod me fécisse aiebás parum.
fac té patrem esse séntiat: fac ut aúdeat
tibi crédere omnia, ábs te petere et póscere:
nequam áliam quaerat cópiam ac te déserat.
CH. immo ábeat potius málo quovis géntium,
quam hic pér flagitium ad ínopiam redigát patrem:
nam siílli pergo súppeditare súmptibus,
Menedéme, mihi illaec véro ad rastros rés redit.
ME. quot incómmoditates hác re accipies, nísi caves!

difficilem ostendes te ésse et ignoscés tamen
post, ét id ingratum. CH. a néscis, quam doleam.
ME. út lubet.
quid hoc quód rogo, ut illa núbat nostro? nísi quid
est
quod mágis vis. CH. immo et géner et adfinés placent.
ME. quid dótis dicam té dixisse fílio?
quid óbticuisti? CH. dótis? ME. ita dico. CH. á.
ME. Chremes,
nequíd vereare, sí minus: nil nos dós movet.
CH. dúo talenta pró re nostra ego ésse decreví satis:
séd ita dictu opusést, si me vis sálvom esse et rem
et fílium,
mé mea omniá bona doti díxisse illi. ME. quám rem
agis?
CH. íd mirari té simulato et íllum hoc rogitató simul,
quam óbrem id faciam. ME. quín ego vero quam óbrem
id facias néscio.
CH. égone? ut eius ánimum, qui nunc lúxuria et las-
cívia
díffluit, retúndam, redigam, ut quó se vortat nésciat.
ME. quíd agis? CH. mitte: síne me in hac re gérere
mihi morém. ME. sino:
ítane vis? CH. ita. ME. fíat. CH. ac iam uxórem ut
arcessát paret.
síc ita ut liberós est aequom díctis confutábitur.
séd Syrum quidem égomet si vivo ádeo exornatúm
dabo,
ádeo depexum, út dum vivat méminerit sempér mei:
quí sibi me pro déridiculo ac délectamentó putat.
nón, ita me di amént, auderet fácere haec viduae
múlieri,
quae ín me fecit.

CLITIPHO. MENEDEMVS. CHREMES. SYRVS.

V 2 CL. Ítane tandem quaéso est, Menedeme,
út pater
tam ín brevi spatio ómnem de me eiécerit animúm
patris?

quód nam ob factum? quíd ego tantum scéleris admisí miser?
vólgo faciunt. Me. scío tibi esse hoc grávius multo ac dúrius,
quoí fit: verum ego haú minus aegre pátior, id qui néscio
néc rationem cápio, nisi quod tíbi bene ex animó volo.
Cl. híc patrem astare aíbas. Me. eccum. Ch. quíd me incusas, Clítipho? 960
quídquid ego huius féci, tibi prospéxi et stultitiaé tuae.
úbi te vidi animo ésse omisso et suávia in praeséntia
quae éssent prima habére neque consúlere in longitúdinem:
cépi rationem, út neque egeres néque ut haec posses pérdere.
úbi quoi decuit prímo, tibi non lícuit per te míhi dare, 965
ábii ad proxumúm, tibi qui erat: eí commisi et crédidi.
íbi tuae stultítiae semper érit praesidium, Clítipho,
víctus, vestitús, quo in tectum té receptes. Cl. eí mihi.
Ch. sátius est quam te ípso herede haec pósidere Bácchidem.
Sy. dísperii; sceléstus quantas túrbas concivi ínsciens! 970
Cl. émori cupió. Ch. prius quaeso dísce, quid sit vívere.
úbi scies, si dísplicebit víta, tum istoc útitor.
Sy. ére, licetne? Ch. lóquere. Sy. at tuto. Ch. lóquere. Sy. quae istast právitas
quaéve amentiást, quod peccavi égo, id obesse huic? Ch. ílicet.
né te admisce: némo accusat, Sýre, te: nec tu arám tibi 975
néc precatorém pararis. Sy. quíd agis? Ch. nil suscénseo
néc tibi nec tíbi: nec vos est aéquom quod fació míhi.
Sy. ábiit? vah, rogásse vellem. Cl. quíd? Sy. unde peterem míhi cibum:

íta nos alienávit. tibi iam esse ád sororem intéllego.
Cl. adeón rem rediisse, út periclum etiam á fame mihi sít, Syre!
Sy. modo líceat vivere, ést spes Cl. quae? Sy. nos ésurituros satis.
Cl. inrídes in re tánta neque me quícquam consílio ádiuvas?
Sy. immo ét ibi nunc sum et úsque id egi dúdum, dum loquitúr pater:
et quántum ego intellégere possum, Cl. quíd? Sy. non aberit lóngius.
Cl. quid id érgo? Sy. sic est: nón esse horum te árbitror. Cl. qui istúc, Syre?
satin sánus es? Sy. ego dícam, quod mi in méntemst: tu diiúdica.
dum istís fuisti sólus, dum nulla ália delectátio
quae própior esset, te índulgebant, tíbi dabant: nunc fília
postquámst inventa véra, inventast caúsa qua te expéllerent.
Cl. est véri simile. Sy. an tu ób peccatum hoc ésse illum iratúm putas?
Cl. non árbitror. Sy. nunc áliud specta: mátres omnes fíliis
in péccato adiutríces, auxilio ín paterna iniúria
solent ésse: id non fit. Cl. vérum dicis: quíd ergo nunc faciám, Syre?
Sy. suspítionem istánc ex illis quaére: rem profér palam.
si nón est verum, ad mísericordiam ámbos adducés cito,
aut scíbis quoius sis. Cl. récte suades: fáciam. Sy. sat recte hóc mihi
in méntem venit: nám quam maxume huíc vana haec suspítio
erit, tám facillumé patris pacem in léges conficiét suas.
etiam haúscio anne uxórem ducat ác Syro nil grátiae.
quid hoc aútem? senex exít foras: ego fúgio. adhuc quod fáctumst,

mirór non iusse me ílico adripi: ád Menedemum hunc pérgam.
eum míhi precatorém paro: seni nóstro nil fidei hábeo.

SOSTRATA. CHREMES.

V 3 So. Profécto nisi cavés tu homo, aliquid gnáto confíciés mali:
idque ádeo miror, quó modo
tam inéptum quicquam tíbi venire in méntem, mi vir, pótuerit.
CH. oh, pérgin mulier ésse? nullamne égo rem umquam in vitá mea
voluí, quin tu in ea ré mihi fueris ádvorsatrix, Sóstrata?
at sí rogem iam, quíd est quod peccem, aut quam óbrem hoc faciam: néscias,
in quá re nunc tam cónfidenter réstas, stulta. So. ego néscio?
CH. immó scis potius, quám quidem redeat *de* íntegro haec orátio. So. oh,
iníquos es, qui mé tacere dé re tanta póstules.
CH. non póstulo iam: lóquere: nilo mínus ego hoc faciám tamen.
So. fácies? CH. verum. So. nón vides quantúm mali ex ea re éxcites?
súbditum se súspicatur. CH. 'súbditum' ain tu? So. síc erit,
mí vir. CH. confitére. So. au te obsecro, ístuc inimícis siet.
égon confitear meúm non esse fílium, qui sít meus?
CH. quid? métuis ne non, quóm velis, convíncas esse illúm tuom?
So. quod fíliast invénta? CH. non: sed quód [magis credundum siet
id quod est consimilis moribus
convinces facile ex te natum: nam] tui similis ést probe.
nám illi nil vitíst relictum, quín siet itidém tibi.

túm praeterea tálem nisi tu núlla pareret fílium.
séd ipse egreditur, quám severus: rém quom videas, cénseas.

CLITIPHO. SOSTRATA. CHREMES.

CL. Si úmquam ullum fuit témpus, mater, quom égo voluptatí tibi
fúerim, dictus fílius tuos vóstra voluntate: óbsecro,
eíus ut meminerís atque inopis núnc te miserescát mei;
quód peto aut voló, parentis meós ut commonstrés mihi.
SO. óbsecro, mi gnáte, ne istuc ín animum inducás tuom,
álienum esse té. CL. sum. SO. miseram me, hócine quaesisti óbsecro?
íta mihi atque huic sís superstes, út *tu* ex me atque hoc nátus es:
ét cave posthac, sí me amas, umquam ístuc verbum ex te aúdiam.
CH. át ego, si me métuis, mores cáve in te esse istos séntiam.
CL. quós? CH. si scire vís, ego dicam: gérro, iners, fraus, hélluo,
gáneo, damnósus: crede, et nóstrum te esse crédito.
CL. nón sunt haec paréntis dicta. CH. nón, si ex capite sís meo
nátus, item ut aiúnt Minervam esse éx Iove, ea causá magis
pátiar, Clitiphó, flagitiis tuís me infamem fíeri.
SO. dí istaec prohibeánt. CH. deos nescio: égo quod potero, sédulo.
quaéris id quod habés, parentis: quód abest non quaerís, patri
quó modo obsequáre et ut serves quód labore invénerit.
nón mihi per fallácias addúcere ante oculós . . pudet
dícere hac praesénte verbum túrpe: at te id nullo modo

fácere puduit. Cl. éheu, quam nunc tótus displiceó mihi,
quám pudet: neque quód principium cápiam ad placandúm scio.

Menedemvs. Chremes. Sostrata. Clitipho.

V 5 Me. Énim vero Chremés nimis graviter crúciat adulescéntulum
nímisque inhumane: éxeo ergo ut pácem conciliem. óptume
ípsos video. Ch. ehém, Menedeme, quór non arcessí iubes
fíliam et quod dótis dixi fírmas? So. mi vir, te óbseoro
né facias. Cl. pater, óbsecro mi ignóscas. Me. da veniám, Chremes:
síne te exorent. Ch. méa bona ut dem Bácchidi donó sciens?
nón faciam. Me. at id nos nón sinemus. Cl. sí me vivom vís, pater,
ígnosce. So. age, Chremés mi. Me. age quaeso, né tam offirma té, Chremes.
Ch. quíd istic? video nón licere ut coéperam hoc perténdere.
Me. fácis, ut te decét. Ch. ea lege hoc ádeo faciam, sí facit
quód ego hunc aequom cénseo. Cl. pater, ómnia faciam: ínpera.
Ch. úxorem ut ducás. Cl. pater. Ch. nil aúdio. So. ad me récipio:
fáciet. Ch. nil etiam aúdio ipsum. Cl. périi. So. an dubitas, Clítipho?
Ch. ímmo utrum volt. So. fáciet omnia. Me. haéc dum incipias, grávia sunt,
dúmque ignores: úbi cognoris, fácilia. Cl. faciám, pater.
So. gnáte mi, ego pol tíbi dabo illam lépidam, quam tu fácile ames,

fíliam Phanócratae nostri. CL. rúfamne illam vírginem,
caésiam, sparso óre, adunco náso? non possúm, pater.
CH. héia, ut elegáns est: credas ánimum ibi esse. So. aliám dabo.
CL. ímmo, quandoquidém ducendast, égomet habeo própemodum
quám volo. So. nunc laúdo, gnate. CL. Archónidi huius fíliam. 1065
So. sátis placet. CL. pater, hóc nunc restat. CH. quíd? CL. Syro ignoscás volo
quaé mea causa fécit. CH. fiat. ω vós valete et plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 174 iambici senarii
— 175 et 177 trochaici octonarii
— 176 trochaicus septenarius
— 178 trochaicus dimeter catalecticus
— 179 et 180 trochaici septenarii
— 181 ad 241 iambici octonarii
— 242 ad 256 trochaici septenarii
— 257 ad 264 iambici octonarii
— 265 ad 311 iambici senarii
— 312 trochaicus septenarius
— 313 trochaicus octonarius
— 314 ad 339 trochaici septenarii
— 340 ad 380 iambici senarii
— 381 ad 397 trochaici septenarii
— 398 ad 404 iambici octonarii
— 405 ad 561 iambici senarii
— 562 et 563 trochaici octonarii
— 564 trochaicus septenarius
— 565 iambicus octonarius
— 566 iambicus quaternarius
— 567 ad 569 trochaici octonarii
— 570. 571. 573 trochaici septenarii
— 572 et 574 trochaici octonarii
— 575 ad 578 iambici octonarii
— 579 trochaicus septenarius
— 580 ad 582 trochaici octonarii
— 583 et 584 trochaici septenarii
— 585 ad 588 iambici octonarii
— 589 et 590 iambici senarii
— 591 ad 613 trochaici septenarii
— 614 ad 622 iambici octonarii
— 623 ad 667 trochaici septenarii

V. 668 ad 678 iambici octonarii
— 679 ad 707 iambici septenarii
— 709 ad 722 trochaici septenarii
— 723 ad 748 iambici septenarii
— 749 ad 873 iambici senarii
— 874 ad 907 trochaici septenarii
— 908 ad 939 iambici senarii
— 940 ad 979 trochaici septenarii
— 980 ad 999 iambici octonarii
— 1000 ad 1002 iambici septenarii
— 1003 iambicus octonarius
— 1004 iambicus quaternarius
— 1005 ad 1012 iambici octonarii
— 1013 ad 1016 trochaici septenarii
— 1017 et 1018 iambici octonarii
— 1021 ad 1067 trochaici septenarii

PHORMIO

P. TERENTI.

ACTA · LVDIS · ROMANIS · L · POSTVMIO · ALBINO · L · CORNELIO · MERVLA · AEDILIBVS CVRVLIBVS · EGIT · L · AMBIVIVS · TVRPIO MODOS · FECIT · FLACCVS · CLAVDI · TIBIIS INPARIBVS · TOTA · GRAECA · APOLLODORV EPIDICAZOMENOS · FACTAST · IIII · C · FANNIO M · VALERIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relícto Athenis Ántiphone fílio.
Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. máter e Lemno ádvenit
Athénas: moritur: vírgo sola (aberát Chremes)
funús procurat. íbi eam cum visam Ántipho
amáret, opera párasiti uxorem áccipit.
pater ét Chremes revérsi fremere. deín minas
trigínta dant parasíto, ut illam cóniugem
habéret ipse. argénto hoc emitur fídicina.
uxórem retinet Ántipho a patruo ágnitam.

PERSONAE.

DAVOS SERVOS
GETA SERVOS
ANTIPHO ADVLESCENS
PHAEDRIA ADVLESCENS
DEMIPHO SENEX
PHORMIO PARASITVS
HEGIO
CRATINVS } ADVOCATI
CRITO
DORIO LENO
CHREMES SENEX
SOPHRONA NVTRIX
NAVSISTRATA MATRONA.

PROLOGVS.

Postquám poëta vétus poëtam nón potest
retráhere ab studio et tránsdere hominem in ótium,
maledíctis deterrére ne scribát parat:
qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá levi:
quia númquam insanum scrípsit adulescéntulum
cervám videre fúgere et sectarí canes
et eám plorare, oráre ut subveniát sibi.
quod si íntellegeret, quóm stetit olím nova,
actóris opera mágis stetisse quám sua,
minus múlto audacter, quám nunc laedit, laéderet.
nunc síquis est, qui hoc dícat aut sic cógitet:
'vetus sí poëta nón lacessissét prior,
nullum ínvenire prólogum possét novos:'
[quem diceret, nisi haberet cui male diceret:]
is síbi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.
ille ád famem hunc ab stúdio studuit reícere:
hic réspondere vóluit, non lacéssere.
benedíctis si certásset, audissét bene:
quod ab íllo adlatumst, íd sibi rellatúm putet.
de illó iam finem fáciam dicundí mihi,
peccándi quom ipse dé se finem nón facit?
nunc quíd velim animum atténdite. adportó novam
Epídicazomenon quám vocant comoédiam
Graecí, Latini Phórmionem nóminant:
quia prímas partis quí aget, is erit Phórmio
parasítus, per quem rés geretur máxume,
volúntas vostra si ád poëtam accésserit.
date óperam, adeste aequo ánimo per siléntium,
ne símili utamur fórtuna, atque usí sumus
quom pér tumultum nóster grex motús locost:
quem actóris virtus nóbis restituít locum
bonitásque vostra adiútans atque aequánimitas.

ACTVS I.

DAVOS.

ius summus méus et populáris Geta
ád me venit. érat ei de ratiúncula
prídem apud me rélicuom pauxíllulum
nórum: id ut confícerem. confeci: ádfero.
erílem filium éius duxisse aúdio
em: ei credo mánus hoc conráditur.
i iníque comparátumst, ei qui mínus habent
imper aliquid áddant ditióribus!
. ille únciatim víx de demensó suo
i defrudans génium compersít miser,
la únivorsum abrípiet, haud exístumans
tó labore pártum. porro autém Geta
tur alio múnere, ubi era pépererit:
o aútem alio, ubi erit púero natalís dies:
initiabunt. ómne hoc mater aúferet:
caúsa erit mittúndi. sed videón Getam?

GETA. DAVOS.

Siquís me quaeret rúfus... DA. praestost, désine.
GE. oh,
go óbviam conábar tibi, Dave. DA. áccipe, *en*:
imst; conveniet númerus quantum débui.
amó te: et non negléxisse habeo grátiam.
praesértim ut nunc sunt móres: adeo rés redit:
s quid reddit, mágna habendast grátia.
quíd tu es tristis? GE. égone? nescis quo ín metu,
to ín periclo símus. DA. quid istucést? GE. scies,
o út tacere póssis. DA. abi sis, ínsciens:
is tú fidem in pecúnia perspéxeris,
e verba ei crédere? ubi quid míhi lucrist

te fállere? GE. ergo auscúlta. DA. hanc operam tíbi dico.
GE. senis nóstri, Dave, frátrem maiorém Chremem nostín? DA. quid ni? GE. quid? éius gnátum Phaédriam?
DA. tam quám te. GE. evenit sénibus ambobús simul iterílli in Lemnum ut ésset, nostro in Cíliciam ad hóspitem antiquom: ís senem per epístulas pelléxit, modo non móntis auri póllicens.
DA. quoi tánta erat res ét super erat? GE. désinas: sic ést ingenium. DA. oh, régem me esse opórtuit.
GE. abeúntes ambo hinc túm senes me fíliis relínquont quasi magístrum. DA. o Geta, provínciam cepísti duram. GE. mi úsus venit, hóc scio: meminí relinqui mé deo irató meo.
coepi ádvorsari prímo: quid verbís opust? sení fidelis dúm sum, scapulas pérdidi.
venére in mentem mi ístaec: 'nam quae inscítiast, advórsum stimulum cálces!' coepi eis ómnia facere, óbsequi quae véllent. DA. scisti utí foro.
GE. nostér mali nil quícquam primo: hic Phaédria contínuo quandam fáctus est puéllulam citharístriam: hanc amáre coepit pérdite.
ea sérviebat lénoni inpuríssumo:
neque quód daretur quícquam: id curaránt patres.
restábat aliud níl nisi oculos páscere, sectári, in ludum dúcere et reddúcere.
nos ótiosi operám dabamus Phaédriae.
in quo haéc discebat lúdo, exadvorsum eí loco tostrína erat quaedam: híc solebamús fere
plerúmque eam opperíri, dum inde irét domum.
intérea dum sedémus illi, intérvenit aduléscens quidam lácrumans: nos mirárier.
rogámus quid sit: 'númquam aeque' inquit 'ác modo paupértas mihi onus vísumst et miserum ét grave.
modo quándam vidi vírginem hic vicíniae miserám, suam matrem lámentari mórtuam:
ea síta erat exadvórsum neque illi bénivolens neque nótus neque cognátus extra unam ániculam quisquam áderat, qui adiutáret funus. míseritumst.

ípsa facie egrégia.' quid verbís opust? 100
irat omnis nós. ibi continuo Ántipho
ne eamus vísere?' alius 'cénseo:
: duc nos sódes.' imus, vénimus,
as: virgo púlchra: et quo magis díceres,
erat adiuménti ad pulchritúdinem: 105
s passus, núdus pes, ipsa hórrida,
aé, vestitus túrpis: ut, ni vís boni
inesset fórma, haec formam extínguerent.
i íllam amabat fídicinam tantúm modo
ínquit 'scitast': nóster vero... Da. iám scio:
coepit. Ge. scín quam? quo evadát vide. 111
lie ad anum récta pergit: óbsecrat,
i eius faciat cópiam. illa enim sé negat
eum aéquom aït facere: íllam civem esse Áticam
bonis prognátam: si uxorém velit 115
l licere fácere: sin alitér, negat.
quid ageret néscire: et illam dúcere
at et metuébat absentém patrem.
on, sí redisset, eí pater veniám daret?
le índotatam vírginem atque ignóbilem 120
illi? numquam fáceret. Da. quid fit dénique?
uid fíat? est parasítus quidam Phórmio,
confidens: qui íllum di omnes pérduint.
uid is fécit? Ge. hoc consílium quod dicám dedit:
t ut orbae, quí sunt genere próxumi, 125
ant, et illos dúcere eadem haec léx iubet.
cognatum dícam et tibi scribám dicam:
um amicum me ádsimulabo vírginis:
ices veniémus: qui fuerít pater,
áter, qui cognáta tibi sit, ómnia haec 130
gam: quod erit míhi bonum atque cómmodum,
tu hórum nil refélles, vincam scílicet.
íderit. mihi parátae lites: quíd mea?
idem nostra erít.' Da. iocularem audáciam.
rsuásumst homini: fáctumst: ventumst: víncimur: 135

duxít. DA. quid narras? GE. hóc quod audis. DA. ó Geta,
quid té futurumst? GE. néscio hercle: unum hóc scio,
quod fórs feret, ferémus aequo animó. DA. placet:
hem istúc virist offícium. GE. in me omnis spés mihist.
DA. laudo. GE. ád precatorem ádeam credo, quí mihi
sic óret: 'nunc amítte quaeso hunc: céterum
posthác si quicquam, níl precor.' tantúm modo
non áddit: 'ubi ego hinc ábiero, vel occídito.'
DA. quid paédagogus ílle, qui citharístriam?
quid reí gerit? GE. sic, ténuiter. DA. non múltum habet
quod dét fortasse? GE. ímmo nil nisi spém meram.
DA. pater éius rediit án non? GE. non dum. DA. quíd? senem
quoad éxpectatis vóstrum? GE. non certúm scio:
sed epístulam ab eo adlátam esse audiví modo
et ad pórtitores ésse delatam: hánc petam.
DA. numquíd, Geta, aliud mé vis? GE. ut bene sít tibi.
puer heús. nemon huc pródit? cape, da hoc Dórcio.

ACTVS II.

ANTIPHO. PHAEDRIA.

I 3 AN. Ádeon rem redísse, ut qui mihi cónsultum optumé velit esse,
Phaédria, patrem ut éxtimescam, ubi véniat in mentem eíus adventi!
quód ni fuissem incógitans, ita [eum] éxpectarem, ut pár fuit.
PH. quíd istuc? AN. rogitas? quí tam audacis fácinoris mihi cónscius sis?

inam ne Phórmioni id suádere in mentem incidisset
cupidum eo ínpulisset, quód mihi principiúmst mali!
itus éssem: fuisset tum íllud mi aegre aliquót dies:
cotidiána cura haec ángeret animum, PH. aúdio.
n expécto quam mox véniat qui hanc mihi ádimat consuetúdinem.
s quia defit quód amant aegrest: tíbi quia super ést dolet.
bundas, Ántipho.
, quidem hercle cérto vita haec éxpetenda optándaquest.
di bene ament, út mihi liceat tám diu quod amó frui,
icisci mórte cupio; tú conicito cétera,
o éx hac inopiá nunc capiam, et quíd tu ex istac cópia,
ddam, quod sine súmptu ingenuam, líberalem náctus es,
bés, ita ut voluísti, uxorem síne mala famá palam:
ıi unum désit, animus quí modeste istaéc ferat.
tibi res sit cum eó lenone quócum mihist, tum séntias.
que ingenió sumus omnes, nóstri nosmet paénitet.
tú mihi contra núnc videre fórtunatus, Phaédria,
íntegro est potéstas etiam cónsulendi, quíd velis:
amorem an míttere: ego in eum íncidi infelíx locum,
e mihi eius sít mittendi néc retinendi cópia.
l hoc est? videon égo Getam curréntem huc adveníre?
ɔsus: ei, timeó miser, quam hic núnc mihi nuntiét rem.

GETA. ANTIPHO. PHAEDRIA.

GE. Núllu's, Geta, ni iam áliquod tibi consílium celere réperies:
íta nunc inparátum subito tánta te inpendént mala:
quae néque uti devitém scio neque quó modo me inde éxtraham:
nam nón potest celári nostra diútius iam audácia.
AN. quid nam ílle commotús venit?
GE. tum témporis mihi púnctum ad hanc rem est: érus adest. AN. quid istúc malist?
GE. quód quom audierit, quód eius remedium ínveniam iracúndiae?
lóquar? incendam: táceam? instigem: púrgem me? laterém lavem.
heú me miserum: quóm mihi paveo, tum Ántipho me excrúciat animi:
eíus me miseret, eí nunc timeo, is núnc me retinet: nam ábsque eo esset,
récte ego mihi vidíssem et senis essem últus iracúndiam:
áliquid convasássem atque hinc me cónicerem protinam ín pedes.
AN. quam *nam* híc fugam aut furtúm parat?
GE. sed ubi Ántiphonem réperiam? aut qua quaérere insistám viam?
PH. te nóminat. AN. nesció quod magnum hoc núntio expectó malum.
PH. a, sánun es? GE. domum íre pergam: ibi périmumst.
PH. revocémus hominem. AN. sta ílico. GE. hem, satís pro inperio, quísquis es.
AN. Geta. GE. ípsest quem volui óbviam.
AN. cédo quid portas, óbsecro, atque id, sí potes, verbo éxpedi.
GE. fáciam. AN. eloquere. GE. módo apud portum... AN. meúmne? GE. intellexti. AN. óccidi. PH. hem.
AN. quíd agam? PH. quid aïs? GE. huíus patrem ridísse me, patruóm tuum.

AN. nám quod ego huic nunc súbito exitio rémedium inveniám miser? 200
quód si eo meae fortúnae redeunt, Phánium, abs te ut dístrahar,
núllast mihi vita éxpetenda. GE. ergo ístaec quom ita sint, Ántipho,
tánto magis te advígilare aequomst: fórtis fortuna ádiuvat.
AN. nón sum apud me. GE. atqui ópus est nunc quom máxume ut sis, Ántipho:
nám si senserít te timidum páter esse, arbitrábitur 205
cómmeruisse cúlpam. PH. hoc verumst. AN. nón possum inmutárier.
GE. quíd faceres, si aliúd gravius tibí nunc faciundúm foret?
AN. quom hóc non possum, illúd minus possem. GE. hoc níl est, Phaedria: ílicet.
quíd hic conterimus óperam frustra? quín abeo? PH. et quidem ego? AN. óbsecro,
quíd si adsimulo, sátin est? GE. garris. AN. vóltum contemplámini: *en*, [redacted]
sátine sic est? GE. nón. AN. quid si sic? GE. própemodum. AN. quid síc? GE. sat est:
ém, istuc serva: et vérbum verbo, pár pari ut respóndeas,
né te iratus suís saevidicis díctis protelét. AN. scio.
GE. ví coactum te ésse invitum, lége, iudició: tenes?
séd quis hic est senéx, quem video in última platea? AN. ípsus est. 215
non póssum adesse. GE. a, quíd agis? quo abis, Ántipho?
mané, mane. AN. ego me nóvi et peccatúm meum:
vobís commendo Phánium et vitám meam.
PH. Geta, quíd nunc fiet? GE. tú iam litis aúdies:
ego pléctar pendens, nísi quid me feféllerit. 220
sed quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.
PH. aufér mi 'oportet': quín tu quid faciam ínpera.
CH. meminístin, olim ut fúerit vostra orátio
in re íncipiunda ad défendendam nóxiam, 225

iustam íllam causam, fácilem, vincibilem, óptumam?
PH. memini. GE. ém, nunc ipsast ópus ea, aut, siquíd potest,
melióre et callidióre. PH. fiet sédulo.
GE. nunc príor adito tu, égo in insidiis híc ero
subcénturiatus, síquid deficiás. PH. age.

DEMIPHO. GETA. PHAEDRIA.

II 1 DE. Ítane tandem uxórem duxit Ántipho iniussú meo?
néc meum inperium: ac mítto inperium: nón simultatém meam
reveréri saltem! nón pudere! o fácinus audax, ó Geta
monitór! GE. vix tandem. DE. quíd mihi dicent aút quam causam réperient?
demíror. PH. atqui réperiam: aliud cúra. DE. an hoc dicét mihi:
'invítus feci. léx coëgit'? aúdio, fateór. GE. places.
DE. verúm scientem, tácitum causam trádere advorsáriis,
étiámne id lex coëgit? PH. illud dúrum. GE. ego expediám: sine.
DE. incértumst quid agam, quía praeter spem atque íncredibile hoc mi óbtigit:
ita sum ínritatus, ánimum ut nequeam ad cógitandum instítuere.
quam obrem ómnis, quom secúndae res sunt máxume, tum máxume
meditári secum opórtet, quo pacto ádvorsam aerumnám ferant.
perícla, damna péregre rediens sémper secum cógitet
aut fíli peccatum aút uxoris mórtem aut morbum fíliae,
commúnia esse haec, néquid horum umquam áccidat animó novom:
quidquíd praeter spem evéniat, omne id députare esse ín lucro.
GE. o Phaédria, incredíbilest quantum erum ánte eo sapiéntia
meditáta mihi sunt ómnia mea incómmoda, erus si rédierit:

moléndumst in pistríno, vapulándum, habendae cómpedes,
opus rúri faciundum: hórum nil quicquam áccidet animó novom.
quidquíd praeter spem evéniet, omne id députabo esse ín lucro.
séd quid cessas hóminem adire et blánde in principio ádloqui?
De. Phaédriam mei frátris video fílium mi ire óbviam.
Ph. mi pátrue, salve. De. sálve: sed ubist Ántipho?
Ph. salvóm venire... De. crédo: hoc respondé mihi.
Ph. valet, híc est: sed satin ómnia ex senténtia?
De. vellém quidem. Ph. quid istúc est? De. rogitas, Phaédria?
bonás me absente hic cónfecistis núptias.
Ph. eho, an íd suscenses núnc illi? Ge. o artificém probum!
De. egonílli non suscénseam? ipsum géstio dari mi ín conspectum, núnc sua culpa út sciat
leném patrem íllum fáctum me esse acérrumum.
Ph. atquí nil fecit, pátrue, quod suscénseas.
De. ecce aútem símilia ómnia: omnes cóngruont:
únúm cognoris, ómnis noris. Ph. haúd itast.
De. hic in nóxiast, ille ád dicendam caúsam adest:
quom illést, hic praestost: trádunt operas mútuas.
Ge. probe hórum facta inprúdens depinxít senex.
De. nam ni haéc ita essent, cum íllo hau stares, Phaédria.
Ph. si est, pátrue, culpam ut Ántipho in se admíserit,
ex quá re minus rei fóret aut famae témperans,
non caúsam dico quín quod meritus sít ferat.
sed síquis forte málitia fretús sua
insídias nostrae fécit adulescéntiae
ac vícit, nostran cúlpa east an iúdicum,
qui saépe propter ínvidiam adimunt díviti
aut própter misericórdiam addunt paúperi?
Ge. ni nóssem causam, créderem vera húnc loqui.
De. an quísquam iudex ést, qui possit nóscere
tua iústa, ubi tute vérbum non respóndeas,

ita ut ílle fecit? PH. fúnctus adulescéntulist
offícium liberális: postquam ad iúdices
ventúmst, non potuit cógitata próloqui:
ita eúm tum timidum *illíc* obstupefecít pudor.
GE. laudo húnc: sed cesso adíre quam primúm senem? 285
ere, sálve: salvom te ádvenisse gaúdeo. DE. oh,
bone cústos, salve, cólumen vero fámiliae,
quoi cómmendavi fílium hinc abiéns meum.
GE. iam dúdum te omnis nós accusare aúdio
inmérito, et me horunc ómnium inmeritíssumo: 290
nam quíd me in hac re fácere voluistí tibi?
servom hóminem causam oráre leges nón sinunt,
neque téstimoni díctio est. DE. mitto ómnia.
do istúc 'inprudens tímuit adulescéns': sino
'tu sérvo's': verum sí cognatast máxume, 295
non fuít necesse habére: sed id quod lex iubet,
dotém daretis; quaéreret aliúm virum.
qua rátione inopem pótius ducebát domum?
GE. non rátio, verum argéntum deerat. DE. súmeret
alicúnde. GE. alicunde? níl est dictu fácilius. 300
DE. postrémo si nullo álio pacto, faénore.
GE. hui, díxti pulchre: síquidem quisquam créderet
te vívo. DE. non, non sic futurumst: nón potest.
egon íllam cum illo ut pátiar nuptam unúm diem?
nil suáve meritumst. hóminem commonstrárier 305
mi istúm volo aut ubi hábitet demonstrárier.
GE. nempe Phórmionem? DE. istúm patronum múlieris.
GE. iam fáxo hic aderit. DE. Ántipho ubi nunc ést?
GE. foris.
DE. abi, Phaédria, eum requíre atque adduce húc.
PH. eo:
rectá via quidem ílluc. GE. nempe ad Pámphilam.
DE. ego deós penatis hínc salutatúm domum 311
devórtar: inde ibo ád forum atque aliquót mihi
amícos advocábo, ad hanc rem qui ádsient,
ut ne ínparatus sím, si adveniat Phórmio.

ACTVS III.

PHORMIO. GETA.

PH. Ítane patris áis adventum véritum hinc abiisse? GE. ádmodum.
PH. Phánium relíctam solam? GE. síc. PH. et iratúm senem?
GE. óppido. PH. ad te súmma solum, Phórmio, rerúm redit:
túte hoc intristí: tibi omnest éxedendum: adcíngere.
GE. óbsecro te. PH. sí rogabit... GE. ín te spes est. PH. éccere,
quíd si reddet? GE. tu ínpulisti. PH. síc opinor. GE. súbveni.
PH. cédo senem: iam instrúcta sunt mi in córde consilia ómnia.
GE. quíd ages? PH. quid vis, nísi uti maneat Phánium atque ex crímine hoc
Ántiphonem erípiam atque in me omnem íram derivém senis?
GE. ó vir fortis átque amicu's. vérum hoc saepe, Phórmio,
véreor, ne istaec fórtitudo in nérvom erumpat dénique. PH. a,
nón itast: factúmst periclum, iám pedum visást via.
quót me censes hómines iam devérberasse usque ád necem,
hóspites, tum cívis? quo magis nóvi, tanto saépius.
cédo dum, enumquam iniúriarum audísti mihi scriptám dicam?
GE. quí istuc? PH. quia non réte accipitri ténnitur neque míluo,
quí male faciunt nóbis: illis quí nil faciunt ténnitur,
[quía enim in illis frúctus est, in íllis opera lúditur.]
áliis aliundést periclum, unde áliquid abradí potest:
míhi sciunt nil ésse. dices 'dúcent damnatúm domum':
álere nolunt hóminem edacem, et sápiunt mea senténtia,

pró maleficio sí beneficium súmmum nolunt réddere.
GE. nón pote satis pro mérito ab illo tíbi referri grátia.
PH. ímmo enim nemo sátis pro merito grátiam regí refert.
téne asumbolúm venire unctum átque lautum e bálneis,
ótiosum ab ánimo, quom ille et cúra et sumptu absúmitur!
dúm tibi fit quod pláceat, ille ríngitur: tu rídeas,
príor bibas, príor decumbas: céna dubia adpónitur..
GE. quíd istuc verbist? PH. úbi tu dubites quíd sumas potíssumum.
haéc quom rationem íneas quam sint suávia et quam cára sint,
éa qui praebet, nón tu hunc habeas pláne praesentém deum?
GE. sénex adest: vide quíd agas: prima cóitiost acérruma:
si eám sustinuerís, postílla iam, út lubet, ludás licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA. PHORMIO.

II 3 DE. Enúmquam quoiquam cóntumeliósius
audístis factam iniúriam quam haec ést mihi?
adéste quaeso. GE. irátus est. PH. quin tu hóc ages?
iam ego húnc agitabo. pró deum inmortálium,
negat Phánium esse hanc síbi cognatam Démipho?
hanc Démipho negat ésse cognatám? GE. negat.
DE. ipsum ésse opinor dé quo agebam. séquimini.
PH. neque eíus patrem se scíre qui fuerít? GE. negat.
[PH. nec Stilponem ipsum scire qui fuerit? GE. negat.]
PH. quia egéns relictast mísera, ignoratúr parens,
neglégitur ipsa: víde avaritia quíd facit.
GE. si erum ínsimulabis málitiae, male aúdies.
DE. o audáciam, etiam me últro accusatum ádvenit.
PH. nam iam ádulescenti nil est quod suscénseam,
si illúm minus norat: quíppe homo iam grándior,
paupér, quoi in opere víta erat, rurí fere

se cóntinebat: íbi agrum de nostró patre
coléndum habebat: saépe interea míhi senex
narrábat se hunc neglégere cognatúm suom:
at quém virum! quem ego víderim in vita óptumum.
GE. videás te atque illum, ut nárras. PH. i in malám crucem.
nam ni íta eum existumássem, numquam tám gravis
ob hanc ínimicitias cáperem in vostram fámiliam,
quam is áspernatur núnc tam inliberáliter.
GE. pergín ero absenti mále loqui, inpuríssume?
PH. dignum aútem hoc illost. GE. aín tandem, carcér? DE. Geta.
GE. bonórum extortor, légum contortór. DE. Geta.
PH. respónde. GE. quis homost? éhem. DE. tace. GE. absentí tibi
te indígnas seque dígnas contumélias
numquám cessavit dícere. DE. ohe désine.
aduléscens, primum abs te hóc bona veniá peto,
si tíbi placere pótis est, mi ut respóndeas:
quem amícum tuom aïs fuísse istum, explaná mihi,
et quí cognatum mé sibi esse díceret.
PH. proinde éxpiscare quási non nosses. DE. nóssem? PH. ita.
DE. ego mé nego: tu quí aïs redige in mémoriam.
PH. eho tú, sobrinum tuóm non noras? DE. énicas.
dic nómen. PH. nomen? máxume. DE. quid núnc taces?
PH. perii hércle, nomen pérdidi. DE. hem, quid aïs? PH. Geta,
si méministi id quod ólim dictumst, súbice. hem,
non díco: quasi non nóris, temptatum ádvenis.
DE. egone aútem tempto? GE. Stílpo. PH. atque adeo quíd mea?
Stilpóst. DE. quem dixti? PH. Stílponem inquam nóveras.
DE. neque égo illum noram néque mi cognatús fuit
quisquom ístoc nomine. PH. ítane? non te horúm pudet?
at sí talentum rém reliquissét decem,
DE. di tíbi male faciant. PH. prímus esses mémoriter

progéniem vostram usque áb avo atque atavo próferens.
DE. ita ut dícis. ego tum quom ádvenissem, quí mihi
cognáta ea esset, dícerem: itidem tú face:
cedo qui ést cognata? | GE. eu nóster, recte: heus tú, cave.
PH. dilúcide expedívi quibus me opórtuit
iudícibus: tum id si fálsum fuerat, fílius
quer nón refellit? DE. fílium narrás mihi?
quoius dé stultitia díci ut dignumst nón potest.
PH. at tú qui sapiens és magistratús adi,
iudícium de ea causa álterum ut reddánt tibi:
quandóquidem solus régnas et solí licet
hic de eádem causa bís iudicium apíscier.
DE. etsí mihi facta iniúriast, verúm tamen
potiús quam litis sécter aut quam te aúdiam,
itidem út cognata sí sit, id quod léx iubet
dotís dare, abduce hánc, minas quinque áccipe.
PH. hahahaé, homo suavis. DE. quíd est? num iniquom póstulo?
an ne hóc quidem ego adipíscar, quod ius públicumst?
PH. itan tándem quaeso, item út meretricem ubi abúsus sis,
mercédem dare lex iúbet eī atque amíttere?
an, ut néquid turpe cívis in se admítteret
proptér egestatem, próxumo iussást dari,
ut cum úno aetatem dégeret? quod tú vetas.
DE. ita, próxumo quidem: át nos unde? aut quam óbrem? PH. ohe,
'actum' áiunt 'ne agas.' DE. nón agam? immo hau désinam,
donéc perfecero hóc. PH. ineptis. DE. síne modo.
PH. postrémo tecum nīl rei nobis, Démipho, est:
tuos ést damnatus gnátus, non tu: nám tua
praetérierat iam ad dúcendum aetas. DE. ómnia haec
illúm putato, quae égo nunc dico, dícere:
aut quídem cum uxore hac ípsum prohibebó domo.
GE. irátus est. PH. tu té idem melius féceris.
DE. itane és paratus fácere me advorsum ómnia,
infélix? PH. metuit híc nos, tam etsi sédulo

nulat. GE. bene habent tíbi principia. PH. quín
quod est
ıdum fers? tuis dignum factis féceris, 430
níci inter nos símus. DE. egon tuam éxpetam
itiam? aut te vísum aut auditúm velim?
si cóncordabis cumílla, habebis quaé tuam
:tútem oblectet: réspice aetatém tuam.
te obléctet: tibi habe. PH. mínue vero iram.
DE. hóc age. 435
iám verborumst: nísi tu properas múlierem
cere, ego illam eíciam: dixi, Phórmio.
si tu íllam attigeris sécus quam dignumst líberam,
n tibi inpingam grándem: dixi, Démipho.
d opus fuerit, heús, domo me. GE. intéllego. 440

)EMIPHO. GETA. HEGIO. CRATINVS. CRITO.

Quantá me cura et sóllicitudine ádficit
ís, qui me et se hisce ínpedivit núptiis!
e mi ín conspectum pródit, ut saltém sciam,
de hác re dicat quídve sit senténtiae.
víse redierítne iam an non dúm domum. 445
eó. DE. videtis quo ín loco res haéc siet:
ágo? dic, Hegio. HE. égo? Cratinum cénseo,
bi videtur. DE. díc, Cratine. CRA. méne vis?
te. CRA. ego quae ín rem tuam sint éa velim
faciás: mihi
óc videtur: quód te absente hic fílius 450
restitui in íntegrum aequomst ét bonum:
l ínpetrabis. díxi. DE. dic nunc, Hégio.
ego sédulo hunc dixísse credo: vérum itast,
hómines tot senténtiae: suos quoíque mos.
nón videtur quód sit factum légibus 455
ndi posse: et túrpe inceptust. DE. díc, Crito.
ego ámplius delíberandum cénseo:
nágnast. HE. numquid nós vis? DE. fecistís
probe:
tior sum múlto quam dudúm. GE. negant
se. DE. fraterést expectandús mihi: 460
ıód mihi dederit de hác re consilium, íd sequar.

percóntatum ibo ad pórtum, quoad se récipiat.
GE. at ego Ántiphonem quaéram, ut quae acta hic sínt sciat.
sed eccum ípsum video in témpore huc se récipere.

ANTIPHO. GETA.

III 1 AN. Énim vero, Antiphó, multimodis cum ístoc animo es vítuperandus:
ítane te hinc abísse et vitam tuám tutandam aliís dedisse! 466
álios tuam rem crédidisti mágis quam tete animum ádvorsuros?
nam út ut erant alia,ílli certe quaé nunc tibi domist consuleres,
5 néquid propter tuám fidem decépta poteretúr mali:
quoíus nunc miserae spés opesque súnt in te uno omnés sitae. 470
GE. et quídem, ere, nos iam dúdum hic te absentem íncusamus, qui ábieris.
AN. te ipsúm quaerebam. GE. séd ea causa nílo magis defécimus.
AN. loquere óbsecro, quo nam ín loco sunt rés et fortunaé meae:
10 numquíd subolet patrí? GE. nil etiam. AN. ecquíd spei porrost? GE. néscio. AN. a.
GE. nisi Phaédria hau cessávit pro te eníti. AN. nil fecít novi. 475
GE. tum Phórmio itidem in hác re ut aliis strénuom hominem praébuit.
AN. quid is fécit? GE. confutávit verbis ádmodum iratúm senem.
AN. eu, Phórmio. GE. ego quod pótui porro. AN. mí Geta, omnis vós amo.
15 GE. síc habent princípia sese ut díco: adhuc tranquílla res est,
mánsurusque pátruom pater est, dum húc adveniat. AN. quíd eum? GE. ut aibat 480
de eíus consilio sése velle fácere quód ad hanc rem áttinet.

AN. quántum metuíst míhi, redire huc sálvom nunc patruóm, Geta!
nam eíus per unam, ut aúdio, aut vivam aút moriar senténtiam.
GE. Phaédria tibi adést. AN. ubi nam? GE. eccum ab suá palaestra exít foras.

PHAEDRIA. DORIO. ANTIPHO. GETA.

PH. Dório,
audi óbsecro. DO. non aúdio. PH. parúmper. DO. quin omítte me.
PH. aúdi quod dicam. DO. át enim taedet iam aúdire eadem míliens.
PH. át nunc dicam quód lubenter aúdias. DO. loquere, aúdio.
PH. nón queo te exoráre ut maneas tríduom hoc? quo núnc abis?
DO. mirábar si tu míhi quicquam adferrés novi. AN. ei,
metuó lenonem nequid... GE. suo suát capiti? idem ego véreor.
PH. non iám mihi credis? DO. háriolare. PH. sín fidem do? DO. fábulae.
PH. faéneratum istúc beneficium púlchre tibi dicés. DO. logi.
PH. créde mihi, gaudébis facto: vérum hercle hoc est. DO. sómnia.
PH. éxperire: nón est longum. DO. cántilenam eandém canis.
PH. tú cognatus, tú parens, tu amícus, tu... DO. garrí modo.
PH. ádeon ingenio ésse duro te átque inexorábili,
út neque misericórdia neque précibus mollirí queas!
DO. ádeon te esse incógitantem atque ínpudentem, Phaédria,
út phaleratis díctis ducas me ét meam ductes grátiis!
AN. míseritumst. PH. ei, véris vincor. GE. quám uterquest similís sui

PH. *at*que, Ántipho alia quom óccupatus ésset sollicitúdine,
tum hoc ésse mi obiectúm malum! AN. a, quid ístuc autem, Phaédria?
PH. ó fortunatíssume Antipho. AN. égone? PH. quoi quod amás domist:
néc cum huius modi umquam úsus venit út conflictarés malo.
AN. míhin domist? immo, íd quod aiunt, aúribus teneó lupum.
[nam neque quo paeto a me amittam neque uti retineam scio.]
DO. ípsum istuc mi in hóc est. AN. heia, né parum lenó sies.
númquid hic confécit? PH. hicine? quód homo inhumaníssumus:
Pámphilam meam véndidit. GE. quid? véndidit? AN. ain? véndidit?
PH. véndidit. DO. quam indígnum facinus, áncillam aere emptám meo!
PH. néqueo exorare út me maneat ét cum illo ut mutét fidem
tríduom hoc, dum id quód est promissum ab amícis argentum aúfero:
sí non tum dedero, únam praeterea hóram ne oppertús sies.
DO. óbtundes? AN. hau lóngumst id quod órat: exorét sine:
ídem hic tibi, quod bóni promeritus fúeris, conduplicáverit.
DO. vérba istaec sunt. AN. Pámphilamne hac úrbe privarí sines?
túm praeterea horúnc amorem dístrahi poterín pati?
DO. néque ego neque tu. GE. dí tibi omnes íd quod es dignús duint.
DO. égo te complurís advorsum ingénium meum mensís tuli,
póllicitantem et níl ferentem, flentem: nunc contra ómnia haec:
répperi qui dét neque lacrumet: dá locum melióribus.

AN. cérte hercle, ego si sátis commemini, tíbi quidemst olím dies,
quóad dares huic, praéstituta. PH. fáctum. Do. num ego istúc nego?
AN. iam éa praeteriit? Do. nón, verum haec eï ántecessit. AN. nón pudet 525
vánitatis? Do. mínume, dum ob rem. GE. stérculinum. PH. Dório,
ítane tandem fácere oportet? Do. sic sum: si placeo, útere.
AN. sic hunc decipi! Do. ímmo enim vero, Ántipho, hic me décipit:
nam híc me huius modi scíbat esse: ego húnc esse aliter crédidi;
íste me feéllit: ego isti nílo sum aliter ác fui. 530
séd ut ut haec sunt, támen hoc faciam: crás mane argentúm mihi
míles dare se díxit: si mihi príor tu attuleris, Phaédria,
meá lege utar, út potior sit, quí prior ad dandúmst. vale.
PH. quíd faciam? unde ego núnc tam subito huic árgentum inveniám miser,
quoí minus nilo est, quód, hic si pote fuísset exorárier 535
tríduom hoc, promíssum fuerat? AN. ítane hunc patiemúr, Geta,
fíeri miserum, quí me dudum, ut díxti, adiuerit cómiter?
quín, quom opus est, benefícium rursum eï éxperimur réddere?
GE. scío equidem hoc esse æéquom. AN. age ergo, sólus servare húnc potes.
GE. quíd faciam? AN. inveniás argentum. GE. cúpio: sed id unde, édoce. 540
AN. páter adest hic. GE. scío: sed quid tum? AN. a, díctum sapientí sat est.
GE. ítane? AN. ita. GE. sane hércle pulchre suades: etiam tu hínc abis?
nón triumpho, ex núptiis tuis sí nil nanciscór mali,

ni étiam nunc me huius caúsa quaerere ín malo inbeás crucem?
AN. vérum hic dicit. PH. quíd? ego vobis, Géta, alienus sum? GE. haú puto: 545
séd parumne est, quod ómnibus nunc nóbis suscenséat senex,
ni ínstigemus étiam, ut nullus lócus relinquatúr preci?
PH. álius ab oculís meis illam in ígnotum abdúcat locum? hem:
tum ígitur, dum licét dumque adsum, lóquimini mecum, Ántipho,
cóntemplaminí me. AN. quam obrem? aut quíd nam facturú's, cedo? 550
PH. quóquo hinc asportábitur terrárum, certumst pérsequi
aút perire. GE. dí bene vortant quód agas: pedetemptím tamen.
AN. víde siquid opis pótes adferre huic. GE. 'síquid'? quid? AN. quaere óbsecro:
néquid plus minúsve faxit, quód nos post pigeát, Geta.
GE. quaéro. AN. salvos ést, ut opinor. GE. vérum enim metuó malum. 555
AN. nóli metuere: úna tecum bóna mala tolerábimus.
GE. quántum opus est tibi argénti, loquere. PH. sólae trigintá minae.
GE. tríginta? hui, percárast, Phaedria. PH. ístaec vero vílis est.
GE. áge age, inventas réddam. PH. o lepidum. GE. aufér te hinc. PH. iam opust. GE. iám feres:
séd opus est mihi Phórmionem ad hánc rem adiutorém dari. 560
AN. praéstost: audacíssume oneris quíd vis inpone, écferet:
sólus est homo amíco amicus. GE. eámus ergo ad eum ócius.
An. númquid est quod operá mea vobis ópus sit? GE. nil: verum ábi domum
ét illam miseram, quam égo nunc intus scío esse exanimatám metu,

cónsolare. céssas? AN. nil est aéque quod faciám lubens. 565
PH. quá via istuc fácies? GE. dicam in ítinere: hinc modo te ámove.

ACTVS IIII.

DEMIPHO. CHREMES.

DE. Quid? quá profectus caúsa hinc es Lemnúm, Chremes,
addúxtin tecum fíliam? CH. non. DE. quíd ita non?
CH. postquám videt me eius máter esse hic diútius,
simul aútem non manébat aetas vírginis 570
meam néglegentiam: ípsam cum omni fámilia
ad mé profectam esse aíbant. DE. quid illic tám diu
quaeso ígitur commorábare, ubi id audíveras?
CH. pol mé detinuit mórbus. DE. unde? aut quí? CH. rogas?
senéctus ipsast mórbus. sed venísse eas 575
salvás audivi ex naúta qui illas véxerat.
DE. quid gnáto obtigerit me ábsente, audistín, Chremes?
CH. quod quídem me factum cónsili incertúm facit.
nam hanc cóndicionem síquoi tulero extrário,
quo pácto aut unde míhi sit dicundum órdinest. 580
te míhi fidelem esse aéque atque egomet súm mihi
scibam: ílle si me aliénus adfiném volet,
tacébit, dum intercédet familiáritas:
sin spréverit me, plús quam opus est scitó sciet,
vereórque ne uxor áliqua hoc resciscát mea: 585
quod sí fit, ut me excútiam atque egrediár domo,
id réstat: nam ego meórum solus súm meus.
DE. scio ita ésse: et istaec mihi res sollicitúdinist:
neque ádeo defitíscar experírier,
donéc tibi quod pollicitus sum id effécero. 590

GETA. (DEMIPHO. CHREMES.)

IV 2 Ego hóminem callidiórem vidi néminem
quam Phórmionem. vénio ad hominem, ut dícerem
argéntum opus esse et íd quo pacto fíeret.
vix dúm dimidium díxeram, intelléxerat:
gaudébat: me laudábat: quaerebát senem. 595
dis grátias agébat, tempus síbi dari,
ubi Phaédriae esse osténderet niló minus
amícum sese quam Ántiphoni. hominem ád forum
iussi ópperiri: eo me ésse adducturúm senem.
sed eccum ípsum. quis est ultérior? attat Phaédriae 600
pater vénit. sed quid pértimui autem bélua?
an quía quos fallam pro úno duo sunt míhi dati?
commódius esse opinor duplici spe útier.
petam hínc unde a primo ínstitui: is si dát, sat est:
si ab eó nil fiet, tum húnc adoriar hóspitem. 605

ANTIPHO. GETA. CHREMES. DEMIPHO.

IV 3 AN. Expécto quam mox récipiat sesé Geta.
sed pátruom video cúm patre astantem. eí mihi,
quam tímeo, adventus húius quo inpellát patrem.
GE. adíbo: o salve, nóster Chremes. CH. salvé, Geta.
GE. veníre salvom vólup est. CH. credo. GE. quíd agitur? 610
CH. multa ádvenienti, ut fít, nova hic complúria.
GE. ita. de Ántiphone audístin quae facta? CH. ómnia.
GE. tun díxeras huic? fácinus indignúm, Chremes,
sic círcumiri! DE. id cum hóc agebam cómmodum.
GE. nam hercle égo quoque id quidem ágitans mecum sédulo 615
invéni, opinor, rémedium huic rei. CH. quíd, Geta?
DE. quod rémedium? GE. ut abii ábs te, fit forte óbviam
mihi Phórmio. CH. qui Phórmío? GE. is qui istám.
CH. scio.
GE. visúmst mi, ut eius témptarem senténtiam.

prendo hóminem solum: 'quór non' inquam 'Phór-
mio,
vidés, inter nos sic haec potius cúm bona
ut cómponamus grátia quam cúm mala?
erus líberalis ést et fugitans lítium:
nam céteri quidem hércle amici omnés modo
uno óre auctores fuére, ut praecipitem hánc daret.'
AN. quid hic coéptat aut quo evádat hodie? GE. 'an
légibus
datúrum poenas díces, si illam eiécerit?
iam id éxploratumst: héia, sudabís satis,
si cum illo inceptas hómine: ea eloquéntiast.
verúm pono esse víctum eum: at tandém tamen
non cápitis ei res ágitur, sed pecúniae.'
postquam hóminem his verbis séntio mollírier,
'solí sumus nunc hic' ínquam: 'eho, dic quid vís
dari
tibi ín manum, ut erus hís desistat lítibus,
haec hínc facessat, tú molestus né sies?'
AN. satinílli di sunt própitii? GE. 'nam sát scio,
si tu áliquam partem aequí bonique díxeris,
ut est ílle bonus vir, tría non commutábitis
verba hódie inter vos.' DE. quís te istaec iussít loqui?
CH. immó non potuit mélius pervenírier
eo quó nos volumus. AN. óccidi. DE. perge éloqui.
GE. a prímo homo insaníbat. CH. cedo quid póstulat?
GE. quid? nímium quantum. CH. *quántum?* dic.
GE. siquís daret
taléntum magnum. DE. immó malum hercle: ut níl
pudet!
GE. quod díxi adeo eï: 'quaéso, quid si fíliam
suam únicam locáret? parvi ré tulit
non súscepisse: invéntast quae dotém petat.'
ut ad paúca redeam ac míttam illius inéptias,
haec dénique eius fuít postrema orátio:
'ego' ínquit 'a princípio amici fíliam,
ita ut aéquom fuerat, vólui uxorem dúcere,
nam míhi venibat ín mentem eius incómmodum,
in sérvitutem paúperem ad ditém dari.
sed mi ópus erat, ut apérte tibi nunc fábuler,

aliquántulum quae adférret, qui dissólverem
quae débeo: et etiám nunc, si volt Démipho
dare quántum ab hac accípio, quae sponsást mihi,
nullám mihi malim quam ístanc uxorém dari.'
An. utrúm stultitia fácere ego hunc an málitia
dicám, scientem an ínprudentem, incértus sum.
De. quid si ánimam debet? Ge. 'áger oppositust pignori
decem ób minas' inquit. De. áge age, iam ducát: dabo.
Ge. 'aedículae item sunt ób decem alias.' De. oíei,
nimiúmst. Ch. ne clama: pétito *illasce* a mé decem.
Ge. 'uxóri emunda ancíllulast: tum plúscula
supelléctile opus est: ópus est sumptu ad núptias:
his rébus sane póne' inquit 'decém minas.'
De. sescéntas proinde scríbito iam míhi dicas:
nil do: ínpuratus me ílle ut etiam inrídeat?
Ch. quaeso, égo dabo, quiésce: tu modo fílius
fac ut íllam ducat, nós quam volumus. An. eí mihi,
Geta, óccidisti mé tuis fallácíis.
Ch. mea caúsa eícitur: mé hoc est aequom amíttere.
Ge. 'quantúm potest me cértiorem' inquít 'face,
si illám dant, hanc ut míttam: ne incertús siem:
nam illí mihi dotem iám constituerúnt dare.'
Ch. iam accípiat: illis répudium renúntiet:
hanc dúcat. De. quae quidem ílli res vortát male.
Ch. oppórtune adeo argéntum nunc mecum áttuli,
fructúm quem Lemni uxóris reddunt praédia:
indo súmam: uxori tíbi opus esse díxero.

IV 4 An. Geta. Ge. hém. An. quid egisti? Ge. émunxi argentó senes.
An. satin ést id? Ge. nescio hércle, tantum iússus sum.
An. eho, vérbero, aliud míhi respondes ác rogo?
Ge. quid érgo narras? An. quíd ego narrem? operá tua
ad réstim mihi quidém res redit planíssume.
ut té quidem di deaeque ómnes superi *atque* ínferi
malís exemplis pérdant! em, siquíd velis,
huic mándes [quod quidem récte curatúm velis,
huic mándes,] qui te ad scópulum e tranquillo aúferat.

mínus utibile fuít quam hoc volnus tángere
ıóminare uxórem? iniectast spés patri
íllam extrudi. cédo nunc porro, Phórmio
ı si accipiet, úxor ducendást domum,
fíet? GE. non enim dúcet. AN. novi. céterum
. argéntum repetent, nóstra causa scílicet
rvom potius íbit? GE. nil est, Ántipho,
mále narrando póssit depravárier.
quód bonist excérpis, dicis quód malist.
nunc contra: iám si argentum accéperit,
ıdast uxor, út aïs: concedó tibi:
im quidem tandem ádparandis núptiis,
ıdi, sacrificándi dabitur paúlulum.
ıa amici quód polliciti súnt dabunt:
íste reddet. AN. quam óbrem? aut quid dicét?
GE. rogas?
rés postilla mónstra evenerúnt mihi!
íit in aedis áter alienús canis:
s *in* inpluvium décidit de tégulis:
a cecinit: ínterdixit háriolus:
pex vetuit: ánte brumam autém novi
i incipere * * * * *
* * quaé causast iustíssuma.'
fíent. AN. ut modo fíant! GE. fient: mé vide.
éxit: abi, dic ésse argentum Phaédriae.

DEMIPHO. GETA. CHREMES.

)uiétus esto, inquam: égo curabo néquid verborúm duit.
ómere numquam amíttam ego a me, quín mihi testis ádhibeam:
dem ét quam obrem dem, cómmemorabo. GE. ut caútus est, ubi níl opust.
ıtque íta opus factost: ét matura, dúm lubido eadem haéc manet:
i áltera illaec mágis instabit, fórsitan nos reíciat.
em ipsám putasti. DE. dúc me ad eum ergo. GE. nón moror. CH. ubi hoc égeris,
to ad uxorém meam, ut convéniat hanc prius quam hínc abit.

dicát eam dare nos Phórmioni núptum, ne suscénseat:
et mágis esse illum idóneum, qui ipsí sit familiárior:
nos nóstro officio nón digressos ésse: quantum is vóluerit
datum ésse dotis. De. quíd tua malum id ré fert?
Ch. magni, Démipho.
non sátis est tuom te offícium fecisse, íd si non fama ádprobat:
volo ipsíus [quoque] haec voluntáte fieri, né se eiectam praédicet.
De. idem égo istuc facere póssum. Ch. mulier múlieri magis cónvenit.
De. rogábo. Ch. ubi illas núnc ego reperíre possim, cógito.

Sophrona. Chremes.

V 1 So. Quíd agam? quem mi amícum inveniam mísera? aut quo consília haec referam?
aút unde auxiliúm petam?
nám vereor, era ne ób meum suasum indígna iniuria ádficiatur:
íta patrem adulescéntis facta haec tólerare audió violenter.
Ch. nám quae haec anus est, éxanimata a frátre quae egressást meo?
So. quod ut fáccrem egestas me ínpulit, quom scírem infirmas núptias
hasce ésse, ut id consúlerem, interea víta ut in tutó foret.
Ch. cérte edepol, nisi me ánimus fallit aút parum prospíciunt oculi,
meaé nutricem gnátae video. So. néque ille investigátur, Ch. quid ago?
So. qui ést eius pator. Ch. ádeo, maneo, dum haéc quae loquitur mágis cognosco?
So. quód si eum nunc reperíre possim, níl est quod vereár. Ch. east ipsa:
cónloquar. So. quis hic lóquitur? Ch. Sophrona. So. ét meum nomen nóminat?

CH. réspice ad me. So. di óbsecro vos, éstne hic Stilpo?
CH. nón. So. negas? 740
CH. cóncede hinc a fóribus paulum istórsum sodes,
Sóphrona.
ne me ístoc posthac nómine appellássis. So. quid? non
óbsecro es
quem sémper te esse díctitasti? CH. st'. So. quid
has metuís foris?
CH. conclúsam hic habeo uxórem saevam. vérum istoc
me nómine
eo pérperam olim díxi, ne vos fórte inprudentés foris 745
effútiretis átque id porro aliqua úxor mea rescísceret.
So. istóc pol nos te hic ínvenire míserae numquam
pótuimus.
CH. eho díc mihi, quid reí tibist cum fámilia hac unde
éxis?
ubi illaé sunt? So. miseram me. CH. hém, quid est?
vivóntne? So. vivit gnáta.
matrem ípsam ex aegritúdine hac miserám mors con-
secútast. 750
CH. male fáctum. So. ego autem, quae éssem anus
desérta egens ignóta,
ut pótui nuptum vírginem locávi huic adulescénti,
harúm qui est dominus aédium. CH. Antiphónine? So.
em, istic ípsi.
CH. quid? duásne is uxorés habet? So. au, únam ille
quidem hanc sólam.
CH. quid illam álteram quae dícitur cognáta? So. haec
ergost. CH. quíd aïs? 755
So. compósito factumst, quó modo hanc amáns habere
pósset
sine dóte. CH. di vostrám fidem, quam saépe forte
témere
evéniunt quae non aúdeas optáre! offendi advéniens
quocúm volebam et út volebam fíliam locátam:
quod nós ambo opere máxumo dabámus operam ut
fíeret, 760
sine nóstra cura, máxuma sua cúra haec sola fécit.
So. nunc quíd opus facto sít vide: pater ádulescentis
vénit

eumque ánimo iniquo hoc óppido ferre áiunt. CH. nil periclist.
sed pér deos atque hómines meam esse hanc cáve resciscat quísquam.
So. nemo éx me scibit. CH. séquere me: intus cétera audiétis.

ACTVS V.

DEMIPHO. GETA.

V 2 DE. Nostrápte culpa fácimus ut malós expediat ésse, dum nímium dici nós bonos studémus et benígnos.
ita fúgias ne praetér casam, quod áiunt. nonne id sát erat,
accípere ab illo iniúriam? etiam argéntumst ultro obiéctum,
ut sít qui vivat, dum áliud aliquid flágiti confíciat.
GE. planíssume. DE. eis nunc praémiumst, qui récta prava fáciunt.
GE. veríssume. DE. ut stultíssume quidem illí rem gesserímus.
GE. modo ut hóc consilio póssiet discédi, ut istam dúcat.
DE. etiámne id dubiumst? GE. haúscio hercle, ut homóst, an mutet ánimum.
DE. hem, mútet autem? GE. néscio: verúm, si forte, díco.
DE. ita fáciam, ut frater cénsuit, [ut] uxórem eius huc addúcam,
cum ista út loquatur. tú, Geta, abi prae: núntia hanc ventúram.
GE. argéntum inventumst Phaédriae: de iúrgio silétur.
provísumst, ne in praeséntia haec hinc ábeat: quid nunc pórro?
quid fíet? in eodém luto haesitás: vorsura sólves,
Geta: praésens quod fuerát malum in diem ábiit: plagae créscunt,

nisi próspicis. nunc hínc domum ibo ac Phánium edocébo.
nequíd vereatur Phórmionem aut *huíus* oratiónem.

DEMIPHO. NAVSISTRATA.

DE. Age dum, út soles, Nausístrata, fac illa út placetur nóbis,
ut suá voluntate íd quod est faciúndum faciat. NA. fáciam.
DE. paritér nunc opera me ádiuvas, ac ré dudum opituláta 's.
NA. factúm volo: ac pol mínus queo viri cúlpa, quam me dígnumst.
DE. quid aútem? NA. quia pol meí patris bene párta indiligénter
tutátur: nam ex eis praédiis talénta argenti bína
capiébat statim: hem, vír viro quid praéstat! DE. binan quaéso?
NA. ac rébus vilióribus multó talenta bína. DE. hui.
NA. quid haéc videntur? DE. scílicet. NA. virúm me natum véllem:
ego osténderem, DE. certó scio. NA. quo pácto..
DE. parce sódes,
ut póssis cum illa, né te adulescens múlier defetíget.
NA. faciam út iubes: sed meúm virum abs te exíre video.

CHREMES. DEMIPHO. NAVSISTRATA.

CH. Ehem, Démipho,
iam illí datumst argéntum? DE. curavi ílico. CH. nollém datum.
ei, vídeo uxorem: paéne plus quam sát erat. DE. quor nollés, Chremes?
CH. iam récte. DE. quid tu? ecquíd locutus cum ísta es, quam obrem hanc dúcimus?
CH. transégi. DE. quid aït tándem? CH. abduci nón potest. DE. qui nón potest?
CH. quia utérque utriquest córdi. DE. quid istuc nóstra? CH. magni: praéter haec

cognátam comperi ésse nobis. DE. quíd? deliras. CH. síc erit:
non témere dico: rédii mecum in mémoriam. DE. satin sánus es?
NA. au óbsecro, vide ne ín cognatam pécces. DE. non est. CH. né nega:
patris nómen aliud dictumst: hoc tu errásti. DE. non norát patrem?
CH. norát. DE. quor aliud díxit? CH. numquamne hódie concedés mihi
neque intélleges? DE. si tú nil narras? CH. pérgis? NA. miror qui hóc siet.
DE. equidem hércle nesció. CH. vin scire? at íta me servet Iúppiter,
ut própior illi, quam égo sum ac tu, homo némost. DE. di vostrám fidem:
eámus ad ipsam: una ómnis nos aut scíre aut nescire hóc volo. CH. a.
DE. quid ést? CH. itan parvam míhi fidem esse apúd te! DE. vin me crédere?
vin sátis quaesitum mi ístuc esse? age, fíat. quid? illa fília
amíci nostri quíd futurumst? CH. récte. DE. hanc igitur míttimus?
CH. quid ni? DE.ílla maneat? CH. síc. DE. ire igitur tíbi licet, Nausístrata.
NA. sic pól commodius ésse in omnis árbitror, quam ut coéperas,
manére hanc; nam perlíberalis vísast, quom vidí, mihi.
DE. quid istúc negotist? CH. iámne operuit óstium? DE. iam. CH. o Iúppiter,
di nós respiciunt: gnátam inveni núptam cum tuo fílio. DE. hem,
quo pácto id potuit? CH. nón satis tutus ést ad narrandum híc locus.
DE. at tu íntro abi. CH. heus, ne fílii quidem hoc nóstri resciscánt volo.

ANTIPHO.

Laetús sum, ut meae res sése habent, fratri óptigisse quód volt.
quam scítumst, eius modí parare in ánimo cupiditátes,
quas, quóm res advorsaé sient, pauló mederi póssis!
hic símul argentum répperit, curá sese expedívit:
ego núllo possum rémedio me evólvere ex his túrbis,
quin, si hóc celetur, ín metu, sin pátefit, in probró sim.
neque mé domum nunc réciperem, ni mi ésset spes osténta
huiúsce habendae. séd ubi nam Getam ínvenire possim?
[ut rogem, quod tempus conveniundi patris me capere suadeat.]

PHORMIO. ANTIPHO.

PH. Argéntum accepi, trádidi lenóni: abduxi múlierem,
curávi propria ut Phaédria poterétur: nam emissást manu.
nunc úna mihi res étiam restat quae ést conficiunda, ótium
ab sénibus ad potándum ut habeam: nam áliquot hos sumám dies.
AN. sed Phórmiost: quid ais? PH. quid? AN. quid nam núnc facturust Phaédria?
quo pácto satietátem amoris aít se velle absúmere?
PH. vicíssim partis tuás acturust. AN. quás? PH. ut fugitet *suóm* patrem.
te suás rogavit rúrsum ut ageres, caúsam ut pro se díceres.
nam pótaturus ést apud me. ego me íre senibus Súnium
dicam ád mercatum, ancíllulam emptum dúdum quam dixít Geta:
ne, quom híc non videant, mé conficere crédant argentúm suom.
sed óstium concrépuit abs te. AN. víde qui egrediatúr.
PH. Getast.

GETA. ANTIPHO. PHORMIO.

V 6 GE. O fortuna, o fórs fortuna, quántis commoditátibus,
quám subito meo ero Ántiphoni ope vóstra hunc onerastís diem!
AN. quíd nam hic sibi volt? GE. nósque amicos eíus exonerastís metu!
séd ego nunc mihi césso, qui non úmerum hunc onero pállio
átque hominem propero ínvenire, ut haéc quae contigerínt sciat. 845
AN. núm tu intellegis, híc quid narret? PH. núm tu? AN. nil. PH. tantúndem ego.
GE. ád lenonem hinc íre pergam: ibi núnc sunt. AN. heus, Geta. GE. ém tibi.
núm mirum aut novómst revocari, cúrsum quom institería? AN. Geta.
GE. pérgit hercle: númquam tu odio tuó me vinces. AN. nón manes?
GE. vápula. AN. id quidem tíbi iam fiet, nísi resistis, vérbero. 850
GE. fámiliariórem oportet ésse hunc: minitatúr malum.
séd isne est quem quaero án non? ipsust. cóngredere actutúm. AN. quid est?
GE. ó omnium, quantum ést qui vivont, hóminum homo ornatíssume:
nám sine controvórsia ab dis sólus diligere, Ántipho.
AN. íta velim: sed quí istuc credam ita ésse mihi dicí velim. 855
GE. sátin est si te délibutum gaúdio reddo? AN. énicas.
PH. quín tu hinc pollicitátiones aúfer et quod féris cedo. GE. oh,
tú quoque aderas, Phórmio? PH. aderam: séd tu cessas? GE. áccipe, en:
út modo argentúm tibi dedimus ápud forum, rectá domum
súmus profecti: intérea mittit érus me ad uxorém tuam. 860

AN. quam óbrem? GE. omitto próloqui: nam níl ad hanc remst, Ántipho:
úbi in gynaeceum íre occipio, púer ad me adcurrít Mida,
póne adprendit pállio, resupínat: respició, rogo
quam óbrem retineát me: ait esse vétitum intro ad eram accédere.
'Sóphrona modo frátrem huc' inquit 'sénis introduxít Chremem' 865
eúmque nunc esse íntus cum illis: hóc ubi ego audivi, ád foris
súspenso gradú placide ire pérrexi, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimum coepi atténdere,
hóc modo sermónem captans. AN. eú, Geta. GE. hic pulchérrumum
fácinus audivi: ítaque paene hercle éxclamavi gaúdio.
AN. quód? GE. quod nam arbitráre? AN. nescio. GE. átqui mirificíssumum: 871
pátruos tuos est páter inventus Phánio uxorí tuae. AN. hem,
quíd aïs? GE. cum eius consuévit olim mátre in Lemno clánculum.
PH. sómnium: utin haec ígnoraret suóm patrem? GE. aliquid crédito,
Phórmio, esse caúsae: sed me cénsen potuisse ómnia
íntellegere extra óstium, intus quae ínter sese ipsi égerint? 876
AN. átque hercle ego quoque íllam audivi fábulam. GE. immo etiám dabo
quó magis credas: pátruos interea índe huc egreditúr foras:
haú multo post cúm patre idem récipit se intro dénuo:
áït uterque tíbi potestatem éius adhibendaé dari: 880
dénique ego sum míssus, te ut requírerem atque addúcerem. AN. em,
quín ergo rape mé: quid cessas? GE. fécero. AN. o mi Phórmio,
vále. PH. vale, Antiphó. bene, ita me dí ament, factum. gaúdeo

V 7 tantám fortunam de ínproviso esse hís datam.
summa éludendi occásiost mihi núnc senes
et Phaédriae curam ádimere argentáriam,
ne quoíquam suorum aequálium suppléx siet.
nam idem hóc argentum, ita út datumst, ingrátiis
ei dátum erit: hoc qui cógam, re ipsa répperi.
nunc géstus mihi voltúsque est capiundús novos.
sed hínc concedam in ángiportum hoc próxumum,
inde hísce ostendam me, úbi erunt egressí foras.
quo me ádsimularam ire ád mercatum, nón eo.

DEMIPHO. CHREMES. PHORMIO.

V 8 DE. Dis mágnas merito grátias habeo átque ago,
quando évenere haec nóbis, frater, próspere.
CH. estne íta uti dixi líberalis? DE. óppido.
quantúm potest, nunc cónveniundus Phórmiost,
prius quám dilapidat nóstras trigintá minas
ut aúferamus. PH. Démiphonem sí domist
visam, út quod.. DE. at nos ád te ibamus, Phórmio.
PH. do eadem hác fortasse caúsa? DE. ita hercle. PH. crédidi:
quid ád me ibatis? rídiculum: verebámini
ne nón id facerem quód recepissém semel?
heus, quánta quanta haec méa paupertasést, tamen
adhúc curavi unum hóc quidem, ut mi essét fides.
idque ád vos venio núntiatum, Démipho,
parátum me esse: ubi vóltis, uxorém date.
nam omnís posthabui míhi res, ita uti pár fuit,
postquám tanto opere id vós velle animum advórteram.
DE. at híc dehortatusést me, ne illam tíbi darem:
'nam quí erit rumor' ínquit, 'id si féceris?
olím quom honeste pótuit, tum non ést data:
nunc víduam extrudi túrpest': ferme eadem ómnia
quae túte dudum córam me incusáveras.
PH. satís superbe inlúditis me. DE. quí? PH. rogas?
quia ne álteram quidem íllam potero dúcere:
nam quó redibo ore ád eam quam contémpserim?
CH. 'tum autem Ántiphonem vídeo ab sese amíttere
invítum eam' inque. DE. tum aútem video fílium

invítum sane múlierem ab se amíttere.
sed tránsi sodes ád forum atque illúd mihi
argéntum rursum iúbe rescribi, Phórmio.
PH. quodne égo discripsi pórro illis quibus débui?
DE. quid ígitur fiet? PH. sí vis mi uxorém dare,
quam déspondisti, dúcam: sin est út velis
manére illam apud te, dós hic maneat, Démipho.
nam nón est aequom mé propter vos décipi,
quom ego vóstri honoris caúsa repudium álterae
remíserim, quae dótis tantundém dabat.
DE. *in'* ín malam rem hinc cum ístac magnificéntia,
fugitíve? etiam nunc crédis te ignorárier
aut túa facta adeo? PH. inrítor. DE. tune hanc dúceres,
si tíbi daretur? PH. fác periclum. DE. ut fílius
cum illa hábitet apud te, hoc vóstrum consiliúm fuit.
PH. quaesó quid narras? DE. quín tu mi argentúm cedo.
PH. immo véro uxorem tú cedo. DE. in ius ámbula.
PH. enim véro si porro ésse odiosi pérgitis...
DE. quid fácies? PH. egone? vós me indotatís modo
patrócinari fórtasse arbitrámini:
etiám dotatis sóleo. CH. quid id nostrá? PH. nihil.
hic quándam noram, quoíus vir uxorem CH. hém.
DE. quid est? PH. Lemni hábuit aliam: CH. núllus sum. PH. ex qua fíliam
suscépit: et eam clam éducat. CH. sepúltus sum.
PH. haec ádeo ego illi iám denarrabo. CH. óbsecro,
ne fácias. PH. oh, tune ís eras? DE. ut ludós facit.
CH. missúm te facimus. PH. fábulae. CH. quid vís tibi?
argéntum quod habes cóndonamus te. PH. aúdio.
quid vós malum ergo mé sic ludificámini
inépti vostra púerili *inconstán*tia?
noló volo: volo nólo rursum: cápe cedo:
quod díctum, indictumst: quód modo erat ratum, íritumst.
CH. quo pácto aut unde haec híc rescivit? DE. néscio,
nisi mé dixisse némini certó scio.

CH. monstri, íta me di ament, símile. PH. inieci scrúpulum. DE. hem,
hicíne ut a nobis hóc tantum argenti aúferat
tam apérte inridens? émori hercle sátius est.
animó virili praésentique ut sís para.
vidés tuom peccátum esse elatúm foras
neque iam íd celare pósse te uxorém tuam:
nunc quód ipsa ex aliis aúditura sít, Chremes,
id nósmet indicáre placabílius est.
tum hunc ínpuratum póterimus nostró modo
ulcísci. PH. attat, nísi mi prospicio, haéreo.
hi gládiatorio ánimo ad me adfectánt viam.
CH. at véreor ut placári possit. DE. bóno animo es:
ego rédigam vos in grátiam, hoc fretús, Chremes,
quom e médio excessit únde haec susceptást tibi.
PH. itane ágitis mecum? sátis astute adgrédimini.
non hércle ex re istius me ínstigasti, Démipho.
ain tu? úbi quae lubitum fúerit peregre féceris
neque huíus sis veritus féminae primáriae,
quin nóvo modo eï fáceres contuméliam,
veniás nunc precibus laútum peccatúm tuom?
hisce égo illam dictis íta tibi incensám dabo,
ut né restinguas, lácrumis si extilláveris.
DE. [malúm quod isti dí deaeque omnés duint.]
tantáne adfectum quémquam esse hominem audácia!
non hóc publicitus scélus hinc asportárier
in sólas terras! CH. ín id redactus súm loci,
ut quíd agam cum illo nésciam prorsum. DE. égo scio:
in iús eamus. PH. ín ius? huc, siquíd lubet.
DE. adséquere, retine, dúm ego huc servos évoco.
CH. enim néqueo solus: ádcurre. PH. una iniúriast
tecúm. CH. lege agito ergo. PH. álterast tecúm, Chremes.
DE. rape húnc. PH. sic agitis? énim vero vocést opus:
Nausístrata, exi. CH. os ópprime. DE. inpurúm vide
quantúm valet. PH. Nausístrata, inquam. CH. nón taces?

PH. taceám? DE. nisi sequitur, púgnos in ventrem íngere.
PH. vel óculum exlíde: est úbi vos ulciscár probe.

NAVSISTRATA. CHREMES. PHORMIO. DEMIPHO.

NA. Qui nóminat me? CH. hem. NA. quíd istuc turbaest, óbsecro,
mi vír? PH. ehem, quid nunc óbstipuisti? NA. quís hic homost?
non míhi respondes? PH. hícine ut tibi respóndeat,
qui hercle úbi sit nescit? CH. cáve isti quicquam crédzuas.
PH. abi, tánge: si non tótus friget, me énica.
CH. nil ést. NA. quid ergo? quíd istic narrat? PH. iám scies:
auscúlta. CH. pergin crédere? NA. quid ego óbsecro
huic crédam, qui nil díxit? PH. delirát miser
timóre. NA. non pol témerest, quod tu tám times.
CH. egon tímeo? PH. recte sáne: quando níl times,
et hoc níl est quod ego díco, tu narrá. DE. scelus,
tibi nárret? PH. ohe tu, fáctumst abs te sédulo
pro frátre. NA. mi vir, nón mihi dices? CH. át...
NA. quid 'at'?
CH. non ópus est dicto. PH. tíbi quidem: at scito huíc opust.
in Lémno CH. hem, quid aïs? DE. nón taces? PH. clam te CH. eí mihi.
PH. uxórem duxit. NA. mí homo, di meliús duint.
PH. sic fáctumst. NA. perii mísera. PH. et inde fíliam
suscépit iam unam, dúm tu dormis. CH. quíd agimus?
NA. pro di ínmortales, fácinus miserandum ét malum.
DE. hoc áctumst. PH. an quicquam hódiest factum indígnius?
qui mi, úbi ad uxores véntumst, tum fiúnt senes.
NA. Démipho, te appéllo; nam cum hoc ípso distaedét loqui:
haécine erant itiónes crebrae et mánsiones diútinae
Lémni? haecine erat éa quae nostros mínuit fructus vílitas?

DE. égo, Nausistrata ésse in hac re cúlpam meritum nón nego:
séd ea quin sit ígnoscenda. PH. vérba fiunt mórtuo.
DE. nám neque neglegéntia tua néque odio id fecít tuo.
vínolentus fére abhinc annos quíndecim muliérculam
eám compressit, únde haec natast: néque postilla umquam áttigit.
éa mortem obiit, é medio abiit: quí fuit in re hac scrúpulus.
quam óbrem te oro, ut ália facta túa sunt, aequo animo hóc feras.
NA. quíd ego aequo animo? cúpio misera in hác re iam defúngier.
séd quí id sperem? aetáte porro mínus peccaturúm putem?
iám tum erat senéx, senectus sí verecundós facit.
án mea forma atque aétas nunc magis éxpetendast, Démipho?
quíd mi hic adfers, quam óbrem expectem aut spérem porro nón fore? 1025
PH. éxequias Chreméti quibus est cómmodum ire, em témpus est.
síc dabo: age nunc, Phórmionem quí volet lacéssito:
fáxo tali eúm mactatum atque híc est infortúnio.
rédeat sane in grátiam: iam súpplici satis ést mihi.
hábet haec eī quód, dum vivat, úsque ad aurem oggánniat.
NA. át meo merito crédo: quid ego núnc commemorem, Démipho,
síngulatim, quális ego in hunc fúerim? DE. novi aeque ómnia
técum. NA. merito hoc meó videtur fáctum? DE. minume géntium:
vérum quando iam áccusando fíeri infectum nón potest,
ígnosce: orat cónfitetur púrgat: quid vis ámplius? 1035
PH. énim vero prius quam haéc dat veniam, míhi prospiciam et Phaédriae.

Nausistratá, prius quam huic respóndes temere, audí. NA. quid est?
go minas trigínta ab illo pér fallaciam ábstuli:
di tuo gnáto: is pro sua amíca lenoní dedit.
ém, quid aïs? NA. adeón indignum hoc tíbi videtur, fílius
adulescens sí habet unam amícam, tu uxorés duas?
dere? quo óre illum obiurgábis? respondé mihi.
ciet ut volés. NA. immo ut meam iám scias sententiam,
ego ignosco néque promitto quícquam neque respóndeo
quam gnatum vídero: eius iudício permitto ómnia:
is iubebit fáciam. PH. mulier sápiens es, Nausístrata.
átin tibist? CH. mihin? ímmo vero púlchre discedo ét probe
aeter spem. NA. tú tuom die nómen quod sit. PH. Phórmio:
ie familiae hércle amicus ét tuo summus Phaédriae.
Phórmio, at ego ecástor posthac tíbi quod potero et quaé voles
nque et dicám. PH. benigne dícis. NA. pol meritúmst tuom.
ín primum hodie fácere quod ego gaúdeam, Nausístrata,
od tuo viro óculi doleant? NA. cúpio. PH. me ad cenám voca.
pól vero voco. DE. eámus intro hinc. CH. fíat: sed ubist Phaédria
: noster? PH. iam híc faxo aderit. ω. vós valete et plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 152 iambici senarii
— 153 et 154 trochaici octonarii
— 155 trochaicus septenarius
— 156 et 157 trochaici octonarii
— 158 et 159 trochaici septenarii
— 160 ad 162 iambici octonarii
— 173 iambicus quaternarius
— 164 ad 176 iambici octonarii
— 177 et 178 iambici septenarii
— 179 et 180 trochaici septenarii
— 181. 182. 184 iambici octonarii
— 183 iambicus quaternarius
— 185 et 186 trochaici septenarii
— 187 et 188 trochaici octonarii
— 189 et 190 trochaici septenarii
— 191 iambicus quaternarius
— 192. 193. 195 iambici octonarii
— 194 iambicus senarius
— 196 iambicus quaternarius
— 197 ad 215 trochaici septenarii
— 216 ad 230 iambici senarii
— 231 et 232 trochaici septenarii
— 233 ad 251 iambici octonarii
— 252 et 253 trochaici septenarii
— 254 ad 314 iambici senarii
— 315 ad 347 trochaici septenarii
— 348 ad 464 iambici senarii
— 465 ad 468 trochaici octonarii
— 469 et 470 trochaici septenarii
— 471 ad 478 iambici octonarii
— 479 et 480 trochaici octonarii
— 481 ad 484 trochaici septenarii

V. 485 clausula
— 486 iambicus octonarius
— 487 ad 489 trochaici septenarii
— 490 iambicus senarius
— 491 iambicus septenarius
— 492 iambicus octonarius
— 493 ad 501 trochaici septenarii
— 502 et 503 iambici octonarii
— 504 ad 566 trochaici septenarii
— 567 ad 712 iambici senarii
— 713 ad 727 iambici octonarii
— 728. 730. 731 trochaici octonarii
— 729 trochaicus dimeter catalecticus
— 732 trochaicus septenarius
— 733 et 734 iambici octonarii
— 735 ad 738 trochaici octonarii
— 739 ad 741 trochaici septenarii
— 742 ad 747 iambici octonarii
— 748 ad 794 iambici septenarii
— 795 ad 819 iambici octonarii
— 820 ad 827 iambici septenarii
— 829 ad 840 iambici octonarii
— 841 ad 883 trochaici septenarii
— 884 ad 1010 iambici senarii
— 1011 ad 1055 trochaici septenarii.

HECYRA

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · S · IVLIO CAESARE · CN · CORNEL · DOLABELLA · AED CVR · MODOS · FECIT · FLACCVS · CLAVDI TIBIIS · PARIB · TOTA · GRAECA · MENANDRV · FACTAST · QVINTA · ACTA · PRIMO SINE · PROLOGO · CN · OCTAVIO · T · MANLIO COS · RELATAST · LVCIO · AEMILIO · PAVLO LVDIS · FVNERALIBVS · NON · EST · PLACITA TERTIO · RELATAST · LVDIS · ROMANIS · L MARCIO · AED · CVR · EGIT · LVCIVS · AMBIVIVS · TVRPIO.

C. SVLPICI APOLLINARIS PERIOCHA.

Vxórem ducit Pámphilus Philúmenam,
cui quóndam ignorans vírgini vitium óbtulit,
cuiúsque per vim quém detraxit ánulum
dederát amicae Bácchidi meretrículae.
dein ést profectus Ímbrum: nuptam haud áttigit.
hanc máter utero grávidam, ne id sciát socrus,
ut aégram ad sese tránsfert. revenit Pámphilus:
depréndit partum: celat: uxorém tamen
recípere non volt. páter incusat Bácchidis
amórem. dum se púrgat Bacchis, ánulum
matér vitiatae fórte agnoscit Mýrrina.
uxórem recipit Pámphilus cum fílio.

PERSONAE.

PHILOTIS MERETRIX
SYRA ANVS
PARMENO SERVOS
LACHES SENEX
SOSTRATA MATRONA
PHIDIPPVS SENEX
PAMPHILVS ADVLESCENS
MYRRINA MATRONA
SOSIA SERVOS
BACCHIS MERETRIX.

PROLOGVS.

Hecyrae huíce nomen fábulaest: haec quóm datast
nova, *ei* novom intervénit vitium et cálamitas,
ut néque spectari néque cognosci pótuerit:
ita pópulus studio stúpidus in funámbulo
animum óccuparat. núnc haec planest pró nova:
et ís qui scripsit hánc ob eam rem nóluit
iterúm referre, ut íterum posset véndere,
* * * * * * * *
novam ésse ostendi et quae ésset: nunc qui scripserit Haut. pr. 1.
et quoía Graeca sít, ni partem máxumam
exístumarem scíre vostrum, id dícerem.
aliás cognostis éius: quaeso hanc nóscite.

L. AMBIVIVS PROLOGVS.

Orátor ad vos vénio ornatu prólogi:
sinite éxorator sim, eódem ut iure utí senem
liceát, quo iure sum úsus adulescéntior,
novás qui exactas féci ut inveteráscerent,
ne cúm poëta scríptura evanésceret.
in eís, quas primum Caécili didicí novas,
partím sum earum exáctus, partim víx steti.
quia scíbam dubiam fórtunam esse scaénicam,
spe incérta certum míhi laborem sústuli.
easdem ágere coepi, ut áb eodem alias díscerem
novás, studiose, né illum ab studio abdúcerem.
perféci ut spectaréntur: ubi sunt cógnitae,
placitaé sunt. ita poëtam restitui ín locum
prope iám remotum iniúria advorsárium
ab stúdio atque ab labóre atque arte música.

quod sí scripturam sprévissem in praeséntia
et in déterrendo vóluissem operam súmere,
ut in ótio esset pótius quam in negótio:
detérruissem fácile, ne alias scríberet.
nunc quíd petam, mea caúsa aequo animo atténdite.
Hecyram ád vos refero, quám mihi per siléntium
numquam ágere licitumst: íta eam oppressit cálamitas.
eam cálamitatem vóstra intellegéntia
sedábit, si erit adiútrix nostrae indústriae.
quom prímum eam agere coépi, pugilum glória,
[funámbuli eodem accéssit expectátio]
comitúm conventus, strépitus, clamor múlierum
fecére ut ante témpus exirém foras.
vetere ín nova coepi úti consuetúdine,
in éxperiundo ut éssem: refero dénuo.
primo áctu placeo: quom ínterea rumór venit
datum íri gladiatóres, populus cónvolat,
tumúltuantur clámant pugnant dé loco:
ego intérea meum non pótui tutarí locum.
nunc túrba non est: ótium et siléntium est:
agéndi tempus míhi datumst: vobís datur
potéstas condecorándi ludos scaénicos.
nolíte sinere pér vos artem músicam
recídere ad paucos: fácite ut vostra auctóritas
meae auctóritati faútrix adiutríxque sit.
si númquam avare prétium statui artí meae
et eum ésse quaestum in ánimum induxi máxumum,
quam máxume servíre vostris cómmodis:
sinite ínpetrare mé, qui in tutelám meam
studiúm suom et se in vóstram commisít fidem,
ne eum círcumventum iníque iniqui inrídeant.
mea caúsa causam accípite et date siléntium,
ut lúbeat scribere áliis mihique ut díscere
novás expediat pósthac pretio emptás meo.

ACTVS I.

PHILOTIS. SYRA.

I 1 PH. Per pól quam paucos réperias meretrícibus
fidélis evenire amatorés, Syra.
vel hic Pámphilus iurábat quotiens Bácchidi,
quam sáncte, ut quivis fácile posset crédere,
numquam ílla viva dúcturum uxorém domum!
em dúxit. SY. ergo próptcrea te sédulo
et móneo et hortor, né quoiusquam te mísereat,
quin spólies mutiles láceres, quemquem nácta sis.
PH. utín eximium néminem habeam? SY. néminem:
nam némo illorum quísquam, scito, ad té venit,
quin íta paret sese, ábs te ut blanditiís suis
quam mínumo pretio suám voluptatem éxpleat.
hiscíne tu amabo nón contra insidiábere?
PH. tamén pol eandem iniúriumst esse ómnibus.
SY. iniúrium autemst úlcisci advorsários?
aut quá via te cáptent eadem ipsós capi?
eheú me miseram, quór non aut istaéc mihi
aetás et formast aút tibi haec senténtia?

PARMENO. PHILOTIS. SYRA.

I 2 PA. Senéx si quaeret mé, modo isse dícito
ad pórtum percontátum adventum Pámphili.
audín quid dicam, Scírte? si quaerét me, uti
tum dícas: si non quaéret, nullus díxeris,
aliás ut uti póssim causa hac íntegra.
sed vídeon ego Philótium? unde haec ádvenit?
Philótis, salve múltum. PH. o salve, Pármeno.
SY. salvé mecastor, Pármeno. PA. et tu edepól, Syra.
dic mi, úbi, Philotis, te oblectasti tám diu?
PH. minume équidem me oblectávi, quae cum mílite
Corínthum hinc sum profécta inhumaníssumo:
biénnium ibi perpétuom misera illúm tuli.

edepól te desidérium Athenarum árbitror,
)tium, cepísse saepe et té tuom
lium contempsísse. PH. non dicí potest,
ı cúpida eram huc redeúndi, abeundi a mílite
ue híc videndi, antíqua ut consuetúdine
rem inter vos líbere convívium:
illi haú licebat nísi praefinitó loqui
illí placerent. PA. haúd opinor cómmode
ı statuisse orátioni mílitem.
sed quíd hoc negotist, módo quod narravít mihi
ntus Bacchis? quód ego numquam crédidi
ut ílle hac viva posset animum indúcere
em habere. PA. habére autem? PH. eho tu, an
nón habet?
habét: sed firmae hae véreor ut sint núptiae.
ita dí deaeque fáxint, si in rem est Bácchidis.
quí istuc credam ita ésse, dic mihi, Pármeno.
non ést opus proláto: hoc percontárier
te. PH. nempe ea caúsa, ut ne id fiát palam?
ié di amabunt, haú propterea té rogo,
)c próferam, sed ut tácita mecum gaúdeam.
numquám tam dices cómmode, ut tergúm meum
ín fidem committam. PH. a noli, Pármeno:
i tú non multo mális narrare hóc mihi
ı ego quaé percontor scíre. PA. vera haec praédicat,
lúd mihi vitiumst máxumum. si míhi fidem
;é tacituram, dícam. PH. ad ingeniúm redis.
ı do: loquere. PA. auscúlta. PH. istic sum. PA. hanc Bácchidem
ıat, ut quom máxume, tum Pámphilus,
ı páter uxorem ut dúcat orare óccipit
iéc communia ómnium quae súnt patrum,
senem esse dícere, illum autem únicum:
ıídium velle sé senectutí suae.
)rímo se negáre: sed postquam ácrius
· ínstat, fecit ánimi ut incertús foret,
rin anne amóri obsequeretúr magis.
ándo atque odio dénique effecít senex:
ándit ei gnatam huíus vicini próxumi.

usque íllud visumst Pámphilo ne utiquám grave,
donéc iam in ipsis núptiis, postquám videt
parátas nec moram úllam quin ducát dari,
ibi démum ita aegre túlit, ut ipsam Bácchidem,
si adésset, credo ibi éius commiserésceret,
ubi quómque datum erat spátium solitúdinis,
ut cóuloqui mecum úna posset: 'Pármeno,
perií, quid ego egi? in quód me coniecí malum!
non pótero hoc ferre, Pármeno: perií miser.'
PH. at té di deacque *fáx*int cum isto odió, Laches.
PA. ut ad paúca redeam, uxórem deducít domum.
nocte ílla prima vírginem non áttigit:
quae cónsecutast nóx eam, niló magis.
PH. quid aís? cum virgine úna adulescens cúbuerit
plus pótus, sese illa ábstinere ut pótuerit?
non véri simile dícis nec verum árbitror.
PA. credo íta videri tíbi: nam nemo ad té venit
nisi cúpiens tui: ille invítus illam dúxerat.
PH. quid deínde fit? PA. diébus sane paúculis
post Pámphilus me sólum seducít foras
narrátque, ut virgo ab se íntegra etiam túm siet,
seque ánte quam eam uxórem duxissét domum
sperásse eas toleráre posse núptias.
'sed quám decrerim mé non posse diútius
habére, eam ludíbrio haberi, Pármeno,
quin íntegram itidem réddam, ut accepi áb suis,
neque honéstum mihi neque útile ipsi vírginist.'
PH. pium ác pudicum ingénium narras Pámphili.
PA. 'hoc égo proferre incómmodum mi esse árbitror:
reddí patri autem, quoí tu nil dicás viti,
supérbumst: sed illam spéro, ubi hoc cognóverit
non pósse se mecum ésse, abituram dénique.'
PH. quid? intérea ibatne ad Bácchidem? PA. cotídie:
sed út fit, postquam hunc álienum ab sesé videt,
malígna et multo mágis procax facta ílicost.
PH. non édepol mirum. PA. atque éa res multo máxume
diiúnxit illum ab ílla, postquam et ípse se
et íllam et hanc quae dómi erat cognovít satis.
[ad exemplum ambarum mores earum existimans]

haec, íta uti liberáli esse ingenió decet,
pudéns modesta, incómmoda atque iniúrias
viri ómnis ferre et tégere contumélias.
hic ánimus partim uxóris misericórdia
devínctus, partim víctus huius iniúriis
paulátim elapsust Bácchidi atque huc tránstulit
amórem, postquam pár ingenium náctus est.
intérea in Imbro móritur cognatús senex
horúnce. ea ad hos redíerat lege heréditas.
eo amántem invitum Pámphilum extrudit pater.
relínquit cum matre híc uxorem: nám senex
rus ábdidit se, huc ráro in urbem cómmeat.
PH. quid adhúc habent infírmitatis núptiae?
PA. nunc aúdies. primós dies complúsculos
bene cónveniebat sáne inter eas. ínterim
mirís modis odísse coepit Sóstratam:
neque lítes ullae intér eas, postulátio
numquám. PH. quid igitur? PA. síquando ad eam accésserat
confábulatum, fúgere e conspectu ílico,
vidére nolle: dénique ubi non quít pati,
simulát se ad matrem arcéssi ad rem divínam, abit.
ubi illíc dies est complúris, arcessí iubet:
dixére causam túm nescio quam. iterúm iubet:
nemó remisit. póstquam arcessunt saépius,
aegram ésse simulant múlierem. nostra ílico
it vísere ad eam: admísit nemo. hoc úbi senex
rescívit, heri ea caúsa rure huc ádvenit,
patrém continuo cónvenit Philúmenae.
quid égerint intér se, nón dum etiám scio:
nisi sáne curaest, quórsum eventurum hóc siet.
habés omnem rem: pérgam quo coepi hóc iter.
PH. et quídem ego: nam constítui cum quodam hóspite
me esse íllum conventúram. PA. di vortánt bene
quod agás. PH. vale. PA. et tu béne vale, Philótium.

ACTVS II.

LACHES. SOSTRATA.

II 1 LA. Pro deum átque hominum fidém, quod hoc genus est, quae haéc est coniurátio!
utin ómnes mulierés eadem aeque stúdeant nolintque ómnia
neque déclinatam quícquam ab aliarum íngenio ullam réperias!
itaque ádeo uno animo omnés socrus *omnís suas* oderánt nurus.
viris ésse advorsas aéque studiumst, símilis pertináciast.
in eódemque omnes míhi videntur lúdo doctae ad málitiam:
ei lúdo, si ullus ést, magistram hanc ésse satis certó scio.
So. me míseram, quae nunc quam óbrem accuser néscio.
LA. hem, tu néscis? So. *nescio*, íta me di ament, mí Laches;
itaque úna inter nos ágere aetatem líceat. LA. di mala próhibeant.
So. mequc ábs te inmerito esse áccusatam póst modo resciscés, scio.
LA. te inmérito? an quicquam pro ístis factis dígnum te dicí potest?
quae me ét te et familiám dedecoras, fílio luctúm paras.
tum autem éx amicis ínimici ut sint nóbis adfinés facis,
qui illúm decrerunt dígnum, suos quoi líberos commítterent.
tu sóla exorere, quaé perturbes haéc tua inpudéntia.
So. egon? LA. tu ínquam mulier, quaé me omnino lápidem, non hominém putas.
an, quía ruri crebro ésse soleo, néscire arbitrámini
quo quísque pacto hic vítam vostrarum éxigat?
múlto melius híc quae fiunt quamílli ubi sum adsidué scio:

ídeo quia, ut vos míhi domi eritis, proínde ego ero famá foris.
iám pridem equidem audívi cepisse ódium tui Philúmenam:
mínumeque adeo mírum; et ni id fecísset, magis mirúm foret.
séd non credidi ádeo, ut etiam tótam hanc odissét domum:
quód si scissem, illa híc maneret pótius, tu hinc issés foras.
át vide, quam inmerito aégritudo haec óritur mi abs te, Sóstrata:
rús habitatum abií, concedens vóbis et rei sérviens,
súmptus vostros ótiumque ut nóstra res possét pati,
meó labori hau párcens praeter aéquom atque aetatém meam.
[non te pro his curasse rebus nequid aegre esset mihi]
So. nón mea opera néque pol culpa evénit. La. immo máxume:
sóla hic fuisti: in te ómnis haeret cúlpa sola, Sóstrata.
quae híc erant curáres, quom ego vos sólvi curis céteris.
cúm puella anúm suscepisse ínimicitias nón pudet?
íllius dices cúlpa factum? So. haud équidem dico, mí Laches.
La. gaúdeo, ita me dí ament, gnati caúsa: nam de té quidem
sátis scio peccándo fieri détrimenti níl potest.
So. quí scis an ea caúsa, mi vir, me ódisse adsimulá-verit,
út cum matre plús una esset? La. quíd aïs? non signi hóc sat est,
quód heri nemo vóluit visentem ád eam te intro admíttere?
So. énim lassam oppidó tum esse aibant: éo ad eam *haud* admíssa sum.
La. tuós esse ego illi móres morbum mágis quam ullam aliam rem árbitror,
ét merito adeo: nám vostrarum núlla est, quin gnatúm velit

dúcere uxorem: ét quae vobis plácitast condició datur:
úbi duxere inpúlsu vostro, vóstro inpulsu easdem
éxigunt.

PHIDIPPVS. LACHES. SOSTRATA.

II 2 PH. Etsí scio ego, Philúmena, meum iús esse, ut te cógam
quae ego ínperem facere: égo tamen patrio ánimo
victus fáciam,
ut tíbi concedam, néque tuae lubídini advorsábor.
LA. atque éccum Phidippum óptume video: hínc iam
scibo hoc quíd sit.
Phidíppe, etsi ego meis me ómnibus scio esse ádprime
obsequéntem,
sed nón adeo ut mea fácilitas corrúmpat íllorum ánimos:
quod tú si idem facerés, magis in rem ét vostram et
nostram ésset.
nunc vídeo in illarúm potestate ésse te. PH. heia
véro.
LA. adií te heri de fília: ut veni, ítidem incertum
amísti.
haud íta decet, si pérpetuam hanc vis ésse adfinitátem.
celáre te iras. síquid est peccátum a nobis, prófer:
aut éa refellendo aút purgando vóbis corrigémus
te iúdice ipso. sín east retinéndi causa apúd vos,
quia aégrast: te mi iniúriam fácere árbitror, Phidíppe,
si métuis satis ut meaé domi curétur diligénter.
at íta me di ament, haú tibi hoc concédo, etsi illi
páter es,
ut tú illam salvam mágis velis quam ego: id ádeo
gnati caúsa,
quem ego íntellexi illam haú minus quam se ípsum
magnificáre.
neque ádeo clam me est, quam ésse eum gravitér laturum crédam,
hoc sí rescierit: eó domum studeo haéc prius quam
ille ut rédeat.
PH. Lachés, et diligéntiam vostram ét benignitátem

novi ét quae dicis ómnia esse ut dícis animum indúco,
et te hóc mihi cupio crédere: illam ad vós redire
stúdeo,
si fácere possim ulló modo. LA. quae rés te facere
id próhibet?
eho, númquid nam accusát virum? PH. minumé: nam
postquam atténdi
magis ét vi coepi cógere ut redíret, sancte adiúrat
non pósse apud vos Pámphilo se absénte perduráre.
aliúd fortasse alií viti est: ego sum ánimo leni ná-
tus:
non póssum advorsarí meis. LA. hem, Sóstrata. SO.
heu me míseram.
LA. certúmnest istuc? PH. núnc quidem ut vidétur:
sed numquíd vis?
nam est quód me transire ád forum iam opórtet. LA.
eo tecum úna.
SO. édepol ne nos súmus inique aeque ómnes invisaé
viris
própter paucas, quae ómnes faciunt dígnae ut videa-
múr malo.
nam íta me di ament, quód me accusat núnc vir, sum
extra nóxiam.
séd non facilest éxpurgatu: ita ánimum induxerúnt,
socrus
ómnis esse iníquas: hau pol mé quidem: nam num-
quám secus
hábui illam ac si ex mé esset nata: néc qui hoc mi
eveniát scio:
nísi pol filiúm multimodis iam éxpeto ut redeát do-
mum.

ACTVS III.

PAMPHILVS. PARMENO. MYRRINA.

III 1 PAM. Némini ego plura ésse acerba crédo [ex] amore homini úmquam oblata
quám mi. heu me infelícem, hancine ego vítam parsi pérdere!
hácine causa ego erám tanto opere cúpidus redeundí domum! *hui*,
quánto fuerat praéstabilius úbivis gentium ágere aetatem
quam húc redire atque haéc ita esse míserum me rescíscere!
nám nos omnes quíbus est alicunde áliquis obiectús labos,
ómne quod est intérea tempus príus quam id rescitúmst lucrost.
PAR. át sic citius quí te expedias hís aerumnis réperias.
sí non rediissés, haec irae fáctae essent multo ámpliores:
séd nunc adventúm tuom ambas, Pámphile, scio réverituras.
rém cognosces: íram expedies: rúrsum in gratiám restitues.
lévia sunt, quae tú pergravia esse ín animum induxtí tuom.
PAM. quid cónsolare me? án quisquam usquam géntiumst aequé miser?
prius quam hánc uxorem dúxi, habebam alibi ánimum amori déditum:
tamén numquam ausus súm recusare eám quam mi obtrudít pater:
iam in hác re, ut taceam, quoívis facile scítust quam fuerím miser.
vix me íllim abstraxi atque ínpeditum in ea éxpedivi animúm meum,
vixque húc contuleram: em nóva res ortast, pórro ab hac quae me ábstrahat.

tum mátrem ex ea re me aút uxorem in cúlpa inventurum árbitror:
quod quom íta esse inveneró, quid restat nísi porro ut fiám miser? 300
nam mátris ferre iniúrias me, Pármeno, pietás iubet:
tum uxóri obnoxiús sum: ita olim suó me ingenio pértulit,
tot meás iniuriás quae numquam in úllo patefecít loco.
sed mágnum nescio quíd necessest évenisse, Pármeno,
unde íra inter eas íntercessit, quaé tam permansít diu. 305
PAR. aut hércle parvom, sí vis vero véram rationem éxequi.
non máxumae, quae máxumae sunt ínterdum irae, iniúriae
faciúnt: nam saepe est, quíbus in rebus álius ne iratús quidemst,
quom de eádem causast íracundus fáctus inimicíssumus.
pueri ínter sese quám pro levibus nóxiis irás gerunt! 310
quaprópter? quia enim qui eós gubernat ánimus infirmúm gerunt.
itidem íllae mulierés sunt ferme ut púeri levi senténtia:
fortásse unum aliquod vérbum inter eas íram hanc concivísse, *ere*.
PAM. abi, Pármeno, intro ac mé venisse núntia. PAR. hem, quid hoc ést? PAM. tace.
trepidári sentio ét cursari rúrsum prorsum. PAR. age dum, ád foris 315
accédo propius. hém, sensistin? PAM. nóli fabulárier.
pro Iúppiter, clamórem audivi. PAR. túte loqueris, mé vetas.
MY. tace óbsecro, mea gnáta. PAM. matris vóx visast Philúmenae.
nullús sum. PAR. qui dum? PAM. périi. PAR. quam obrem? PAM. néscio quod magnúm malum
profécto, Parmenó, me celas. PAR. úxorem Philúmenam 320

pavitáre nescio quíd dixerunt: íd si forte est néscio.
PAM. intérii: quor id míhi non dixti? PAR. quía non
poteram una ómnia.
PAM. quid mórbi est? PAR. nesció. PAM. quid? ne-
mon médicum adduxit? PAR. néscio.
PAM. cesso hínc ire intro, ut hóc quam primum, quíd-
quid est, certó sciam?
quo nám modo, Philúmena mea, núnc te offendam ad-
féctam? 325
nam sí periclum ullum ín te inest, perísse me una hau
dúbiumst.
PAR. non úsus factost míhi nunc hunc intró sequi:
nam invísos omnis nós esse illis séntio:
heri némo voluit Sóstratam intro admíttere.
si fórte morbus ámplior factús siet, 330
quod sáne nolim, máxume eri causá mei:
servom ílico intro *ivísse* dicent Sóstratae,
aliquíd tulisse cómminiscentúr mali
capiti átque aetati illórum, morbus qui aúctus sit.
era in crímen veniet, égo vero in magnúm malum. 335

SOSTRATA. PARMENO. PAMPHILVS.

III 2 So. Nesció quid iam dudum aúdio hic tumúltuari mí-
sera:
male métuo ne Philúmenae magis mórbus adgravéscat:
quod te, Aésculapi, et té, Salus, nequíd sit huius óro.
nunc ád eam visam. PAR. heus, Sóstrata. So. hem.
PAR. iterum ístinc excludére.
So. ehem Pármeno, tun híc eras? perií, quid faciam
mísera? 340
non vísam uxorem Pámphili, quom in próxumo hic sit
aégra?
PAR. non vísas? ne mittás quidem viséndi causa quém-
quam.
nam quí amat quoi odio ípsus est, bis fácere stulte
dúco:
labórem inanem ipsús capit et illí molestiam ádfert.
tum fílius tuos íntro iit vidére, ut venit, quíd agat. 345
So. quid ais? an venit Pámphilus? PAR. venít. So. dis
gratiam hábeo.

hem, istóc verbo animus míhi redit et cúra ex corde excéssit.
PAR. iam eá te causa máxume nunc húc intro ire nólo: nam sí remittent quídpiam Philúmenae dolóres,
omném rem narrabít, scio, contínuo sola sóli, quae intér vos intervénerit, unde órtumst initium írae. atque éccum video ipsum égredi: quam trístist! So. o mi gnáte.
PAM. mea máter, salve. So. gaúdeo venísse salvom. sálvan
Philúmenast? PAM. meliúsculast. So. utinam ístuc ita di fáxint.
quid tu ígitur lacrumas? aút quid es tam trístis? PAM. recte, máter.
So. quid fuít tumulti? díc mihi: an dolór repente invásit?
PAM. ita fáctumst. So. quid morbiést? PAM. febris. So. cotídiana? PAM. ita áiunt.
i sódes intro, cónsequar iam té, mea mater. So. fíat.
PAM. tu púeris curre, Pármeno, obviam átque eis onera adiúta.
PAR. quid? nón sciunt ipsí viam, domúm qua veniant? PAM. céssas?
I néqueo mearum rérum initium ullum ínvenire idóneum, únde exordiár narrare, quaé nec opinanti áccidunt; pártim quae perspéxi his oculis, pártim percepi aúribus:
quá me propter éxanimatum cítius eduxí foras.
nám modo intro mé corripui tímidus, alio súspicans mórbo me visúrum adfectam ac sénsi esse uxorem: eí mihi.
póstquam me aspexére ancillae advénisse, omnes ílico laétae exclamant 'vénit', id quod mé repente aspéxerant.
séd continuo vóltum earum sénsi inmutari ómnium, quía tam incommode íllis fors obtúlerat adventúm meum.
úna illarum intérea propere praécucurrit núntians mé venisse: ego eíus videndi cúpidus recta cónsequor.

póstquam intro adveni, éxtemplo eius mórbum cognóvi miser:
nám neque ut celári posset témpus spatium ullúm dabat,
néque voce alia ac rés monebat ípsa poterat cónqueri.
póstquam aspexi, 'o fácinus indignum' ínquam et corripui ílico
me índe lacrumans, incredibili re átque atroci pércitus.
máter consequitúr: iam ut limen éxirem, ad genua áccidit
lácrumans misera: míseritumst. profécto hoc sic est, út puto:
ómnibus nobis út res dant sese, íta magni atque humilés sumus.
hánc habere orátionem mécum principio ínstitit:
'ó mi Pamphile, ábs te quam obrem haec ábierit causám vides:
nám vitiumst oblátum virgini ólim ab nescio quo ínprobo.
núnc huc confugít, te atque alios pártum ut celarét suom.'
séd quom orata eiús reminiscor, néqueo quin lacrumém miser.
'quaéque fors fortúnast' inquit 'nóbis quae te hodie óbtulit,
pér eam te obsecrámus ambae, sí ius, si fas ést, uti
ádvorsa eius pér te tecta tácitaque apud omnís sient.
si úmquam erga te animo ésse amico sénsisti eam, mi Pámphile,
síne labore hanc grátiam te ut síbi des pro illa núnc rogat.
céterum de rédducenda id fácias, quod in rem sít tuam.
párturire eám nec gravidam esse éx te, solus cónsciu's:
nam áiunt tecum póst duobus cóncubuisse ménsibus.
túm, postquam ad te vénit, mensis ágitur hic iam séptumus:
quód te scire ipsa índicat res. núnc si potis est, Pámphile,
máxume voló doque operam, ut clam éveniat partís patrem

átque adeo omnis. séd si id fieri nón potest quin séntiant,
dícam abortum essé: scio nemini áliter suspectúm fore,
quín, quod veri símilest, ex te récte eum natúm putent.
cóntinuo exponétur: hic tibi níl est quicquam incómmodi, 400
ét illi miserae indígne factam iniúriam contéxeris.'
póllicitus sum, et sérvare in eo cértumst quod dixí fidem.
nám de redducénda, id vero ne útiquam honestum esse árbitror:
néc faciam, etsi amór me graviter cónsuetudoque eíus tenet.
lácrumo, quae posthác futurast víta quom in mentém venit 405
sólitudoque. ó fortuna, ut númquam perpetuo és data!
séd iam prior amór me ad hanc rem exércitatum réddidit,
quém ego tum consílio missum féci: idem hunc operám dabo.
adest Pármeno cum púeris: hunc minumést opus
in hác re adesse: nam ólim soli crédidi, 410
eá me abstinuisse ín principio, quóm datast:
vereór, si clamorem éius hic crebro aúdiat,
ne párturire intéllegat. aliquó mihist
hinc áblegandus, dúm parit Philúmena.

PARMENO. SOSIA. PAMPHILVS.

[4 PAR. Ain tú tibi hoc incómmodum evenísse iter? 415
SO. non hércle verbis, Pármeno, dicí potest
tantúm, quam re ipsa návigare incómmodumst.
PAR. itanést? SO. o fortunáte, nescis quíd mali
praetérieris, qui númquam es ingressús mare.
nam aliás ut mittam míserias, unam hánc vide: 420
diés triginta aut plús eo in naví fui,
quom intérea semper mórtem expectabám miser:
ita úsque advorsa témpestate usí sumus.
PAR. odiósum. SO. hau clam me est: dénique hercle aufúgerim

potiús quam redeam, si eó mihi redeundúm sciam.
PAR. olím quidem te caúsae inpellebánt leves,
quod núnc minitare fácere ut faceres, Sósia.
sed Pámphilum ipsum vídeo stare ante óstium:
ite íntro: ego hunc adíbo, siquid mé velit.
ere, étiam tu hic stas? PAM. équidem te expectó.
PAR. quid est?
PAM. in árcem transcurso ópus est. PAR. quoi hominí? PAM. tibi.
PAR. in árcem? quid eo? PAM. Cállidemidem hóspitem
Mycónium, qui mecum úna vectust, cónveni.
PAR. perií. vovisse hunc dícam, si salvós domum
redísset umquam, ut me ámbulando rúmperet.
PAM. quid céssas? PAR. quid vis dícam? an conveniám modo?
PAM. immó quod constitui hódie conventúrum eum,
non pósse, ne me frústra illi expectét. vola.
PAR. at nón novi hominis fáciem. PAM. at faciam ut nóveris:
magnús, rubicundus, críspus, crassus, caésius,
cadáverosa fácie. PAR. di illum pérduint.
quid, sí non veniet? máneamne usque ad vésperum?
PAM. manéto: curre. PAR. nón queo: ita defessus sum.
PAM. ille ábiit. quid agam infélix? prorsus néscio
quo pácto hoc celem, quód me oravit Mýrrina,
suae gnátae partum: nám me miseret múlieris.
quod pótero faciam, támen ut pietatém colam:
nam mé parenti pótius quam amori óbsequi
opórtet. attat éccum Phidippum ét patrem
video: hórsum pergunt. quíd dicam hisce, incértus sum.

LACHES. PHIDIPPVS. PAMPHILVS.

III 5 LA. Díxtin dudum illám dixisse, se éxpectare fílium?
PH. fáctum. LA. venisse áiunt: redeat. PA. quám causam dicám patri,
quam óbrem non reddúcam, nescio. LA. quém ego hic audiví loqui?

L. cértum offírmare ést viam me quám decrevi
pérsequi.
L. ípsus est de quo hóc agebam técum. PA. salve,
mí pater.
L. gnáte mi, salvé. PH. bene factum te ádvenisse, Pámphile:
que adeo, quod máxumumst, salvom átque validum.
PA. créditur.
L. ádvenis modo? PA. ádmodum. LA. cedo, quíd
reliquit Phánia
nsobrinus nóster? PA. sane hercle hómo voluptati
óbsequens
it, dum vixit: ét qui sic sunt, haú multum heredém
iuvant,
bi vero hanc laudém relinquont 'víxit, dum vixít,
bene.'
L. tám tu igitur nil áttulisti huc plús una senténtia?
L. quídquid est id, quód reliquit, prófuit. LA. immo
óbfuit:
im illum vivom et sálvom vellem. PH. inpúne optare istúc licet:
e reviviscét iam numquam, et támen utrum malís
scio.
L. héri Philumenam ád se arcessi hic iússit. dic
iussísse te.
H. nóli fodere. iússi. LA. sed eam iám remittet.
PH. scílicet.
A. ómnem rem scio út sit gesta: advéniens audiví
modo.
L. át istos invidós di perdant, qui haéc lubenter
núntiant.
A. égo me scio cavísse, ne ulla mérito contumélia
eri a vobis pósset: idque sí nunc memorare híc
velim,
iám fideli animo ét benigno in íllam et clementí fui,
re possum: ní te ex ipsa haec mágis velim rescíscere:
mque eo pacto máxume apud te méo erit ingenió
fides,
ióm illa, quae nunc ín me iniquast, aéqua de me
díxerit.

néque mea culpa hóc discídium evénisse, id testór deos.
séd quando sese ésse indignam députat, matrí meae
quaé concedat *eíusque* mores tóleret sua modéstia,
néque alio pactó potest compóni inter eas grátia:
ségreganda aut máter a me est, Phídippe, aut Philúmena.
núnc me pietas mátris potius cómmodum suadét sequi.
LA. Pámphile, haud invíto ad auris sérmo mi accessít tuos,
quóm te postputásse omnis res praé parente intéllego:
vérum vide ne inpúlsus ira práve insistàs, Pámphile.
PA. quíbus iris inpúlsus *tandem* núnc in illam iniquós siem?
quae númquam quicquam ergá me commeritást, pater,
quod nóllem, et saepe méritam quod vellém scio:
amóque et laudo et vémenter desídero:
nam fuísse erga me míro ingenio expértus sum,
illíque exopto ut rélicuam vitam éxigat
cum eó viro, me quí sit fortunátior,
quandóquidem illam a me dístrahit necéssitas.
PH. tibi id ín manust ne fíat. LA. si sanús sies,
iube illám redire. PA. nón est consiliúm, pater:
matrís servibo cómmodis. LA. quo abís? mane,
mane, ínquam: quo abis? PH. quae haéc est pertinácia?
LA. dixín, Phidippe, hanc rem aégre laturum ésse eum?
quam obrém te orabam, fíliam ut remítteres.
PH. non crédidi edepol ádeo inhumanúm fore:
ita núnc is sibi me súpplicaturúm putat.
si est út velit reddúcere uxorém, licet:
sin áliost animo, rénumeret dotem húc, eat.
LA. ecce aútem tu quoque próterve iracúndus es.
PH. percóntumax redísti huc nobis, Pámphile.
LA. decédet iam ira haec, étsi merito irátus est.
PH. quia paúlum vobis áccessit pecúniae,
subláti animi sunt. LA. étiam mecum lítigas?
PH. delíberet renúntietque hodié mihi,
velítne an non: ut álii, si huic nonést, siet.
LA. Phidíppe, ades, audi paúcis. abiit. quíd mea? 510
postrémo inter se tránsigant ipsi, út lubet,

quandó nec gnatus néque hic mi quicquam obtémperant,
quae díco parvi péndunt. porto hoc iúrgium
ad uxórem, quoius haec fíunt consilio ómnia,
atque ín eam hoc omne quód mihi aegrest évomam. 515

MYRRINA. PHIDIPPVS.

MY. Périi, quid agam? quó me vortam? quíd viro meo réspondebo
mísera? nam audivísse vocem púeri visust vágientis:
íta corripuit dérepente tácitus sese ad fíliam.
quód si rescierít peperisse eam, íd qua causa clám me habuisse
dícam, non edepól scio. 520
sed óstium concrépuit. credo ipsum ád me exire: núlla sum.
PH. úxor ubi me ad fíliam ire sénsit, se duxít foras:
atque éccam. quid aïs, Mýrrina? heus tibi díco. MY. mihine, mí vir?
PH. vír ego tuos sim? tú virum me aut hóminem deputás adeo esse?
nám si utrumvis hórum, mulier, úmquam tibi visús forem, 525
nón sic ludibrió tuis factis hábitus essem. MY. quíbus? PH. at rogitas?
péperit filia? hém, taces? ex quo? MY. istúc patrem rogáre est aequom?
périi: ex quo censés nisi ex illo quoí datast nuptum óbsecro?
PH. crédo: neque adeo árbitrari pátris est aliter. séd demiror,
quíd sit quam obrem tánto opere omnis nós celare vólueris 530
pártum, praesertím quom et recte et témpore suo péperit.
ádeon pervicáci esse animo, ut púerum praeoptarés perire,
éx quo firmiórem inter nos fóre amicitiam pósthac scires,
pótius quam advorsum ánimi tui lubídinem esset cum íllo nupta!

égo etiam illorum ésse hanc culpam crédidi, quae te
ést penes.
My. mísera sum. Ph. utinam scíam ita esse istuc. séd
nunc mi in mentém venit
de hác re quod locúta es olim, quom íllum generum
cépimus:
nám negabas núptam posse fíliam tuam té pati
cúm eo qui meretrícem amaret, quí pernoctarét foris.
My. quámvis causam hunc súspicari quam ípsam veram
mávolo.
Ph. múlto prius sciví quam tu illum amícam habere,
Mýrrina:
vérum id vitium númquam decrevi ésse ego adules-
céntiae:
nám id innatumst. át pol iam aderit, sé quoque etiam
quom óderit.
sed ut ólim te ostendísti, eadem esse níl cessavisti
úsque adhuc,
ut fíliam ab eo abdúceres neu quód ego egissem essét
ratum.
id núnc res indicium haéc facit, quo pácto factum
vólueris.
My. ádeon me esse pérvicacem cénses, quoi matér siem,
út eo essem animo, si éx usu esset nóstro hoc matri-
mónium?
Ph. tún prospicere aut iúdicare nóstram in rem quod
sít potes?
aúdisti ex aliquó fortasse, quí vidisse eum díceret
éxeuntem aut íntro euntem ad amícam. quid tum
póstea?
sí modeste ac ráro [hoc] fecit, nónne dissimuláre nos
mágis humanumst quám dare operam id scíre, qui nos
óderit?
nám si is posset áb ea sese dérepente avéllere,
quácum tot consuésset annos, nón eum hominem dú-
cerem
néc virum satis fírmum gnatae. My. mítte adulescen-
tem óbsecro
ét quae me peccásse aïs. abi, sólum solus cónveni,
róga velitne an nón uxorem: si ést ut dicat vélle se,

rédde: sin est aútem ut nolit, récte ego consuluí meae.
PH. síquidem ille ipse nón volt et tu sénsti esse in eo,
Mýrrina,
péccatum: aderam, quoíus consilio pár ea fuerat próspici.
quam óbrem incendor íra, esse ausam fácere haec te iniussú meo:
ínterdico ne éxtulisse extra aédis puerum usquám velis.
séd ego stultiór, meis dictis párere hanc qui póstulem.
íbo intro atque edícam servis, né quoquam ecferrí sinant.
MY. nullám pol credo múlierem me míseriorem vívere:
nam ut híc laturus hóc sit, si ipsam rem út siet rescíverit,
non édepol clam me est, quom hóc quod leviust tám animo irató tulit:
nec quá via senténtia eius póssit mutarí scio.
hoc mi únum ex plurimís miseriis rélicuom fuerát malum,
si púerum ut tollam cógit, quoius nos quí sit nescimús pater:
nam quóm compressast gnáta, forma in ténebris nosci nón quitast:
neque détractum eï est quícquam, qui post póssit nosci quí siet:
ipse éripuit vi, in dígito quem habuit, vírgini abiens ánulum.
simul véreor Pamphilúm ne orata nóstra nequeat diútius
celáre, quom sciét alienum púerum tolli pró suo.

ACTVS IIII.

SOSTRATA. PAMPHILVS.

So. Non clám me est, gnate mí, tibi esse súspectum, uxorém tuam
proptér meos mores hínc abisse, etsi éa dissimulas sédulo:
verum íta me di ament ítaque obtingant éx te quae exoptém mihi,
ut númquam sciens commérui, merito ut cáperet odium illám mei:
teque ánte quod me amáre rebar, eí rei firmastí fidem:
nam mi íntus tuos patér narravit módo, quo pacto me hábueris
praepósitam amori tuó: nunc tibi me cértumst contra grátiam
referre, ut apud me praémium esse pósitum pietatí scias.
mi Pámphile, hoc et vóbis et meae cómmodum famae árbitror:
ego rús abituram hinc cúm tuo me [esse] cérto decreví patre,
ne méa praesentia óbstet neu causa úlla restet rélicua,
quin túa Philumena ád te redeat. PA. quaéso quid istuc cónsilist?
illíus stultitia vícta ex urbe tú rus habitatúm migres?
hau fácies, neque sinam út qui nobis, máter, male dictúm velit,
mea pértinacia ésse dicat fáctum, hau tua modéstia.
tum tuás amicas te ét cognatas déserere et festós dies
mea caúsa nolo. So. níl iam mihi istaec rés voluptatís ferunt:
dum aetátis tempus túlit, perfuncta sátis sum: satias iám tenet
studiórum istorum: haec míhi nunc curast máxuma, ut nequoí mea

longínquitas aetátis obstet, mórtemve expectét meam.
hic vídeo me esse invísam inmerito: témpust me concédere.
sic óptume, ut ego opínor, omnis caúsas praecidam ómnibus:
et me hác suspitióne exolvam et íllis morem géssero.
sine me óbsecro hoc ecfúgere, volgus quód male audit múlierum. 600
PA. quam fórtunatus céteris sum rébus, absque una hác foret,
hanc mátrem habens talem, íllam autem uxorem! SO. óbsecro, mi Pámphile,
non túte incommodám rem, ut quaequest, ín animum inducés pati?
si cétera sunt íta ut vis itaque ut ésse ego illa exístumo,
mi gnáte, da veniam hánc mihi, reddúc illam. PA. *ei* miseró mihi. 605
SO. et míhi quidem: nam haec rés non minus me mále habet quam te, gnáte mi.

LACHES. SOSTRATA. PAMPHILVS.

LA. Quem cum ístoc sermonem hábueris, procul hínc stans accepi, úxor.
istúc est sapere, qui úbi quomque opus sit ánimum possis fléctere.
[quod faciendum sit post fortasse, idem hoc nunc si feceris]
SO. fórs fuat pol. LA. ábi rus ergo hinc: íbi ego te et tu mé feres. 610
SO. spéro ecastor. LA. í ergo intro et compóne quae tecúm simul
ferántur: dixi. SO. ita út iubes faciám. PA. pater.
LA. quíd vis, Pamphile? PA. hínc abire mátrem? minume. LA. quíd ita istuc vis?
PA. quía de uxore incértus sum etiam quíd sim facturús. LA. quid est?
quíd vis facere nísi redducere? PA. équidem cupio et vix contineor: 615

séd non minuam meúm consilium: ex úsu quod est, id pérsequar:
crédo ea gratiá concordes mágis, si redducám, fore.
La. néscias: verúm tua re fért nil, utrum illaec fécerint,
quándo haec aberit. ódiosa haec est aétas adulescéntulis.
é medio aequom excédere est; postrémo nos iam fábula
sumus, Pámphile, 'senex átque anus.'
sed vídeo Phidippum égredi per témpus: accedámus.

Phidippvs. Laches. Pamphilvs.

IV 4 Ph. Tibí quoque edepol sum íratus, Philúmena, gravitér quidem. nam hercle ábs te factumst túrpiter:
etsí tibi causa est de hác re: mater te ínpulit:
huic véro nulla est. La. ópportune té mihi,
Phidíppe, in ipso témpore ostendís. Ph. quid est?
Pa. quid réspondebo his? aút quo pacto hoc óperiam?
La. dic fíliae rus cóncessuram hinc Sóstratam:
ne révereatur, mínus iam quo redeát domum. Ph. a:
nullám de his rebus cúlpam commeruít tua:
a Mýrrina haec sunt méa uxore exorta ómnia:
Pa. mutátio fit. Ph. éa nos pertúrbat, Laches.
Pa. dum né redducam: túrbent porro quám velint.
Ph. ego, Pámphile, esse intér nos, si fierí potest,
adfínitatem hanc sáne perpetuám volo:
sin ést ut aliter túa siet senténtia,
accípias puerum. Pa. sénsit peperisse: óccidi.
La. puerúm? quem puerum? Ph. nátus est nobís nepos:
nam abdúcta a vobis praégnas fuerat fília,
neque fuísse praegnatem úmquam ante hunc sciví diem.
La. bene, íta me di ament, núntias: et gaúdeo
natum íllum et tibi illam sálvam. sed quid múlieris
uxórem habes aut quíbus moratam móribus!
nosne hóc celatos tám diu! nequeó satis,
quam hoc míhi videtur fáctum prave, próloqui.

PH. non tíbi illud factum mínus placet quam míhi,
Laches.
PA. etiám si dudum fúerat ambiguom hóc mihi,
nunc nón est, quom eam séquitur alienús puer.
LA. nullá tibi, Pamphile, híc iam consultátiost.
PA. perii. LA. húnc videre saépe optabamús diem,
quom ex te ésset aliquis, quí te appellarét patrem:
evénit: habeo grátiam dis. PA. núllus sum.
LA. reddúc uxorem ac nóli advorsarí mihi.
PA. patér, si ex me illa líberos vellét sibi
aut sé esse mecum núptam, satis certó scio,
non clám me haberet quód celasse intéllego.
nunc quom éius alienum á me esse animum séntiam
(nec cónventurum intér nos posthac árbitror),
quam obrém redducam? LA. máter quod suasít sua,
adulescens mulier fécit. mirandúmne id est?
censén te posse réperire ullam múlierem,
quae cáreat culpa? an quí non delincúnt viri?
PH. vosmét videte iám, Laches et tu Pámphile,
remíssan opus sit vóbis redductán domum:
neutra ín re vobis difficultas á me erit.
uxór quid faciat, ín manu non ést mea.
sed quíd faciemus púero? LA. ridiculé rogas:
quidquíd futurumst, huíc suom reddas scílicet,
ut alámus nostrum. PA. quem ípse neglexít pater,
ego alám? LA. quid dixti? eho an nón alemus, Pámphile?
prodémus quaeso pótius? quae haec améntiast?
enim véro prorsus iám tacere nón queo.
nam cógis ea quae nólo ut praesente hóc loquar.
ignárum censes tuárum lacrumarum ésse me?
aut quíd sit id quod sóllicitere ad húnc modum?
primum hánc ubi dixti caúsam, te proptér tuam
matrém non posse habére hanc uxorém domi:
pollícitast ea se cóncessuram ex aédibus.
nunc póstquam ademptam hanc†quóque tibi causám
vides,
puér quia clam te est nátus, nactu's álteram.
errás, tui animi sí me esse ignarúm putas.
aliquándo tandem huc ánimum ut adiungás tuom,

quam lóngum spatium amándi amicam tíbi dedi!
sumptús quos fecisti ín eam quam animo aequó tuli!
egi átque oravi técum uxorem ut dúceres, 686
tempús dixi esse: inpúlsu duxistí meo.
[quae tum obsecutus mihi fecisti ut decuerat]
nunc ánimum rursum ad méretricem induxtí tuom:
[cui tu obsecutus facis huic adeo iniuriam] 690
nam in eándem vitam té revolutum dénuo
videó ésse. PA. mene? LA. te ípsum: et facis iniúriam.
confíngis falsas caúsas ad discórdiam,
ut cumílla vivas, téstem hanc quom abs te amóveris:
sensítque adeo uxor. nam eí causa alia quaé fuit, 695
quam obrem ábs te abiret? PH. pláne hic divinát: nam id est.
PA. dabo iús iurandum níl esse istorúm mihi. LA. a,
reddúc uxorem, aut quam óbrem non opus sít cedo.
PA. non ést nunc tempus. LA. púerum accipias: nam ís quidem
in cúlpa non est: póst de matre vídero. 700
PA. omníbus modis misér sum nec quid agám scio:
tot mé nunc rebus míserum concludít pater.
abíbo hinc, praesens quándo promoveó parum.
nam púerum iniussu crédo non tollént meo,
praesértim in ea re quóm sit mi adiutrix socrus. 705
LA. fugis? hém, nec quicquam cérti respondés mihi?
num tíbi videtur ésse apud sesé! sine:
puerúm, Phidippe, míhi cedo: ego alam. PH. máxume.
non mírum fecit úxor mea, si aegré tulit:
amárae mulierés sunt, non facile haéc ferunt. 710
proptérea haec irast: nam ípsa narravít mihi:
id ego hóc praesente tíbi nolueram dícere:
neque illí credebam prímo: nunc verúm palamst.
nam omníno abhorrere ánimum huic video a núptiis.
LA. quid érgo agam, Phidíppe? quid das cónsili?
PH. quid agás? meretricem hanc prímum adeundam cénseo. 716
orémus: accusémus: gravius dénique
minitémur, si cum illo hábuerit rem póstea.

LA. faciam út mones, eho púere, curre ad Bácchidem hanc
vicínam nostram: huc évoca verbís meis.
at te óro porro in hác re adiutor sís mihi. PH. a,
iam dúdum dixi idémque nunc dicó, Laches:
manére adfinitátem inter nos hánc volo,
si ullo modo est ut póssit: quod speró fore.
sed vín adesse me úna, dum istam cónvenis? 725
LA. immo ábi vero, aliquam púero nutricém para.

BACCHIS (CVM DVABVS ANCILLIS). LACHES.

BA. Non hóc de nilost, quód Laches me núnc conventam esse éxpetit:
nec pól me multum fállit, quin quod súspicor sit quód velit.
LA. vidéndumst ne minus própter iram hínc ínpetrem quam póssiem,
aut néquid faciam plús, quod post me mínus fecisse sátius sit. 730
adgrédiar. Bacchis, sálve.
BA. salvé, Laches. LA. credo édepol te non níl mirari, Bácchis,
quid sít quapropter te húc foras puerum évocare iússi.
BA. ego pól quoque etiam tímida sum, quom vénit mi in mentem quaé sim,
ne nómen mihi quaesti óbsiet: nam móres facile tútor. 735
LA. si véra dicis, níl tibi est a mé pericli, múlier:
nam iam aétate ea sum, ut nón siet peccáto mi ignosci aéquom:
quo mágis omnis res caútius ne témere faciam adcúro.
nam sí facis factúrave es, bonás quod par est fácere:
inscítum offerre iniúriam tibi ínmerenti iníquomst. 740
BA. est mágnam ecastor grátiam de istác re quod tibi hábeam:
nam quí post factam iniúriam se expúrget, parum mi prósit.
sed quíd istuc est? LA. meúm receptas fílium ad te Pámphilum. BA. a.

LA. sine dícam: uxorem hanc príus quam duxit, vóstrum amorem pértuli.
mané: non dum etiam díxi id quod volui. híc uxorem núnc habet.
quaére alium tibi fírmiorem, dúm tibi tempus cónsulendi est:
nám neque ille hoc animo érit aetatem, néque pol tu eadem ísta aetate.
BA. quís id aït? LA. socrus. BA. méne? LA. te ipsam: et fíliam abduxít suam,
púerumque ob eam rém clam voluit, nátus qui est, extínguere.
BA. si áliud scirem, quí firmare méam apud vos possém fidem,
sánctius quam iús iurandum, id póllicerer tíbi, Laches,
ségregatum habuísse, uxorem ut dúxit, a me Pámphilum.
LA. lépida es. sed scin, quíd volo potius sódes facias? BA. quíd? cedo.
LA. eás ad mulierés huc intro atque ístuc ius iurándum idem
pólliceare illís. exple animum eis téque hoc crimine éxpedi.
BA. fáciam. quod pol, si ésset alia ex hóc quaestu, hau facerét, scio,
út de tali caúsa nuptae múlieri se osténderet.
séd nolo esse fálsa fama gnátum suspectúm tuom,
néc leviorem vóbis, quibus est mínume aequom, eum vidérier
ínmerito: nam méritus de me est, quód queam illi ut cómmodem.
LA. fácilem benivolúmque lingua túa iam tibi me réddidit:
nám non sunt solae árbitratae haec: égo quoque etiam crédidi.
núnc quam ego te esse praéter nostram opínionem cómperi,
fác eadem ut sis pórro: nostra utére amicitia, út voles:
áliter si faciás—me reprimam, ne aégre quicquam ex me aúdias.

rum hoc te moneo únum, amicus quális sim aut quid póssiem
tius quam inimicús, periclum fácias.

PHIDIPPVS (CVM NVTRICE). LACHES. BACCHIS (CVM ANCILLIS).

PH. Nil apud mé tibi
fieri patiár, quin quod opus sít benigne praébeatur.
id quom tu eris sátura atque ebria, út puer satúr sit facito.
A. nostér socer, videó, venit: pueró nutricem addúcit.
hidíppe, Bacchis déierat persáncte. PH. haecine east? LA. haéc est. 771
H. nec pól istae metuont deós, neque has respícere deos opínor.
A. ancíllas dedo: quólubet cruciátu per me exquíre.
aec rés hic agitur: Pámphilo me fácere ut redeat úxor
pórtet: quod si effécero, non paénitet me fámae, 775
lám fecisse id quód aliae meretríces facere fúgitant.
A. Phidíppe, nostrás múlieres suspéctas fuisse fálso
obís in re ipsa invénimus: porro hánc nunc experiámur.
am sí compererit crímini tua se úxor credidísse,
issam íram faciet: sín, ut est, ob eám rem iratus gnátust, 780
uod péperit uxor clam, íd levest: cito áb eo haec ira abscédet.
rofécto in hac re níl malist, quod sít discidio dígnum.
H. velím quidem hercle. LA. exquíre: adest: quod sátis sit, faciet ípsa.
H. quid mi ístaec narras? án quia non túte dudum audísti,
le hac re ánimus meus ut sít, Laches? illís modo explete ánimum. 785
A. quaeso édepol, Bacchis, quód mihi es pollícita tute ut sérves.
A. ob eám rem vin ergo íntro eam? LA. i, exple ánimum eis, coge ut crédant.

BA. eo, etsí scio pol eís fore meum cónspectum invisum hódie:
nam núpta meretrici hóstis est, a víro ubi segregátast.
LA. at haéc amicae erúnt, ubi quam obrem advéneris rescíscent:
[PH. at easdem amicas fore tibi promitto, rem ubi cognorint:]
nam illás errore et té simul suspítione exólves.
BA. perií, pudet Philúmenae: me séquimini intro huc ámbae.
LA. quid est quód mihi malim quám quod huic intéllego evenire,
ut grátiam ineat síne suo dispéndio et mihi prósit?
nam si ést ut haec nunc Pámphilum vere áb se segregárit,
[scit sibi nobilitatem ex eo et rem natam et gloriam esse]
referét gratum eï unáque nos sibi ópera amicos iúnget.

ACTVS V.

PARMENO. BACCHIS.

V 3 PA. Édepol ne meam érus esse operam députat parví preti,
qui ób rem nullam mísit, frustra ubi tótum desedí diem,
Mýconium hospitém dum expecto in árce Callidémidem.
ítaque ineptus hódie dum illi sédeo, ut quisque vénerat,
ácccedebam: 'aduléscens, dice dúm quaeso, es tu Mýconius?'
"nón sum." 'at Callidémides?' "non." 'hóspitem ecquem Pámphilum
híc habes?' omnés negabant: néque eum quemquam esse árbitror.

dénique hercle iám pudebat: ábii. sed quid Bácchidem
áb nostro adfine éxeuntem vídeo? quid huic hic ést reï?
BA. Pármeno, opportúne te offers: própere curre ad Pámphilum.
PA. quíd eo? BA. dic me oráre ut veniat. PA. ád te? BA. immo ad Philúmenam.
PA. quíd reï est? BA. tua quód nil re fert, pércontari désinas.
PA. níl aliud dicam? BA. étiam: cognosse ánulum illum Mýrrinam
gnátae suae fuísse, quem ipsus ólim mi dederát. PA. scio.
tántumne est? BA. tantum: áderit continuo, hóc ubi ex te audíverit.
séd cessas? PA. minume équidem: nam hodie míhi potestas haú datast:
íta cursando atque ámbulando tótum hunc contriví diem.
BA. quantam óbtuli adventú meo laetítiam Pamphilo hódie!
quot cómmodas res áttuli! quot aútem ademi cúras!
gnatum eí restituo, paéne qui harum ipsíusque opera périit:
uxórem, quam numquámst ratus posthác se habiturum, réddo:
qua ré suspectus suó patri et Phidíppo fuit, exólvi: 820
hic ádeo his rebus ánulus fuit ínitium inveniúndis.
nam mémini abhinc mensís decem fere ád me nocte príma
confúgere anhelantém domum sine cómite, vini plénum,
cum hoc ánulo: extimui ílico: 'mi Pámphile,' inquam 'amábo,
quid éxanimatu's óbsecro? aut unde ánulum istum náctu's? 825
dic mi.' ílle alias res ágere se simuláre. postquam [id] vídeo,
nesció quid suspicárier, magis coépi instare ut dícat.
homo sé fatetur vi ín via nesció quam compressísse

[illegible] sese [illegible] [illegible] dum lúctat, detraxísse.
eum haec cognovit Mýrrina in dígito modo me habénte: 830
rogat unde sit: narro ómnia haec: indést cognitio fácta.
Philúmenam compréssam esse ab eo et fílium inde hunc nátum.
haec tót propter me gaudia illi cóntigisse laétor:
etsi hóc meretrices áliae nolunt: néque enim est in rem nóstram, 834
ut quísquam amator núptiis laetétur. verum ecástor
numquam ánimum quaesti grátia ad malás adducam pártis.
ego dum íllo licitumst úsa sum benígno et lepido et cómi.
incómmode mihi núptiis evénit: factum fáteor:
at pól me fecisse árbitror, ne id mérito mi eveníret.
multa éx quo fuerint cómmoda, [eius] incómmoda aequomst férre. 840

PAMPHILVS. PARMENO. BACCHIS.

V 4 PAM. Víde, mi Parmeno, étiam sodes, út mi haec certa et clára attuleris,
né me in breve conlícias tempus gaúdio hoc falsó frui.
PAR. vísumst. PAM. certen? PAR. cérte. PAM. deus sum, si hóc itast. PAR. verum réperies.
PAM. máne dum sodes: tímeo ne aliud crédam atque aliud núnties.
5 PAR. máneo. PAM. sic te díxe opinor, ínvenisse Mýrrinam 845
Bácchidem anulúm suom habere. PAR. fáctum. PAM. eum quem olim eí dedi:
éaque hoc te mihi núntiare iússit: itane est fáctum? PAR. ita inquam.
PAM. quís me est fortunátior venustátisque adeo plénior?
égone te pro hoc núntio quid dónem? quid? quid? néscio.
10 PAR. át ego scio. PAM. quid? PAR. níl enim: 850

nám neque in nuntió neque in me ipso tíbi boni quid
sít scio.
PAM. égon qui ab orco mórtuom me réducem in lucem
féceris
sinám sine munere á me abire? a, nímium me in-
gratúm putas.
sed Bácchidem eccam vídeo stare ante óstium:
me expéctat credo: adíbo. BA. salve, Pámphile. 855
PAM. o Bácchis, o mea Bácchis, servatrix mea.
BA. bene fáctum et volup est. PAM. fáctis ut credám
facis:
antíquamque adeo tuám venustatem óbtines,
utí voluptati óbitus, sermo túos, quo quomque advé-
neris,
sempér sit. BA. ac tu ecástor morem antíquom atque
ingenium óbtines,
ut únus omnium hómo te vivat númquam quisquam
blándior. 861
PAM. hahahaé, tun mi istuc? BA. récte amasti, Pám-
phile, uxorém tuam:
nam númquam ante hunc diém meis oculis eám, quod
nossem, víderam:
perlíberalis vísast. PAM. dic verum. BA. íta me di
ament, Pámphile.
PAM. dic mi, hárum rerum númquid dixti meó patri?
BA. nil. PAM. néque opus est 865
adeó muttito. plácet non fieri hoc ítidem ut in co-
moédiis,
omnia ómnes ubi rescíscunt. hic quos fúerat par re-
scíscere
sciúnt: quos non autem aéquomst scire, néque resci-
cent néque scient.
BA. ímmo etiam qui hoc óccultari fácilius credás dabo.
Mýrrina ita Phidíppo dixit, iúrí iurandó meo 870
sé fidem habuisse ét propterea té sibi purgatum. PAM.
óptumest:
spéroque hanc rem esse éventuram nóbis ex senténtia.
PAR. ére, licetne scíre ex te hodie, quíd sit quod fecí
boni?

aút quid istuc est quód vos agitis? PAM. nón licet.
PAR. tamen súspicor.
ego húnc ab orco mórtuom? quo pácto? PAM. nescis,
Pármeno,
quantum hódie profuerís mihi et ex quánta aerumna
extráxeris.
PAR. immó scio, neque hóc inprudens féci. PAM. ego
istuc sátis scio.
BA. an témere quicquam Pármeno praetéreat quod facto
úsus sit?
PAM. séquere me intro, Pármeno. PAR. sequor: équi-
dem plus hodié boni
féci inprudens quám sciens ante húnc diem umquam.
ω plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 197 iambici senarii
— 198 ad 204 iambici octonarii
— 205 et 206 iambici senarii
— 207 ad 215 iambici octonarii
— 216 iambicus senarius
— 217 ad 242 trochaici septenarii
— 243 ad 273 iambici septenarii
— 274 ad 280 trochaici septenarii
— 281 trochaicus octonarius
— 282 ad 283 trochaici septenarii
— 284 trochaicus octonarius
— 284 ad 288 trochaici septenarii
— 289 ad 291 trochaici octonarii
— 292 trochaicus septenarius
— 293 ad 324 iambici octonarii
— 325 et 326 iambici septenarii
— 327 ad 335 iambici senarii
— 336 ad 360 iambici septenarii
— 361 ad 408 trochaici septenarii
— 409 ad 450 iambici senarii
— 451 ad 485 trochaici septenarii
— 486 ad 515 iambici senarii
— 516 517 5 9 trochaici octonarii
— 518 trochaicus septenarius
— 520 trochaicus dimeter catalecticus
— 521 iambicus octonarius
— 522 trochaicus septenarius
— 523 iambicus septenarius
— 524 526 527 trochaici octonarii
— 525 et 528 trochaici septenarii
— 529 532 ad 534 trochaici octonarii
— 530 et 531 535 ad 543 trochaici septenarii

V. 544 ad 546 iambici octonarii.
— 547 ad 565 trochaici septenarii
— 566 ad 606 iambici octonarii
— 607 iambicus septenarius
— 608 iambicus octonarius
— 610 et 611 trochaici septenarii
— 612 iambicus senarius
— 613 et 615 trochaici octonarii
— 614 616 ad 620 trochaici septenarii
— 621 iambicus quaternarius
— 622 iambicus septenarius
— 623 ad 726 iambici senarii
— 727 ad 730 iambici octonarii
— 731 iambicus dimeter catalecticus
— 732 ad 742 iambici septenarii
— 743 744 745 iambici octonarii
— 746 et 747 trochaici octonarii
— 748 ad 767 trochaici septenarii
— 768 et 769 trochaici octonarii
— 770 ad 798 iambici septenarii
— 799 ad 815 trochaici septenarii
— 816 ad 840 iambici septenarii
— 841 trochaicus octonarius
— 842 ad 846 trochaici septenarii
— 847 trochaicus octonarius
— 848 et 849 trochaici septenarii
— 850 trochaicus dimeter catalecticus
— 851 et 852 trochaici septenarii
— 853 iambicus octonarius
— 854 ad 858 iambici senarii
— 859 ad 868 iambici octonarii
— 869 ad 874 trochaici septenarii
— 875 ad 878 iambici octonarii
— 879 et 880 trochaici septenarii.

P. TERENTI

ADELPHOE.

GRAECA · MENANDRV · ACTA · LVDIS · FVNERALIBVS · QVOS · FECERE · LVCIO · AEMILIO · PAVLO · L · FABIVS · MAXVMVS . P CORNELIVS · AFRICANVS · EGIT · L · AMBIVIVS · TVRPIO · MODOS · FECIT · FLACCVS CLAVDI · TIB · SARRANIS · TOTA · FACTA SEXTA · M · CORNELIO · CETHEGO · L · [ANICIO] · GALLO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Duós cum haberet Démea adulescéntulos,
dat Mícioni frátri adoptandum Aéschinum,
sed Ctésiphonem rétinet. hunc citharístriae
lepóre captum súb duro ac tristí patre
fratér celabat Aéschinus: famám reï,
amórem in sese tránsferebat: dénique
fidícinam lenoni éripit. vitiáverat
idem Aéschinus civem Átticam paupérculam
fidémque dederat hánc sibi uxorém fore.
Deméa iurgare, gráviter ferre: móx tamen,
ut véritas patefácta est, ducit Aéschinus
vitiátam, potitur Ctésipho citharístriam.

PERSONAE.

MICIO SENEX
DEMEA SENEX
SANNIO LENO
AESCHINES ADVLESCENS
SYRVS SERVOS
CTESIPHO ADVLESCENS
SOSTRATA MATRONA
CANTHARA NVTRIX
GETA SERVOS
HEGIO SENEX
PAMPHILA VIRGO
DROMO SERVOS

PROLOGVS.

Postquám poëta sénsit scripturám suam
ab iníquis observári et advorsários
rapere ín peiorem pártem quam acturí sumus:
indício de se ipse érit, vos eritis iúdices,
laudín an vitio dúci id factum opórteat.
Synápothnescontes Díphili comoédiast:
eam Cómmorientis Plaútus fecit fábulam.
in Graéca adulescensést, qui lenoni éripit
meretrícem in prima fábula: eum Plautús locum
relíquit integrum. híc eum sumpsít sibi
in Adélphos, verbum dé verbo expressum éxtulit.
eam nós acturi súmus novam: pernóscite
furtúmne factum exístumetis án locum
reprénsum, qui praetéritus neclegéntiast.
nam quód isti dicunt málivoli, homines nóbilis
hunc ádiutare adsídueque una scríbere:
quod illí maledictum vémens esse exístumant,
eam laúdem hic ducit máxumam, quom illís placet,
qui vóbis univórsis et populó placent,
quorum ópera in bello, in ótio, in negótio
suo quísque tempore úsust sine supérbia.
dehinc ne éxpectetis árgumentum fábulae:
senés qui primi vénient, ei partem áperient,
in agéndo partem osténdent. facite aequánimitas
* * * * * * *
poëtae ad scribendum aúgeat indústriam.

ACTVS I.

MICIO.

x. non rediit hác nocte a cena Aéschinus
› sérvolorum quísquam, qui advorsum íverant.
:to hoc vere dícunt: si absis úspiam,
bi si cesses] évenire ea sátius est
in te úxor dicit [et quae in animo cogitat]
quam illa quaé parentes própitii.
si cesses, aút te amare cógitat
ste amari aut pótare atque animo óbsequi
›i bene esse, sóli sibi quem sít male.
uía non rediit fílius quae cógito!
s núnc sollicitor rébus! ne aut ille álserit
spiam cecíderit aut *crus* frégerit
. vah, quemquamne hóminem in animum instí-
tuere
› quod sit cárius quam ipse ést sibi!
éx me hic natus nón est, sed ex fratré meo.
ıilli is studiost iam índe ab adulescéntia.
ánc clementem vítam urbanam atque ótium
ıs sum et, quod fórtunatum istí putant,
n numquam habui. ílle contra haec ómnia:
gere vitam: sémper parce ac dúriter
›ére: uxorem dúxit: nati fílii
índe ego hunc maiórem adoptaví mihi:
a parvolo, hábui, amavi pró meo;
me oblecto: sólum id est carúm mihi.
; item contra me hábeat facio sédulo:
aétermitto: nón necesse habeo ómnia
eó iure agere: póstremo, alii clánculum
quae faciunt, quaé fert adulescéntia,
me celet cónsuefeci fílium.
ıuí mentiri aut fállere insuerít patrem,
ire tanto mágis audebit céteros.
› et liberálitate líberos

retinére satius ésse credo quám metu.
hacc frátri mecum nón conveniunt néque placent.
venit ád me saepe clámitans 'quid, Mício? 60
quor pérdis adulescéntem nobis? quór amat?
quor pótat? quor tu his rébus sumptum súggeris?
vestítu nimio indúlges: nimium inéptus es.'
nimium ípsest durus praéter aequomque ét bonum:
et érrat longe meá quidem sententia, 65
qui inpérium credat grávius esse aut stábilius,
vi quód fit, quam illud quód amicitia adiúngitur.
mea síc est ratio et síc animum inducó meum:
maló coactus quí suom officiúm facit,
dum id réscitum iri crédit, tantispér cavet: 70
si spérat fore clam, rúrsum ad ingeniúm redit.
ille quém beneficio adiúngas ex animó facit,
studet pár referre, praésens absens[que] ídem erit.
hoc pátriumst, potius cónsuefacere fílium
sua spónte recte fácere quam alienó metu: 75
hoc páter ac dominus ínterest: hoc quí nequit,
fateátur nescire ínperare líberis.
sed éstne hic ipsus, dé quo agebam? et cérte is est.
nesció quid tristem vídeo: credo iam, út solet,
iurgábit. salvom te ádvenire, Démea, 80
gaudémus.

DEMEA. MICIO.

I 2 DE. chem opportúne: te ipsum quaérito.
MI. quid trístis es? DE. rogás me? ubi nobis Aéschinus*t*?
scin iám quid tristis égo sim? MI. dixin hóc fore?
quid fécit? DE. quid ille fécerit? quem néque pudet
quicquám, nec metuit quémquam, neque legém putat
tenére se ullam. namílla quae antehac fácta sunt 86
omítto: modo quid désignavit? MI. quíd nam id est?
DE. forís ecfregit átque in aedis ínruit
aliénas: ipsum dóminum atque omnem fámiliam
mulcávit usque ad mórtem: eripuit múlierem 90
quam amábat. clamant ómnes indignissume
factum ésse: hoc adveniénti quot mihi, Mício,
dixére! in orest ómni populo. dénique,

ıferendum exémplumst, non fratrém videt
ıre operam rúri parcum ac sóbrium? 95
n húius simile fáctum. haec quom illi, Mício,
tibi dico: tú illum corrumpí sinis.
omine ínperito númquam quicquam iniústiust,
ísi quod ipse fécit nil rectúm putat.
ıuorsum ístuc? Mı. quia tu, Démea, haec male
iúdicas. 100
st flagitium, míhi crede, adulescéntulum
ıri, neque potáre: non est: néque foris
gere. haec si néque ego neque tu fécimus,
íit egestas fácere nos. tu núnc tibi
idi ducis, quód tum fecisti ínopia? 105
umst: nam si ésset unde id fíeret,
ímus. et tu illúm tuom, si essés homo,
is nunc facere, dúm per aetatém licet,
s quam, ubi te expectátum eiecissét foras,
ore aetáte post facerét tamen. 110
)ro Iúppiter, tu homo ádigis me ad insániam.
ist flagitium fácere haec adulescéntulum?
ıscúlta, ne me obtúndas de hac re saépius.
fílium dedísti adoptandúm mihi:
ıs est factus: síquid peccat, Démea, 115
péccat: ego illi máxumam partém fero.
átur, potat, ólet unguenta: dé meo;
: dábitur a me argéntum, dum erit cómmodum.
ón erit, fortásse excludetúr foras.
ecfregit: réstituentur; díscidit 120
m: resarciétur. et (dis grátia)
nde haec fiant, ét adhuc non molésta sunt.
émo aut desine aút cedo quemvis árbitrum:
úra in hac re péccare ostendam. De. eí mihi,
ésse disce ab íllis, qui veré sciunt. 125
ıatúra tu illi páter es, consuliís ego.
tun cónsulis quicquam? Mı. á, si pergis, ábiero.
úcíne agis? Mı. an ego tótiens de eadem re aú-
diam?
curaést mihi. Mı. et mihi cúraest. verum,
Démea,
ıus aequam utérque partém: tu álterum, 130

ego item álterum. nam ambós curare própemodum
repóscere illumst quém dedisti. De. a, Mício.
Mi. mihi sic videtur. De. quíd istic? si tibi istúc placet,
profúndat perdat péreat, nil ad me áttinet.
iam sí verbum unum pósthac... Mi. rursum, Démea,
iráscere? De. an non crédis? repeto quém dedi?
aegrést: alienus nón sum: si obsto... em, désino.
unúm vis curem, cúro. et est dis grátia,
quom ita út volo est; isté tuos ipse séntiet
postérius: nolo in íllum gravius dícere.
Mi. nec níl neque omnia haéc sunt quae dicít: tamen
non níl molesta haec súnt mihi: sed osténdere
me aegré pati illi nólui: nam itást homo:
quod pláco, advorsor sédulo et detérreo;
tamen víx humane pátitur: verum si aúgeam
aut étiam adiutor sim éius iracúndiae,
insániam profécto cum illo. etsi Aéschinus
non núllam in hac re nóbis facit iniúriam.
quam hic nón amavit méretricem? aut quoi nón dedit
aliquíd? postremo núper (credo iam ómnium
taedébat) dixit vélle uxorem dúcere.
sperábam iam deférvisse adulescéntiam:
gaudébam. ecce autem de íntegro: nisi quídquid est
volo scíre atque hominem cónvenire, si ápud forumst.

ACTVS II.

Sannio. Aeschinvs. (Parmeno. psaltria.)

II 1 Sa. Obsecro, populáres, ferte mísero atque innocénti auxilium:
súbvenite inopi. Ae. ótiose, núnciam ilico híc consiste.
quíd respectas? níl periclist: númquam, dum ego adero, híc te tanget.
Sa. égo istam invitis ómnibus.

AE. quamquámst scelestus, nón committet hódie umquam iterum ut vápulet.
SA. Aéschine, audi, né te ignarum fuísse dicas meórum morum,
léno ego sum. AE. scio. SA. át ita, ut usquam fuít fide quisquam óptuma.
tú quod te postérius purges, hánc iniuriám mihi nolle
fáctam esse, huius non fáciam. crede hoc, égo meum ius pérsequar:
néque tu verbis sólves umquam, quód mihi re male féceris.
nóvi ego vostra haec 'nóllem factum: dábitur ius iurándum, indignum
te ésse iniuria hác', indignis quom égomet sim acceptús modis.
AE. ábi prae strenue ác foris aperi. SA. céterum hoc nilí facis?
AE. í intro nunciam. SA. át enim non sinam. AE. áccede illuc, Pármeno:
nímium istoc abísti: hic propter húnc adsiste: em, síc volo.
cave núnciam oculos á meis oculis quóquam demoveás tuos,
ne móra sit, si innuerím, quin pugnus cóntinuo in mala haéreat.
SA. istúc volo ergo ipsum éxperiri. AE. em, sérva: omitte múlierem.
SA. o fácinus indignúm. AE. geminabit nísi caves. SA. ei miseró mihi.
AE. non ínnueram: verum ín istam partem pótius peccató tamen.
i núnciam. SA. quid hóc reist? regnumne, Aéschine, hic tu póssides?
AE. si póssiderem, ornátus esses éx tuis virtútibus.
SA. quid tíbi rei mecumst? AE. níl. SA. quid? nostin quí sim? AE. non desídero.
SA. tetigín tui quicquam? AE. si áttigisses, férres infortúnium.
SA. qui tíbi magis licét meam habere, pró qua ego argentúm dedi?

respónde. AE. ante aedis nón fecisse erit mélius hic convítium:
nam sí molestus pérgis esse, iam íntro abripiere átque ibi
usque ád necem operiére loris. SA. lóris liber? AE. síc erit.
SA. o hóminem inpurum: hicín libertatem áiunt esse aequam ómnibus?
AE. si sátis iam debacchátus es, leno, aúdi si vis núnciam.
SA. egon débacchatus sum aútem an tu in me? AE. mítte ista atque ad rém redi.
SA. quam rém? quo redeam? AE. iámne me vis dícere id quod ad te áttinet?
SA. cupio, aéqui modo aliquíd. AE. vah, leno iníqua me non vólt loqui.
SA. lenó sum, perniciés communis, fáteor, adulescéntium,
periúrus, pestis: támen tibi a me núllast orta iniúria.
AE. nam hercle étiam hoc restat. SI. ílluc quaeso rédi, quo occepisti, Aéschine.
AE. minís viginti tú illam emisti? SA. lóqueris. AE. tibi vortát male.
argénti tantum dábitur. SA. quid? si ego [tíbi] illam nolo véndere,
cogés me? AE. minume. SA. námque id metui. AE. néque vendundam cénseo,
quae líberast: nam ego líberali illam ádsero causá manu.
nunc víde utrum vis: argéntum accipere an caúsam meditarí tuam.
delíbera hoc, dum ego rédeo, leno. SA. pró supreme Iúppiter,
mínume miror qui ínsanire occípiunt ex iniúria.
dómi me *ar*ripuit, vérberavit: me ínvito abduxít meam:
hómini misero plús quingentos cólaphos infregít mihi.
ób malefacta haec tántidem emptam póstulat sibi trádier.
vérum enim quando béne promeruit, fíat: suom ius póstulat.

ágе iam cupio, sí modo argentum réddat. sed ego hoc hárіolor:
úbi me dixeró dare tanti, téstis faciet ílico,
véndidisse mé, de argento sómnium: 'mox: crás redi.'
íd quoque possum férre, si modo réddat, quamquam iniúriumst.
vérum cogito íd quod res est: quándo eum quaestum incéperis,
áccipiunda et mússitanda iniúria adulescéntiumst.
séd nemo dabít: frustra egomet mécum has rationés puto.

SYRVS. SANNIO.

I 2 SY. Tace, égomet conveniam ípsum: cupide accípiat faxo atque étiam
bene dícat secum esse áctum. quid istuc, Sánnio, est quod te aúdio
nesció quid concertásse cum ero? SA. númquam vidi iníquius
certátionem cómparatam, quam haéc hodie inter nós fuit:
ego vápulando ille vérberando usque, ámbo defessí sumus.
SY. tua cúlpa. SA. quid facerem? SY. ádulescenti mórem gestum opórtuit.
SA. qui pótui melius, quí hodie usque os praébui? SY. age, scis quíd loquar?
pecúniam in locó neglegere máxumum interdúmst lucrum: SA. hui!
SY. metuísti, si nunc dé tuo iure cóncessisses paúlulum,
adulescénti esses mórigeratus, hóminum homo stultíssume,
ne nón tibi istuc faéneraret. SA. égo spem pretio nón emo.
SY. numquám rem facies: ábi, nescis inéscare homines, Sánnio.
SA. credo ístuc melius ésse: verum ego númquam adeo astutús fui,

quin quídquid possem mállem auferre pótius Phélius ipse
séntia.
Sy. age nóvi tuom animúm: quasi iam usquam
sint vigintí minae,
dum huic óbsequare. praéterea autem te áiunt pro-
ficiscí Cyprum, Sa. hem.
Sy. coemísse hinc quae illuc véheres multa, návem
conductam: hóc scio,
animús tibi pendet. úbi illinc spero rédieris, tamen
hóc ages.
Sa. nusquám pedem. perii hércle: hac illi spe hóc ince-
perúnt. Sy. timet:
iniéci scrupulum hómini. Sa. o scelera: illúd vide,
ut in ípso articulo oppréssit. emptae múlieres
complúres et item hinc ália quae portó Cyprum.
nisi eo ád mercatum vénio, damnum máxumumst.
nunc si hóc omitto ac túm agam ubi illinc rédiero,
nil ést; refrixerít res: 'nunc demúm venis?
quor pássu's? ubi eras?' út sit satius pérdere
quam aut núnc manere tám diu aut tum pérsequi.
Sy. iamne énumerasti [id] quód ad te rediturúm putes?
Sa. hocíne illo dignumst? hócine incipere Aéschinum?
per oppréssionem ut hánc mi eripere póstulet?
Sy. labáscit. unum hoc hábeo: vide si sátis placet:
potiús quam venias ín periclum, Sánnio,
servésne an perdas tótum, dividuóm face.
minás decem conrádet alicunde. Sa. ei mihi,
etiám de sorte núnc venio in dubiúm miser?
pudét nil? omnis déntis labefecít mihi:
praetérea colaphis túber est totúm caput:
etiam ínsuper defrúdat? nusquam abeo. Sy. út lubet:
numquíd vis quin abeam? Sa. ímmo hercle hoc quaesó,
Syre,
ut ut haéc sunt acta, pótius quam litís sequar,
meum míhi reddatur, sáltem quanti emptást, Syre.
scio té non usum antehác amicitiá mea:
memorém me dices ésse et gratum. Sy. sédulo
faciám. sed Ctesiphónem video: laétus est
de amíca. Sa. quid quod te óro? Sy. paulispér mane.

CTESIPHO. SYRVS. (SANNIO.)

CT. Abs quívis homine, quómst opus, benefícium accipere gaúdeas:
verum énim vero id demúm iuvat, si quem aéquomst facere is béne facit.
o fráter frater, quíd ego nunc te laúdem? satis certó scio:
numquam íta magnifice quícquam dicam, id vírtus quin superét tua.
itaque únam hanc rem me habére praeter álios praecipuam árbitror,
fratrem hómini nemini ésse primarum ártium magis príncipem.
SY. o Ctésipho. CT. o Syre, Aéschinus ubist? SY. éllum, te expectát domi. CT. hem.
SY. quid est? CT. quíd sit? illius ópera, Syre, nunc vívo: festivóm caput,
qui ignóminias sibi póst putavit ésse prae meo cómmodo,
maledícta, famam, méum amorem ét peccatum in sese tránstulit:
nil pótis supra. quid nám foris crepuit? SY. máne, mane: ipse exít foras.

AESCHINVS. SANNIO. CTESIPHO. SYRVS.

AE. Vbist ílle sacrilegús? SA. me quaerit. númquid nam ecfert? óccidi:
nil vídeo. AE. ehem opportúne: te ipsum quaéro: quid fit, Ctésipho?
in tútost omnis rés: omitte véro tristitiém tuam.
CT. ego illam hércle vero omítto, qui quidem te hábeam fratrem: o mi Aéschine,
o mí germane: a, véreor coram in ós te laudare ámplius,
ne id ádsentandi mágis quam quo habeam grátum facere exístumes.
AE. age inépte, quasi nunc nón norimus nós inter nos Ctésipho.

hoc míhi dolet, nos séro *re*scisse ét paene in eum *rém* locum
redísse, ut si omnes cúperent nil tibi póssent auxiliárier.
CT. pudébat. AE. a, stultítiast istaec, nón pudor: tam ob párvolam
rem paéne e patria! túrpe dictu. deós quaeso ut istaec próhibeant.
CT. peccávi. AE. quid aït tándem nobis Sánnio? SY. iam mítis est.
AE. ego ád forum ibo, ut húnc absolvam: tu íntro ad illam, Ctésipho.
SA. Syre, ínsta. SY. eamus: námque hic properat ín Cyprum. SA. ne tám quidem:
quamvís etiam maneo ótiosus híc. SY. reddetur: né time.
SA. at ut ómne reddat. SY. ómne reddet: táce modo ac sequere hác. SA. sequor.
CT. heus heús, Syre. SY. quid est? CT. óbsecro hercle te, hóminem istum inpuríssumum
quam prímum absolvitóte, ne, si mágis inritatús siet,
aliqua ád patrem hoc permánet atque ego túm perpetuo périerim.
SY. non fíet, bono animo és: tu cum illa te íntus oblecta ínterim
et léctulos iube stérni nobis ét parari cétera.
ego iám transacta ré convortam mé domum cum obsónio.
CT. ita quaéso: quando hoc béne successit, hílare hunc sumamús diem.

ACTVS III.

SOSTRATA. CANTHARA.

So. Óbsecro, mea nútrix, quid nunc fíet? Ca. quid fiát rogas?
recte édepol spero. So. módo dolores, méa tu, occipiunt prímulum.
Ca. iam núnc times, quasi númquam adfueris, númquam tute pépereris? 290
So. miserám me, neminem hábeo, (solae súmus:) Geta autem hic nón adest)
néc quem ad obstetrícem mittam, néc qui arcessat Aéschinum.
Ca. pól is quidem iam hic áderit: nam numquam únum intermittít diem,
quin sémper veniat. So. sólus mearum míseriarumst rémedium.
Ca. é re nata mélius fieri hau pótuit quam factúmst, era, 295
quándo vitium oblátumst, quod ad illum áttinet potíssumum,
tálem, tali *ingénio* atque animo, nátum ex tanta fámilia.
So. íta pol est ut dícis: salvos nóbis deos quaeso út siet.

GETA. SOSTRATA. CANTHARA.

Ge. Nunc íllud est, quo*m*, si ómnia omnes súa consilia cónferant
atque huíc malo salútem quaerant, aúxili nil ádferant, 300
quod míhique eraeque fíliaeque erílist. vae miseró mihi:
tot rés repente círcumvallant, únde emergi nón potest:
vís egestas íniustitia sólitudo infámia.
hócine saeclum! o scélera, o genera sácrilega, o hominem ínpium,

So. me míseram, quid namst quód sic video tímidum et properantém Getam? 305
Ge. quem néque fides neque iús iurandum néque illum misericórdia
représsit neque refléxit neque quod pártus instabát prope,
quoi míserae indigne pér vim vitium obtúlerat. So. non intéllego
satis quaé loquatur. Ca. própius obsecro áccedamus, Sóstrata. Ge. a
me míserum, vix sum cómpos animi, ita árdeo iracúndia. 310
nil ést quod malim quam íllam totam fámiliam dari mi óbviam,
ut ego íram hanc in eos évomam omnem, dum aégritudo haec ést recens.
satís mihi habeam súpplici, dum illós ulciscar módo *probe*.
seni ánimam primum extínguerem ipsi, qui íllud produxít scelus:
tum autém Syrum inpulsórem, vah, quibus íllum lacerarém modis! 315
sublímem medium prímum arríperem et capite in terram státuerem,
ut cérebro dispergát viam.
ádulescenti ipsi ériperem oculos, póst haec praecipitém darem.
céteros ruerem ágerem raperem túnderem et prostérnerem.
sed césso eram hoc malo ínpertiri própere? So. revocemús. Geta. 320
Ge. hem, quísquis es, sine me. So. égo sum Sostrata.
Ge. úbi east? te ipsam quaérito,
te éxpeto: oppido ópportune te óbtulisti mi óbviam,
éra. So. quid est? quid trépidas? Ge. ei mi. Ca. quíd festinas, mí Geta?
ánimam recipe. Ge. prórsus So. quíd istuc 'prórsus' ergost? Ge. périimus:
áctumst. So. eloquere, óbsecro te, quíd sit. Ge. iam
So. quid 'iám', Geta? 325

GE. Aéschinus So. quid is érgo? GE. alienus ést ab nostra fámilia. So. hem, périi. qua re? GE. amáre occepit áliam. So. vae miseraé mihi.
GE. néque id occulte fért, ab lenone ípsus eripuít palam. So. sátin hoc certumst? GE. cértum: hisce oculis égomet vidi, Sóstrata. So. a me míseram. quid iam crédas? aut quoi crédas? nostrumne Aéschinum? nostram ómnium vitam, ín quo nostrae spés opesque omnés sitae?
quí sine hac iurábat se unum númquam victurúm diem? quí se in sui gremió positurum púerum dicebát patris? ita óbsecraturum, út liceret hánc se uxorem dúcere?
GE. era, lácrumas mitte ac pótius quod ad hanc rem ópus est porro próspice: patiámurne an narrémus quoipiam? CA. aú au, mi homo, sánun es?
an hoc próferendum tíbi videtur úsquam? GE. mihi quidem *haú* placet.
iam prímum illum alieno ánimo a nobis ésse res ipsa índicat.
nunc si hóc palam proférimus, ille infítias ibit, sát scio: tua fáma et gnatae víta in dubium véniet. tum si máxume fateátur, quom amet áliam, non est útile hanc illí dari.
quaprópter quoquo pácto tacitost ópus. So. a, minume géntium:
non fáciam. GE. quid ages? So. próferam. CA. hem, mea Sóstrata, vide quám rem agas.
So. peióre res locó non potis est ésse quam in quo núnc sitast.
primum índotatast: túm praeterea, quaé secunda ei dós erat, periít: pro virginé dari nuptum *haú* potest. hoc rélicuomst:
si infítias ibit, téstis mecum est ánulus quem amíserat.
postrémo quando ego cónscia mihi sum, á me culpam esse hánc procul,

neque prétium neque rem ullam íntercessisse ílla aut me indignám, Geta,
expériar. GE. quid istic? cédo ut melius dícas. SO. tu quantúm potes
abi atque Hégioni cógnato eius rem énarrato omnem órdine:
nam is nóstro Simuló fuit summus ét nos coluit máxume.
GE. nam hercle álius nemo réspicit nos. SO. própera tu, mea Cánthara,
curre, óbstetricem accérse, ut quom opus sit ne ín mora nobís siet.

DEMEA. SYRVS.

III 3 DE. Dispérii: Ctesiphónem audivi fílium
uná fuisse in ráptione cum Aéschino.
id mísero restat míhi mali, si illúm potest,
qui aliquoí reist, etiam eum ád nequitiem addúcere.
ubi ego íllum quaeram? crédo abductum in gáneum
aliquó: persuasit ílle inpurus, sát scio.
sed eccúm Syrum ire vídeo: iam hinc scibo úbi siet.
atqui hércle hic de grege íllost: si me sénserit
eum quaéritare, númquam dicet cárnufex.
non óstendam id me vélle. SY. omnem rem módo seni
quo pácto haberet énarramus órdine.
nil quícquam vidi laétius. DE. pro Iúppiter,
hominís stultitiam. SY. cónlaudavit fílium:
mihi, qui íd dedissem cónsilium, egit grátias.
DE. disrúmpor. SY. argentum ádnumeravit ílico:
dedít praeterea in súmptum dimidiúm minae:
id dístributum sánest ex senténtia. DE. hem,
huic mándes, siquid récte curatúm velis.
SY. ehem Démea, haud aspéxeram te: quíd agitur?
DE. quid agátur? vostram néqueo mirarí satis
ratiónem. SY. est hercle inépta, ne dicám dolo,
absúrda. piscis céteros purgá, Dromo:
congrum ístum maxumum ín aqua sinito lúdere
tantísper: ubi ego rédiero, exossábitur:
prius nólo. DE. haecin flagítia! SY. mihi quidem haec placent,
et clámo saepe. sálsamenta haec, Stéphanio,

fac mácerentur púlchre. De. di vostrám fidem,
utrúm studione id síbi habet an laudí putat
fore, sí perdiderit gnátum? vae miseró mihi.
vidére videor iám diem illum, quom hínc egens
profúgiet aliquo mílitatum. Sy. o Démea,
istúc est sapere, nón quod ante pedés modost
vidére, sed etiamílla quae futúra sunt
prospícere. De. quid? istaec iám penes vos psáltriast?
Sy. ellam íntus. De. eho, an domíst habiturus? Sy. crédo, ut est
deméntia. De. haecin fieri! Sy. inepta lénitas
patris ét facilitas práva. De. fratris mé quidem
pudét pigetque. Sy. nímium inter vos, Démea,
(non quía ades praesens díco hoc) pernimium ínter est.
tu, quántus quantu's, níl nisi sapiéntia es,
ille sómnium. *num* síneres vero illúm tuom
facere haéc? De. sinerem illum? aut nón sex totis ménsibus
prius ólfecissem, quám ille quicquam coéperet?
Sy. vigilántiam tuam tú mihi narras? De. síc siet
[modo] ut núnc est, quaeso. Sy. ut quísque suom volt ésse, itast.
De. quid eúm? vidistin hódie? Sy. tuomne fílium?
abigam húnc rus. iam dudum áliquid ruri agere árbitror.
De. satin scís ibi esse? Sy. oh, quem égomet produxi. De. óptumest:
metuí ne huereret híc. Sy. atque iratum ádmodum.
De. quid aútem? Sy. adortus iúrgiost fratrem ápud forum
de psáltria istac. De. aín vero? Sy. a, nil réticuit.
nam ut númerabatur fórte argentum, intérvenit
homo de ínproviso: coépit clamare 'o Aéschine,
haecíne flagitia fácere te! haec te admíttere
indígna genere nóstro!' De. oh, lacrumo gaúdio.
Sy. 'non tu hóc argentum pérdis, sed vitám tuam.'
De. salvós sit: spero, est símilis maiorúm suom. Sy. hui.
De. Syre, praéceptorum plénust istorum ílle. Sy. phy:
domi hábuit unde dísceret. De. fit sédulo:
nil praétermitto: cónsuefacio: dénique

inspícere tamquam in spéculum in vitas ómnium
iubeo átque ex aliis súmere exemplúm sibi.
'hoc fácito.' Sy. recte sáne. De. 'hoc fugito.' Sy.
cállide.
De. 'hoc laúdist.' Sy. istaec rés est. 'hoc vitió datur.'
Sy. probíssume. De. porro aútem...Sy. non hercle
ótiumst
nunc mi aúscultandi. píscis ex senténtia
nactús sum: mihi ne córrumpantur caútiost:
nam id nóbis tam flagítiumst quam illa, Démea,
non fácere vobis, quaé modo dixti: et quód queo
consérvis ad eundem ístunc praecipió modum:
'hoc sálsumst, hoc adústumst, hoc lautúmst parum:
illúd recte: iterum síc memento:' sédulo
moneó, quae possum pró mea sapiéntia:
postrémo tamquam in spéculum in patinas, Démea,
inspícere iubeo et móneo quid facto úsus sit.
inépta haec esse, nós quae facimus, séntio:
verúm quid facias? út homost, ita morém geras.
numquíd vis? De. mentem vóbis meliorém dari.
Sy. tu rús hinc ibis? De. récta. Sy. nam quid tu híc
agas,
ubi síquid bene praecípias, nemo obtémperet?
De. ego véro hinc abeo, quándo is, quam obrem huc
véneram,
rus ábiit: illum cúro unum: ille ád me áttinet.
quando íta volt frater, de ístoc ipse víderit.
sed quís illic est, quem vídeo procul? estne Hégio
tribúlis noster? sí satis cerno, is est hércle: vah,
homo amícus nobis iam índe a puero (dí boni,
ne illíus modi iam mágna nobis cívium
penúriast) antíqua virtute ác fide.
hau cíto mali quid órtum ex hoc sit públice.
quam gaúdeo! ubi etiam húius generis réliquias
restáre video, vívere etiam núnc lubet.
oppériar hominem hic, út salutem et cónloquar.

Hegio. Geta. Demea. Pamphila.

III 4 He. Pro di ínmortales, fácinus indignúm, Geta.
quid nárras? Ge. sic est fáctum. He. ex illan fámilia

tam inlíberale fácinus esse ortum! o Aéschine,
pol haú paternum istúc dedisti. De. vídelicet
de psáltria hac audívit: id illi núnc dolet
aliéno. pater id níli pendit: eí mihi,
utinam híc [prope] adesset álicubi atque audíret haec.
He. nisi fácient quae illos aéquomst, hau sic aúferent.
Ge. in té spes omnis, Hégio, nobís sitast:
te sólum habemus, tú es patronus, tú pater:
illé tibi moriens nós commendavít senex:
si déseris tu, périimus. He. cave díxeris:
neque fáciam neque me sátis pie posse árbitror.
De. adíbo. salvere Hégionem plúrimum
iubeo. He. óh, te quaerebam ípsum: salve, Démea.
De. quid aútem? He. maior fílius tuos Aéschinus,
quem frátri adoptandúm dedisti, néque boni
neque líberalis fúnctus officiúmst viri.
De. quid istúc est? He. nostrum amícum noras Símulum
aequálem? De. quid ni? He. fíliam eius vírginem
vitiávit. De. hem. He. mane: nón dum audisti, Démea,
quod ést gravissumum. De. án quid est etiam ámplius?
He. vero ámplius: nam hoc quídem ferundum aliquó modost:
persuásit nox amór vinum adulescéntia:
humánumst. ubi scit fáctum, ad matrem vírginis
venit ípsus ultro lácrumans orans óbsecrans
fidém dans, iurans sé illam ducturúm domum.
ignótumst, tacitumst, créditumst. virgo éx eo
compréssu gravidast fácta; hic mensis décumus est:
ille bónus vir nobis psáltriam, si dís placet,
parávit, quicum vívat: illam déserit.
De. pro cérton tu istaec dícis? He. mater vírginis
in médiost, ipsa vírgo, res ipsa, híc Geta
praetérea, ut captus ést servorum, nón malus
neque inérs: alit illas, sólus omnem fámiliam
susténtat: hunc abdúce, vinci, quaére rem.
Ge. immo hércle extorque, nísi ita factumst, Démea;
postrémo non negábit: coram ipsúm cedo.
De. pudét: nec quid agam néque quid huic respóndeam

sció. PA. miseram me, díffero dolóribus.
Iunó Lucina, fér opem: serva me, óbsecro. HE. hem,
num namílla quaeso párturit? GE. certe, Hégio. HE. hem:
illaéc fidem nunc vóstram inplorat, Démea,
quod vós ius cogit, íd voluntate ínpetret.
haec prímum ut fiant deós quaeso ut vobís decet.
sin áliter animus vóster est, ego, Démea,
summá vi defendam hánc atque illum mórtuom.
cognátus mihi erat: úna a pueris párvolis
sumus éducti: una sémper militiae ét domi
fuimús: paupertatem úna pertulimús gravem.
quaprópter nitar, fáciam, experiar, dénique
animám relinquam pótius quam illas déseram.
quid míhi respondes? DE. frátrem conveniam, Hégio.
HE. sed, Démea, hoc tu fácito cum animo cógites,
quam vós facillume ágitis, quam estis máxume
poténtes dites fórtunati nóbiles,
tam máxume vos aéquo animo aequa nóscere
opórtet, si vos vóltis perhiberí probos.
DE. redíto: fient quaé fieri aequomst ómnia.
HE. decét te facere. Géta, duc me intro ad Sóstratam.
DE. non me índicente haec fíunt: utinam hic sít modo
defúnctum: verum nímia illaec licéntia
profécto evadet ín aliquod magnúm malum.
ibo ác requiram frátrem, ut in eum haec évomam.

HEGIO.

III Bono ánimo fac sis, Sóstrata, et istam quód potes
fac cónsolere. ego Mícionem, si ápud forumst,
convéniam atque ut res géstast narrabo órdine:
si *ita* ést, facturus út sit officiúm suom,
faciát: sin aliter de hác re est eius senténtia,
respóndeat mi, ut quíd agam quam primúm sciam.

ACTVS IV.

CTESIPHO. SYRVS.

IV 1 CT. Aín patrem hine abísse rus? SY. iam dúdum. CT. dic sodés. SY. apud villamst:
núnc quom maxume óperis aliquid fácere credo. CT. utinám quidem:
quod cúm salute eius fíat, ita se défetigarít velim,
ut tríduom hoc perpétuom prorsum e lécto nequeat súrgere. 520
5 SY. ita fíat, et istoc síquid potis est réctius. CT. ita: nam húnc diem
miseré nimis cupio, ut coépi, perpetuom ín laetitia dégere.
et íllud rus nulla ália causa tám male odi, nísi quia
propést: quod sí esset lóngius,
príus nox oppressísset illic, quam húc revorti pósset iterum. 525
10 núnc ubi me illic nón videbit, iam húc recurret, sát scio:
rogitábit me, ubi fúerim: 'ego hoc te tóto non vidí die:'
quid dícam? SY. nilne in méntemst? CT. numquam quícquam. SY. tanto néquior.
cliéns amicus hóspes nemost vóbis? CT. sunt: quid póstea?
SY. hisce ópera ut data sit. CT. quaé non data sit? nón potest fierí. SY. potest. 530
CT. intérdiu: sed si híc pernocto, caúsae quid dicám, Syre?
SY. vah, quám vellem etiam nóctu amicis óperam mos essét dari.
quin tu ótiosus és? ego illius sénsum pulchre cálleo.
quom férvit maxumé, tam placidum quási ovem reddo. CT. quó modo?
SY. laudárier te audít lubenter: fácio te apud illúm deum: 535

virtútes narro. Ct. meás? Sy. tuas: homini ílico lacrumaé cadunt
quasi púero gaudio. én tibi autem. Ct. quíd namst?
Sy. lupus in fábula.
Ct. pater ést? Sy. *is* ipsust. Ct. Sýre, quid agimus?
Sy. fúge modo intro, ego vídero.
Ct. siquíd rogabit, núsquam tu me: audístin? Sy. potin ut désinas?

Demea. Ctesipho. Syrvs.

IV 2 De. Ne égo homo infelix: prímum fratrem núsquam invenio géntium:
praéterea autem, dum íllum quaero, a vílla mercennárium
vídi: is filiúm negat esse rúri: nec quid agám scio.
Ct. Sýre. Sy. quid est? Ct. men quaérit? Sy. verum. Ct. périi. Sy. quin tu animó bono es.
5 De. quíd hoc malum infelícitatis? néqueo satis decérnere:
níst me credo huic ésse natum reí, ferundis míseriis.
prímus sentió mala nostra: prímus rescisco ómnia:
prímus porro obnúntio: aegre sólus, siquid fít, fero.
Sy. rídeo hunc: primum aít se scire: is sólus nescít ómnia.
10 De. núnc redeo: si fórte frater rédierit visó. Ct. Syre,
óbsecro, vide ne ílle huc prorsus se ínruat. Sy. etiám taces?
égo cavebo. Ct. númquam hercle hodie ego ístuc committám tibi:
nám me iam in cellam áliquam cum illa cóncludam: id tutíssumumst.
Sy. áge, tamen ego hunc ámovebo. De. séd eccum scleratúm Syrum.
15 Sy. nón hercle hic quidém durare quísquam, si sic fít, potest.
scíre equidem voló, quot mihi sint dómini: quae haec est míseria!
De. quíd ille gaznit? quíd volt? quid aïs, bóne vir? est fratér domi?

r. quíd malum 'bone vír' mihi narras? équidem perii.
DE. quíd tibist?
r. rógitas? Ctesiphó me pugnis míserum et istam
psáltriam
que occidit. DE. hém, quid narras? SY. ém, vide ut
discidít labrum. 559
E. quam óbrem? SY. me inpulsóre hanc emptam esse
aít. DE. non tu eum rus hínc modo
óduxe aibas? SY. fáctum: verum vénit post insá-
niens:
l pepercit. nón puduisse vérberare hominém senem!
em égo modo puerúm tantillum in mánibus gestaví
meis.
E. laúdo: Ctesiphó, patrissas: ábi, virum te iúdico.
r. laúdas? ne ille cóntinebit pósthac, si sapiét, ma-
nus. 565
E. fórtiter. SY. perquám, quia miseram múlierem et
me sérvolum,
ú referire nón audebam, vícit: hui, perfórtiter.
E. nón potuit meliús. idem quod ego séntit te esse
huic reí caput.
id estne frater íntus? SY. non est. DE. úbi illum
inveniam cógito.
r. scío ubi sit, verum hódie nunquam mónstrabo. DE.
hem, quid ais? SY. ita. 570
E. dímminuetur tíbi quidem iam cérebrum. SY. at
nomen néscio
lius hominis, séd locum novi úbi sit. DE. dic ergó
locum.
r. nóstin porticum ápud macellum hac deórsum? DE.
quid ni nóverim?
r. praéterito hac récta platea súrsum: ubi eo véneris,
ívos deorsum vórsum est: hac te praécipitato:
póstea 575
t ad hanc manúm sacellum: ibi ángiportum própter
est,
E. quí nam? SY. illi ubi etiám caprificus mágna est.
DE. novi. SY. hac pérgito.
E. íd quidem angipórtum non est pérvium. SY. verum
hércle: vah,

cénsen hominem me ésse? erravi: in pórticum rursúm redi:
sáne hac multo própius ibis ét minor est errátio.
scín Cratini huius dítis aedis? De. scío. Sy. ubi eas praetérieris,
ád sinistram hac récta platea; ubi ád Dianae véneris,
íto ad dextram: príus quam ad portam vénias, apud ipsúm lacum
ést pistrilla et éxadvorsum fábrica: ibist. De. quid íbi facit?
Sy. léctulos in sóle ilignis pédibus faciundós dedit.
De. úbi potetis vós: bene sane. séd cesso ad eum pérgere?
Sy. í sane: ego te exércebo hodie, ut dignus es, silicérnium.
Aéschinus odióse cessat: prándium corrúmpitur:
Ctésipho autem in amórest totus. égo iam prospiciám mihi:
nám iam adibo atque únum quicquid, quód quidem erit bellíssumum,
cárpam et cyathos sórbilans paulátim hunc producám diem.

Micio. Hegio.

IV 3 Mi. Ego in hác re nil repério, quam obrem laúder tanto opere, Hégio.
meum offícium facio: quód peccatum a nóbis ortumst córrigo.
nisi sí me in illo crédidisti esse hóminum numero, qui íta putant,
sibi fíeri iniuriam últro, si quam fécere ipsi expótules,
et últro accusant: íd quia non est á me factum, agis grátias?
He. a, mínume: numquam te áliter atque es *ésse* animum induxí meum.
sed quaéso ut una mécum ad matrem vírginis eas, Mício,
atque ístaec eadem quaé mihi dixti túte dicas múlieri:

ionem hanc própter fratrem eius ésse et illam psáltriam 600

* * * * * *

ita aéquom censes aút si ita opus est fácto, eamus. HE. béne facis:

t íllic animum iám relevabis, quaé dolore ac míseria

it, et tuom offíci*um* fueris fúnctus. sed si alitér putas,

t narrabo quaé mihi dixti. MI. ímmo ego ibo. HE. béne facis:

, quibus res sunt mínus secundae, mágis sunt nescio quó modo 605

iosi: ad cóntumeliam ómnia accipiánt magis:

ér suam inpoténtiam se sémper credunt lúdier.

ópter te ipsum púrgare ipsi córam placabílius est.

t récte et verum dícis. HE. sequere me érgo hac intro. MI. máxume.

AESCHINVS.

ácior animi:

e de inprovíso mihi mali óbici 610

a, ut neque quid dé me faciam néc quid agam certúm siet!

ra metu débilia sunt: animus timore

uit: péctore nil sístere consili quit.

quó modo hac me expédiam turba? tánta nunc

io de me íncidit: 615

ea inmerito: Sóstrata

mihi me psáltriam hanc emísse: id anus mi indícium fecit.

t hinc forte [ea] ad óbstetricem erat míssa, ubi eam vidi, ílico

o: rogito, Pámphila quid agát, iam partus ádsiet, óbstetricem arcéssat. illa exclámat 'abi, abi: iam, Aéschine, 620

diú dedisti vérba: sat adhuc túa nos frustratást fides.'

, quíd istuc obsecro" ínquam "est?" 'valeas, hábeas illam quaé placet.'

sensi ílico id illas súspicari: séd reprendi mé tamen,
nequíd de fratre gárrulae illi dícerem ac fierét palam.
núnc quid faciam? dícam fratris ésse hanc? quod minumést opus
úsquam ecferri: ac mítto: fieri pótis est ut nequa éxeat.
ípsum id metuo ut crédant: tot concúrrunt veri símilia:
égomet rapui: ipse égomet solvi argéntum: ad me abductást domum.
haéc adeo mea cúlpa fateor fíeri. non me hanc rém patri,
út ut erat gesta, índicasse! exórassem ut eam dúcerem.
céssatum usque adhúc est: nunc porro, Aéschine, expergíscere:
núnc hoc primumst: ád illas ibo, ut púrgem me. accedam ád foris.
périi: horresco sémper, ubi pultáre hasce occipió miser.
heús heus: Aeschinús ego sum. aperite áliquis actutum óstium.
pródit nescio quís: concedam huc.

MICIO. AESCHINVS.

IV 5 MI. Íta uti dixi, Sóstrata,
fácite: ego Aeschinúm conveniam, ut quó modo acta haec sínt sciat.
séd quis ostium hóc pultavit? AE. páter hercle est, perii. MI. Aéschine,
AE. quid huíc híc negotist? MI. túne has pepulísti foris?
tacet. quór non ludo hunc áliquantisper? mélius est,
quandóquidem hoc numquam mi ípse voluit dícere.
nil míhi respondes? AE. nón equidem istas, quód sciam.
MI. ita: nám mirabar, quíd hic negoti essét tibi.
erúbuit: salva rés est. AE. dic sodés, pater,
tibi véro quid istic ést reī? MI. nil míhi quidem.
amícus quidam me á foro abduxít modo

huc ádvocatum síbi. AE. quid? MI. ego dicám tibi:
habitánt hic quaedam múlieres paupérculae:
ut opínor has non nósse te, et certó scio:
neque enim diu huc migrárunt. AE. quid tum póstea?
MI. virgo ést cum matre. AE. pérge. MI. haec virgo orbást patre:
hic méus amicusílli generest próxumus:
huic léges cogunt núbere hanc. AE. perií. MI. quid est?
AE. nil: récte: perge. MI. is vénit ut secum ávehat:
nam habitát Mileti. AE. hem, vírginem ut secum ávehat?
MI. sic ést. AE. Miletum usque óbsecro? MI. ita. AE. animó malest.
quid ipsá? quid aiunt? MI. quíd illas censes? níl enim.
comménta mater ést, esse ex alió viro
nesció quo puerum nátum: neque eum nóminat:
priórem esse illum, nón oportere huíc dari.
AE. eho, nónne haec iusta tíbi videtur póscere? MI. non... AE. óbsecro non? án illam hinc abducét, pater?
MI. quid illám ni abducat? AE. fáctum a vobis dúriter
inmísericorditérque atque etiam, si ést, pater,
dicéndum magis apérte, inliberáliter.
MI. quam obrém? AE. rogas me? quíd illi tandem créditis
fore ánimi misero, quí cum ea consuevít prior?
qui infélix hauscio án illam misere núnc amat,
quom hanc síbi videbit praésens praesentem éripi,
abdúci ab oculis? fácinus indignúm, pater.
MI. qua rátione istuc? quís despondit? quís dedit?
quoi quándo nupsit? aúctor his rebús quis est?
quor dúxit alienam? AE. án sedere opórtuit
domi vírginem tam grándem, dum cognátus hinc illínc veniret éxpectantem? haec, mí pater,
te dícere aequom fúit et id deféndere.
MI. ridículum: advorsumne íllum causam dícerem,
quoi véneram advocátus? sed quid ista, Aéschine,
nostra? aút quid nobis cum íllis? abeamús. quid est?

quíd lacrumas? AE. pater, óbsecro, ausculta. MI. Aéschine, audivi ómnia
ét scio: nam té amo: quo magis quaé agis curae sunt mihi.
AE. íta velim me prómerentem amés, dum vivas, mi pater,
út me hoc delictum ádmisisse in me, íd mihi vementér dolet
ét me tui pudét. MI. credo hercle: nam íngenium novi tuom
líberale: séd vereor ne indíligens nimiúm sies.
ín qua civitáte tandem te árbitrare vívere?
vírginem vitiásti, quam te nón ius fuerat tángere.
iam íd peccatum prímum magnum, *mágnum*, at humanúm tamen:
fécere alii saépe item boni. at póstquam id evenít, cedo
númquid circumspéxti? aut numquid túte prospexti tibi,
quíd fieret? qua fíeret? si te ipsúm mi puduit próloqui,
quá resciscerem? haéc dum dubitas, ménses abierúnt decem.
pródidisti et te ét illam miseram et gnátum, quod quidem in té fuit.
quíd? credebas dórmienti haec tíbi confecturós deos?
ét illam sine tua ópera in cubiculum íri deductúm domum?
nólim ceterárum rerum té socordem eodém modo.
bóno animo es, ducés uxorem hanc. AE. hém. MI. bono, inquam, animo és.
AE. pater, óbsecro, num lúdis tu [nunc] me? MI. égo te? quam obrem? AE. néscio:
quía tam misere hoc ésse cupio vérum, eo vereór magis.
MI. ábi domum ac deos cómprecare, ut úxorem arcessás: abi.
AE. quíd? *eam* uxorem? MI. *eám*. AE. iam? MI. iam quantúm potest.
AE. di mé, pater, ómnes oderint, ni magis te quam óculos nunc ego amó meos.

MI. quíd? quam illam? AE. aeque. MI. pérbenigne.
AE. quíd? ille ubist Milésius?
MI. ábiit, periit, návem ascendit; séd quor cessas? AE. ábi, pater:
tú potius deos cómprecare: nám tibi eos certó scio,
quó vir melior múlto es quam ego, obtémperaturós magis.
MI. égo eo intro, ut quae opus súnt parentur: tú fac ut dixi, sí sapis.
AE. quid hoc ést negoti? hoc ést patrem esse aut hóc est filium ésse?
si fráter aut sodális esset, quí magis morem géreret?
hic nón amandus? hícine non gestándus in sinúst? hem:
itaque ádeo magnam mi ínicit sua cómmoditate cúram:
ne fórte inprudens fáciam quod nolít, sciens cavébo.
sed césso ire intro, né morae meis núptiis egomét siem?

DEMEA. MICIO.

V 6 DE. Defessus sum ambulándo: ut, Syre, te cúm tua monstrátione mágnus perdat Iúppiter!
perréptavi usque omne óppidum: ad portam, ád lacum,
quo nón? neque illi ulla fábrica erat nec frátrem homo
5 vidísse se aibat quísquam. nunc veró domi
certum óbsidere est úsque, donec rédierit.
V 7 MI. ibo, íllis dicam núllam esse in nobís moram.
DE. sed eccum ípsum: te iam dúdum quaero, Mício.
MI. quid nám? DE. fero alia flágitia ad te ingéntia
boni illíus adulescéntis. MI. ecce autém nova.
5 DE. capitália. MI. ohe iam. DE. néscis qui vir sít. MI. scio.
DE. o stúlte, tu de psáltria me sómnias
agere: hóc peccatum in vírginemst civém. MI. scio.
DE. oho, scís et patere? MI. quíd ni patiar? DE. díc mihi,
non clámas? non insánis? MI. non: malím quidem...
10 DE. puer nátust. MI. di bene vórtant. DE. virgo níl habet.

MI. audívi. DE. et ducenda índotatast. MI. scílicet.
DE. quid núnc futurumst? MI. íd enim quod res ípsa fert:
illínc huc transferétur virgo. DE. o Iúppiter,
istócine pacto opórtet? MI. quid faciam ámplius?
DE. quid fácias? si non ípsa re tibi istúc dolet,
simuláre certe est hóminis. MI. quin iam vírginem
despóndi: res compósitast: fiunt núptiae:
dempsí metum omnem: haec mágis sunt hominis. DE. céterum
placét tibi factum, Mício? MI. non, sí queam
mutáre. nunc quom nón queo, animo aequó fero.
in vítast hominum, quási quom ludas tésseris,
si illúd quod maxume ópus est iactu nón cadit,
illúd quod cecidit fórte, id arte ut córrigas.
DE. corréctor: nempe tua árte vigintí minae
pro psáltria periére: quae quantúm potest
aliquo ábiciendast, sí non pretio, grátiis.
MI. nequeést neque illam sáne studeo véndere.
DE. quid ígitur facies? MI. dómi erit. DE. pro divóm fidem,
meretrix et mater fámilias una ín domo?
MI. quor nón? DE. sanum te crédis esse? MI. equidem árbitror.
DE. ita mé di ament, ut vídeo tuam ego inéptiam,
factúrum credo, ut hábeas quicum cántites.
MI. quor nón? DE. et nova nupta éadem haec discet. MI. scílicet.
DE. tu intér eas restim dúctans saltabís. MI. probe.
DE. probe? MI. ét tu nobiscum úna, si opus sit. DE. eí mihi.
non te haéc pudent? MI. iam véro omitte, Démea,
tuam ístanc iracúndiam, atque utí decet
hilarum ác lubentem fác te gnati in núptiis.
ego hás conveniam: póst huc redeo. DE. o Iúppiter,
hancíne vitam! hoscin móres! hanc deméntiam!
uxór sine dote véniet: intus psáltriast:
domus súmptuosa: aduléscens luxu pérditus:
senéx delirans. ípsa si cupiát Salus,
serváre prorsus nón potest hanc fámiliam.

SYRVS. DEMEA.

SY. Edepól, Syrisce, té curasti mólliter
lautéque munus ádministrasti tuom.
abi. séd postquam intus sum ómnium rerúm satur,
prodámbulare huc lúbitumst. DE. illud sís vide
exémplum disciplínae. SY. ecce autem híc adest
senex nóster. quid fit? quíd tu es tristis? DE. óh scelus.
SY. ohe iám: tu verba fúndis hic, sapiéntia?
DE. tu sí meus esses... SY. dís quidem esses, Démea,
ac tuám rem constabilísses. DE. exemplo ómnibus
curárem ut esses. SY. quam óbrem? quid fecí? DE. rogas?
in ípsa turba atque ín peccato máxumo,
quod vix sedatum sátis est, potastí, scelus,
quasi ré bene gesta. SY. sáne nollem huc éxitum.

DROMO. SYRVS. DEMEA.

DR. Heus Sýre, rogat te Ctésipho ut redeás. SY. abi.
DE. quid Ctésiphonem hic nárrat? SY. nil. DE. eho, cárnufex,
est Ctésipho intus? SY. nón est. DE. quor hic nóminat?
SY. est álius quidam, párasitaster paúlulus:
nostín? DE. iam scibo. SY. quíd agis? quo abis? DE. mítte me.
SY. noli ínquam. DE. non manum ábstines, mastígia?
an tíbi iam mavis cérebrum dispergam híc? SY. abit.
edepól commissatórem hau sane cómmodum,
praesértim Ctesiphóni. quid ego núnc agam?
nisi, dum haé silescunt túrbae, interea in ángulum
aliquo ábeam atque edormíscam hoc villi. síc agam.

MICIO. DEMEA.

MI. Paráta a nobis súnt, ita ut dixi, Sóstrata,
ubi vís, quis nam a me pépulit tam gravitér foris?
DE. ei míhi, quid faciam? quíd agam? quid clamem aút querar?

o caélum, o terra, o mária Neptuni. Mi. ém tibi,
rescívit omnem rem: íd nunc clamat scílicet:
parátae lites: súccurrendumst. De. éccum adest
commúnis corruptéla nostrum líberum.
Mi. tandém reprime iracúndiam atque ad té redi.
De. représsi, redii, mítto maledicta ómnia:
rem ipsám putemus. díctum hóc inter nós fuit
(ex te ádeost ortum), né tu curarés meum
neve égo tuom? respónde. Mi. factumst, nón nego.
De. quor núnc apud te pótat? quor recipís meum?
quor émis amicam, Mício? numquí minus
mihi idém ius aequomst ésse quod mecúmst tibi?
quando égo tuom non cúro, ne curá meum.
Mi. non aéquom dicis. De. nón? Mi. nam vetus verbum hóc quidemst,
commúnia esse amícorum inter se ómnia.
De. facéte: nunc demum ístaec nata orátiost.
Mi. auscúlta paucis, nísi molestumst, Démea.
princípio, si id te mórdet, sumptum fílii
quem fáciunt, quaeso hoc fácito tecum cógites:
tu illós duo olim pró re tollebás tua,
quod sátis putabas túa bona ambobús fore,
et mé tum uxorem crédidisti scílicet
ductúrum: eandem illam rátionem antiquam óbtine:
consérva, quaere, párce, fac quam plúrimum
illís relinquas, glóriamque istánc tibi.
mea, quaé praeter spem evénere, utantúr sine.
de súmma nil decédet: quod hinc accésserit,
id dé lucro putáto esse omne. haec sí voles
in ánimo vere cógitare, Démea,
et mi ét tibi et illis démpseris moléstiam.
De. mittó rem: consuetúdinem amborúm. Mi. mane:
scio: ístuc ibam. múlta in homine, Démea,
signa ínsunt, ex quibus cóniectura fácile fit,
duo quóm idem faciunt, saépe ut possis dícere
'hoc lícet inpune fácere huic, illi nón licet',
non quó dissimilis rés sit, sed quo is quí facit.
quae ego inésse in illis vídeo, ut confidám fore
ita ut vólumus. video eos sápere, intellegere, ín loco
veréri, inter se amáre: scires líberum

ingénium atque animum. quó vis illos tú die
reddúcas. at enim métuas, ne ab re sínt tamen
omíssiores paúlo. o noster Démea,
ad ómnia alia aetáte sapimus réctius:
solum únum hoc vitium fért senectus hóminibus:
atténtiores súmus ad rem omnes, quám sat est:
quod illós sat aetas ácuet. DE. ne nimiúm modo
bonaé tuae istae nós rationes, Mício,
et túos iste animus aéquos subvortát. MI. tace:
non fíet. mitte iam ístaec: da te hodié mihi:
expórge frontem. DE. scílicet ita témpus fert,
faciúndumst: ceterúm rus cras cum fílio
cum prímo luci ibo hínc. MI. de nocte cénseo:
hodié modo hilarum fác te. DE. et istam psáltriam
unaílluc mecum hinc ábstraham. MI. pugnáveris.
eo pácto prorsum illi ádligaris fílium.
modo fácito ut illam sérves. DE. ego istuc vídero
atque íbi favillae pléna, fumi ac póllinis
coquéndo sit faxo ét molendo: praéter haec
merídie ipso fáciam ut stipulam cólligat;
tam excóctam reddam atque átram quasi carbóst.
MI. placet:
nunc míhi videre sápere. atque equidem fílium
tum etiám si nolit cógam ut cum illa uná cubet.
DE. derídes? fortunátu's, qui isto animó sies:
ego séntio. MI. a, pergísne? DE. iam iam désino.
MI. i ergo íntro, et quoi rei est, eí rei hunc sumamús
diem.

ACTVS V.

DEMEA.

V 4 Númquam ita quisquam béne subducta rátione ad vitám fuit,
quín res aetas úsus semper áliquid adportét novi,
áliquid moneat: út illa quae te scíre credas néscias,
ét quae tibi putáris prima, in éxperiundo ut répudies.
quód nunc mi evenít: nam ego vitam dúram, quam vixi úsque adhuc,
própe iam excurso spátio mitto. id quam óbrem re ipsa répperi
fácilitate níl esse homini mélius neque cleméntia.
íd esse verum ex me átque ex fratre quoívis facilest nóscere.
ílle suam egit sémper vitam in ótio, in convíviis,
clémens, placidus, núlli laedere ós, adridere ómnibus:
síbi vixit: sibi súmptum fecit: ómnes bene dicúnt, amant.
égo ille agrestis, saévos, tristis, párcus, truculentús, tenax
dúxi uxorem: quam íbi miseriam vídi! nati fílii,
ália cura: heia aútem, dum studeo íllis ut quam plúrimum
fácerem, contrivi ín quaerundo vítam atque aetatém meam:
núnc exacta aetáte hoc fructi pró labore ab eís fero,
ódium: ille alter síne labore pátria potitur cómmoda.
íllum amant, me fúgitant: illi crédunt consilia ómnia,
íllum diligúnt, apud illum súnt ambo, ego desértus sum:
íllum ut vivat óptant, meam autem mórtem expectant scílicet.
íta eos meo labóre eductos máxumo hic fecít suos
paúlo sumptu: míseriam omnem ego cápio, hic potitur gaúdia.
ágе age nunciam éxperiamur cóntra, ecquid ego póssiem
blánde dicere aút benigne fácere, quando hoc próvocat.

ego quoque a meís me amari et mágni pendi póstulo.
si íd fit dando atque óbsequendo, nón posteriorés feram. 880
déerit: id mea mínume re fert, quí sum natu máxumus.

SYRVS. DEMEA.

SY. Heus Démea, orat fráter ne abeas lóngius.
DE. quis homo? ó Syre noster, sálve: quid fit? quíd agitur?
SY. recte. DE. óptumest. iam núnc haec tria primum áddidi 884
praetér naturam: 'o nóster, quid fit? quíd agitur?'
servom haúd inliberálem praebes te, ét tibi
lubéns bene faxim. SY. grátiam habeo. DE. atquí, Syre,
hoc vérumst et re ipsa éxperiere própediem.

GETA. DEMEA. (SYRVS).

GE. Era, ego húc ad hos proviso, quam mox vírginem
arcéssant. sed eccum Démeam. salvós sies. 890
DE. o quí vocare? GE. Géta. DE. Geta, hominem máxumi
pretí te esse hodie iúdicavi animó meo:
nam is míhi profectost sérvos spectatús satis,
quoi dóminus curaest, íta uti tibi sensí, Geta,
et tíbi ob eam rem, síquid usus vénerit, 895
lubéns bene faxim. méditor esse adfábilis,
et béne procedit. GE. bónus es, quom haec exístumas.
DE. paulátim plebem prímulum fació meam.

AESCHINVS. DEMEA. SYRVS. GETA.

AE. Occídunt me equidem, dúm nimis sanctas núptias
student fácere: in adparándo consumúnt diem. 900
DE. quid ágitur, Aeschine? AE. éhem, pater mi, tu híc eras?
DE. tuos hércle vero et ánimo et naturá pater,
qui té amat plus quam hosce óculos. sed quor nón domum
uxórem arcessis? AE. cúpio: verum hoc míhi moraest:
tibícinas et hymenaéum qui canténT. DE. eho, 905

vin tu huíc seni auscultáre? Ae. quid? De. missa haéc face,
hymenaéum turbas lámpadas tibícinas,
atque hánc in horto máceriam iube dírui
quantúm potest: hac tránsfer: unam fác domum:
tradúce et matrem et fámiliam omnem ad nós. Ae. placet,
patér lepidissume. De. eúgae, iam lepidús vocor.
fratri aédes fient pérviae, turbám domum
addúcet, sumptu amíttet multa: quíd mea?
ego lépidus ineò grátiam. iube núnciam
dinúmeret ille Bábylo vigintí minas.
Syre, céssas ire ac fácere? Sy. quid ego? De. dírue.
tu illás abi et tradúce. Ge. di tibi, Démea,
bene fáciant, quom te vídeo nostrae fámiliae
tam ex ánimo factum vélle. De. dignos árbitror.
quid tú aïs? Ae. sic opínor. De. multo réctiust
quam illám puerperam húc nunc duci pér viam
aegrótam. Ae. nil enim vídi melius, mí pater.
De. sic sóleo. sed eccum Mício egreditúr foras.

Micio. Demea. Aeschinvs.

V 8 Mi. Iubet fráter? ubi is est? tún iubes hoc, Démea?
De. ego véro iubeo et hác re et aliis ómnibus
quam máxume unam fácere nos hanc fámiliam,
colere ádiuvare adiúngere. Ae. ita quaesó, pater.
Mi. haud áliter censeo. De. ímmo hercle ita nobís decet:
primum huíus uxorist máter. Mi. est. quid póstea?
De. proba ét modesta. Mi. ita áiunt. De. natu grándior.
Mi. scio. De. párere iam diu haéc per annos nón potest:
nec qui eám respiciat quísquam est: sólast. Mi. quam híc rem agit?
De. hanc te aéquomst ducere, ét te operam ut fiát dare.
Mi. me dúcere autem? De. té. Mi. me? De. te inquam. Mi. inéptis. De. si tu sís homo,
hic fáciat. Ae. mi patér. Mi. quid tu autem huic, ásine, auscultas? De. níl agis:

liter non potést. MI. deliras. AE. síne te exorem, mí pater.
ısánis: aufer. DE. áge, da veniam fílio. MI. satin sánus es?
ivos maritus ánno demum quínto et sexagénsumo
ıtque anum decrépitam ducam? idne éstis auctorés mihi?
ıc: prómisi ego illis. MI. prómisti autem? dé te largitór, puer.
ge, quíd siquid te máius oret? MI. quási non hoc sit máxumum.
a véniam. AE. ne gravére. DE. fac, promítte. MI. non omíttitis?
on, nísi te exorem. MI. vís est haec quidem. DE. áge prolixe, Mício.
tsi hóc mihi pravom inéptum absurdum atque álienum a vitá mea
ır: si vos tánto opere istuc vóltis, fiat. AE. béne facis.
ıerité *tuo* te amo. vérum...MI. quid? DE. ego dícam, hoc quom fit quód volo.
uid núnc? quid restat? DE. Hégio cognátus his est próxumus,
s nobis, paúper: bene nos áliquid facere illí decet.
uid fácere? DE. agelli est híc sub urbe paúlum quod locitás foras:
lémus qui fruátur. MI. paulum id aútemst? DE. sit multúm, tamen
.dumst: pro patre huíc est, bonus est, nóster est, recté datur.
imo nunc meum íllud verbum fácio, quod tu, Mício,
ít sapienter díxti dudum: 'vítium commune ómniumst,
nímium ad rem in senécta attenti súmus'. hanc maculam nós decet
ıre: dictumst vére et re ipsa fieri oportet. AE. mí pater.
uid ístic? dabitur quándoquidem hic volt. AE. gaúdeo.

DE. nunc míhi germanu's páriter animo et córpore.
suó sibi gladio hunc iúgulo.

SYRVS. DEMEA. MICIO. AESCHINVS.

SY. factumst quód iussisti, Démea.
DE. frúgi homo's. ergo édepol hodie meá quidem sententia
iúdico Syrum fíeri esse aequom líberum. MI. istunc líberum?
quód nam ob factum? DE. múlta. SY. o noster Démea, edepol vír bonu's:
égo istos vobis úsque a pueris cúravi ambos sédulo;
dócui, monui, béne praecepi sémper quae potui ómnia.
DE. rés apparet: ét quidem porro haec, óbsonare cúm fide,
scórtum adducere, ádparare dé die convívium: nón mediocris hóminis haec sunt ófficia. SY. o lepidúm caput.
DE. póstremo hodie in psáltria hac emúnda hic adiutór fuit,
híc curavit: pródesse aequomst: álii meliorés erunt: dénique hic volt fíeri. MI. vin tu hoc fíeri? AE. cupio. MI. sí quidem tú vis, Syre, eho accéde huc ad me: líber esto. SY. béne facis: ómnibus gratiam hábeo, et seorsum tíbi praeterea, Démea.
DE. gaúdeo. AE. et ego. SY. crédo: utinam hoc perpétuom fiat gaúdium,
Phrýgiam ut uxorém meam una mécum videam líberam.
DE. óptumam quidem múlierem. SY. et quidem tuó nepoti huius fílio
hódie prima mámmam dedit haec. DE. hércle vero sério,
síquidem prima dédit, hau dubiumst quín emitti aequóm siet.
MI. ób eam rem? DE. ob eam: póstremo a me argéntum quantist súmito.
SY. dí tibi, Demea, ómnia omnes sémper optata ófferant.

MI. Sýre, processisti hódie pulchre. DE. síquidem porro, Mício,
tú tuom officium fácies, atque huic áliquid paulum praé manu
déderis, unde utátur: reddet tíbi cito. MI. istoc vílius.
AE. frúgi homost. SY. reddam hércle, da modo. AE. áge, pater. MI. post cónsulam.
DE. fáciet. SY. o vir óptume. AE. o patér mi festivíssume.
MI. quíd istuc? quae res tám repente móres mutavít tuos?
quód prolubium? quaé istaec subitast lárgitas? DE. dicám tibi:
út id ostenderém, quod te isti fácilem et festivóm putant,
íd non fieri ex véra vita néque adeo ex aequo ét bono,
séd ex adsentando índulgendo et lárgiendo, Mício.
núnc adeo si ob eám rem vobis méa vita invisa, Aéschine, est,
quía non iusta iniústa prorsus ómnia omnino óbsequor,
míssa facio: ecfúndite, emite, fácite quod vobís lubet.
séd si id voltis pótius, quae vos própter adulescéntiam
mínus videtis, mágis inpense cúpitis, consulitís parum,
haéc reprendere ét corrigere et óbsecundare ín loco:
écce me, qui id fáciam vobis. AE. tíbi, pater, permíttimus:
plús scis quid facto ópus est. sed de frátre quid fiét? DE. sino
hábeat: in istac fínem faciat. MI. ístuc recte. ω plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

V. 1 ad 154 iambici senarii
— 155 ad 157 trochaici octonarii
— 158 trochaicus dimeter catalecticus
— 159 iambicus octonarius
— 160 et 62 trochaici octonarii
— 161 63 164 trochaici septenarii
— 165 trochaicus octonarius
— 166 ad 169 trochaici septenarii
— 170 ad 196 iambici octonarii
— 197 ad 208 trochaici septenarii
— 209 iambicus septenarius
— 210 ad 227 iambici octonarii
— 228 ad 253 iambici senarii
— 254 ad 287 iambici octonarii
— 288 trochaicus septenarius
— 289 ad 291 iambici octonarii
— 292 et 293 trochaici septenarii
— 294 iambicus octonarius
— 295 ad 298 trochaici septenarii
— 299 ad 302 iambici octonarii
— 303 et 304 trochaici septenarii
— 305 ad 316 iambici octonarii
— 317 iambicus quaternarius
— 318 et 319 trochaici septenarii
— 320 iambicus octonarius
— 321 ad 329 trochaici septenarii
— 330 et 331 iambici octonarii
— 332 et 333 trochaici septenarii
— 334 ad 354 iambici octonarii
— 355 ad 516 iambici senarii

V. 517 trochaicus octonarius
— 518 trochaicus septenarius
— 519 ad 523 iambici octonarii
— 524 iambicus quaternarius
— 525 trochaicus octonarius
— 526 trochaicus septenarius
— 527 ad 539 iambici octonarii
— 540 ad 591 trochaici septenarii
— 592 ad 609 iambici octonarii
— 610 a iambicus monometer hypercatalecticus
— 610 b trochaicus quinarius
— 611 trochaicus septenarius
— 612 et 613 versus choriambici
— 614 iambicus senarius
— 615 iambicus quaternarius
— 616 trochaicus dimeter catalecticus
— 617 trochaicus octonarius
— 618 trochaicus septenarius
— 619 ad 624 iambici octonarii
— 625 ad 637 trochaici septenarii
— 638 ad 678 iambici senarii
— 679 ad 706 trochaici septenarii
— 707 ad 711 iambici septenarii
— 712 iambicus octonarius
— 713 ad 854 iambici senarii
— 855 ad 881 trochaici septenarii
— 882 ad 933 iambici senarii
— 934 ad 955 iambici octonarii
— 956 et 957 iambici senarii
— 958 iambicus octonarius
— 959 ad 997 trochaici septenarii.

NOTES.

ANDRIA.

Didascalia.

In the *didascaliae* or *tituli* prefixed to each play, we possess the results of the critical labours of Roman grammarians in the 7th century U. C. concerning the chronology of Terence's comedies. The principal source of the notices contained in these *didascaliae* is probably to be found in notes entered into copies of the plays originally used by and belonging to stage-managers; at the same time, these grammarians doubtless availed themselves of the so-called *commentarii magistratuum*, in which an accurate account was kept of all exhibitions made by the magistrates on the great annual festivals. On the investigations of the older grammarians was based Varro's work *de actionibus scaenicis*, and to this our *didascaliae* in their present form may be traced as their real source. (See my remarks, *jahrb.* 1865 p. 293, and C. Dziatzko *rh. mus.* XXI 89—92.)

The didascalia of the *Andria* is missing in the best mss.; but has been preserved by Donatus in his preface to the play.

ludis Megalensibus: the *Megalensia* or *Megalesia*, originally a festival in honour of the Μεγάλη Μήτηρ or Cybele, were introduced into Rome during the second Punic war, B. C. 204; see Livy's account XXIX 14. The same writer tells us XXXIV 54 'Megalesia ludos scaenicos C. Atilius Serranus L. Scribonius Libo aediles curules primi fecerunt', i. e. B. C. 193. This festival was celebrated on the 4th of April.

In Donatus' preface we have the corrupt words, *M. Fulvio aedilibus et M' Glabrione Q. Minucio Valerio curulibus.* In the year 588, when the Andria was first brought out, M. Fulvius and M' Acilius Glabrio were aediles curules (on this dignity consult the Dictionary of Antiquities). The other two names, Q. Minucius and (L?) Valerius (Flaccus?) very probably belong to two aediles of a later period (a. 611

—620?) under whom an exhibition of the play took place after the poet's death. (Dziatzko *rh. mus.* XXI 65.) The sequel of the didascalia in Donatus agrees well with this supposition: *egerunt L. Attilius latinus Praenestinus et L. Ambivius Turpio.* In the didascaliae we always find the name of the manager whose troupe performed the play, and L. Ambivius Turpio is well known as the manager to whom Terence entrusted his plays. He is mentioned as an excellent actor by Cic. Sen. 14 and by Tacitus in the dialogus de Or. 20. *agere fabulam* means 'to bring a play out', not only 'to perform it'; hence the manager is simply called *actor:* cf. Haut. prol. 5. 35 f. Phorm. 9 f. 33. Hec. 18. 29 f. 33. 47. Pl. Amph. prol. 88. L. Atilius of Praeneste is repeatedly mentioned in our didascaliae, but it is almost certain that he belongs to a somewhat later period: see especially the did. of the Hauton timorumenos.

The piece was set to music by *Flaccus Claudi*, i.e. servos (not libertus as is commonly assumed), of whom we know nothing but that he wrote the music for all the plays of Terence. According to our didascalia, the whole play was set *tibiis paribus*, an expression the exact meaning of which is quite unknown: see Dziatzko *rh. mus.* XX 596.

Graeca Menandru: On Menander and his Ἀνδρία see Introd. p. 9.

Periocha.

C. Sulpicius Apollinaris is frequently mentioned in the Noctes Atticae of A. Gellius, who in his early years had been his pupil at Rome, see XX 6: in another place, XVIII 4, he calls him *vir in nostra memoria praeter alios doctus:* XIX 13, we find him in company with Fronto and Postumius Festus: for the other passages see Hertz's index: but what has been quoted is quite sufficient to show that Sulpicius was one of the learned pedants, though perhaps somewhat better than his friends, who in the first half of the second century after Christ were endeavouring to revive Plautian and Terentian language. It is just a man of this kind we might expect to write the *periochae* prefixed to the Terentian plays. **4** The mss. give *nam.* **8** The trisyllabic pronunciation *siiasu* is inadmissible in the metres of the comic poets themselves, yet Apollinaris may have used it, as his and his contemporaries' ideas of comic prosody were very loose. Fleckeisen writes *huic Dâvi suasu*, but *huic* is not in the mss. **10** *abdicat generum* 'disclaims him as son-in-law,' i.e. rejects him. cf. the legal phrase *filium abdicare.* **12** Apollinaris follows that edition of the play, which terminated with vv. 977—1003. In the one usually adopted no mention is made of Charinus' betrothal with Philumena.

Prologvs.

Very probably, this prologue was written for a second representation of the play, which may have taken place a. 590, see Introd. p. 4. When first brought out the play was without a prologue.

1 Terence never designates himself by his own name in his prologues (as Plautus does), but merely styles himself *poëta*. *quom primum* 'when first,' on making up his mind to write for the stage. *animum ad scr. adpulit* 'turned (gave) his mind to writing,' so 446 *animum ad uxorem adpulit*. Cicero has *mentem ad philosophiam adpulisti*, de or. II 37, 154, and *se ad scribendi studium contulit*, pro Arch. 3, 4. 2 *id negoti* 'so much of duty,' the expression more limited than *id negotium* which means 'this duty.' Cf. 521. *istuc negoti* 953. 3 *quas fecisset fabulas:* inverse attraction instead of *fabulae*. So again 26. Eun. 653 (cf. also Haut. 655). *cecidere sinu quas legerat herbas*, Ov. Met. XIV 350. *urbem quam statuo vestrast*, Virg. Aen. I 574. Terence means that at first he thought he would be able altogether to dispense with prologues, as he always gives what we call the 'exposition' of his plot in the first scene of each play. 4 *evenire* 'turn out'. *multo* belongs to *aliter*. *intellegit:* of the compounds of *lego*, only *intellego* and *neglego* (v. 20) do not change the *e* into an *i*. *intelligo* and *negligo* are forms without authority. 5 *prŏlogus* in Latin always has its first syllable long, in spite of the Greek πρόλογος; in the same way we have *prŏpinare* and *prŏpola* alongside of προπίνειν and προπώλης. *operam abutitur* 'uses up' or 'misspends'? A Roman would feel the two meanings at once in a passage like this. *uti frui* and their compounds ordinarily govern the accusative in the comic poets and in archaic Latin. 6 *qui* abl. = *quo*, cf. Eun. 28, *non quo furtum facere studuerit*. Observe the alliteration in *male*voli and *male*dictis: cf. also v. 22 s. 7 But for his quarrels with Terence, the snarling old poet's name would have perished in obscurity and oblivion. As it is, we are told that his name was *Luscius Lavinius*. Only two lines of all his poetry have come down to us, see note on Eun. 10. Terence mentions him with the same epithets Haut. 22, and simply calls him *vetus poëta* Phorm. 13. 8 The reading *attendite* is given by Donatus, but *advortite* stands in the mss. and is also attested by Priscian. In cases like this, it is indeed almost impossible to decide what the poet really wrote. (Cf. also Eun. prol. 44. Phorm. prol. 24. Hec. prol. II 20.) 9 On Menander see Introd. p. 8. 10 Cf. *unum cognoris, omnis noris* Phorm. 265. 12 *oratione ac stilo:* so Phorm. 5 *tenui esse oratione et scriptura levi*. 13 On this see Introd. p. 10. 14 *fatetur*, sc. se: but the subj. in an acc. c. inf. is frequently

omitted in the loose language of the comic poets, wherever it may be easily understood. Cf. 145. *usum pro suis*: Cicero says *uti ut suis*, Off. III 14, 58. 15 *id isti*: Introd. p. 19. The constr. *disputare in eo* occurs only here: more usually we find *de re* or *ad rem* (Cic. Tusc. III 9, 18): we may compare *gloriari in aliqua re*, Cic. Tusc. II 21, 48; Nat. Deor. III 36, 87. 16 *contāminare* stands for *contagminare* from *tag-* in *tango*, properly 'bring into contact', i.e. 'mix up', so Eun. 552. Later on, the word means 'defile by contact'. It is unknown to Plautus, but used again by Terence, Haut. 17, in the sense of amalgamating two or more plays and fusing them into one new play. 17 *faciuntne* must be interrogative here, as the asseverative particle *ne* (commonly, but wrongly spelt *nae*) would require a pronoun after it. The ὀξύμωρον will be easily understood. A similar one is quoted from Menander fragm. inc. p. 185 Mein. *μάταιός ἐστι καὶ φρονῶν οὐδὲν φρονεῖ*. 18 The three poets are mentioned in a strictly chronological order, see Introd. p. 1. 19 *auctores* originally 'vouchers', i.e. their example serves Terence as a precedent. So Hor. Serm. I 4, 122 *habeas auctorem quo facias hoc*. 20 *exoptat* 'wishes from the bottom of his heart.' 22 *moneo*: the advice not as given by the poet himself, in which case we should have to expect *monet*, but as tended by the actor who spoke the prologue. *dehinc* is here monosyllabic. 23 In *male dīcerē* the termination of the infinitive appears with its original long quantity, as we have it again 535. *erē* or rather an original *esē* (comp. *es-se* and *fer-re* for *fer-se*) = *εναι*, as *ν* = *s* just as λέγομεν = *legimus*. It is impossible to scan *male dī|cerē ma|* as the comic poets never allow a metrical accent to fall on the last syllable of a dactylic word. *noscant*: they should hear their own misdeeds revealed in public. 24 *adeste* during the performance of the play. On the first performance of the Hecyra the audience left the theatre. *rem cognoscite*: he is entitled to express himself in this manner, as the audience had condemned the Hecyra even without taking the trouble of seeing the play. 25 *pernoscatis* 'get thoroughly informed'. *spei* here monosyllabic. *relicuom*: never *reliquus* etc. in the comic poets, but always the *u* in its original power. *re-lic-uo-* from *re-liq-* (in *relinquo*) as *assid-uo-* from *as-sid-*. After the failure of the Hecyra the poet seems to have almost despaired of further success. 26 *de integro* = *denuo* (Haut. 674. Ad. 153. Phorm. 174), so Virgil *ab integro* Ecl. IV 5. 27 *spectandae* i. e. listen until the end of the performance. *exigere* 'hiss off', so Hec. 12. *prius*, sc. before the whole play has been heard.

ACTVS I.

ns the exposition of the plot in a dialogue between and his faithful freedman *Sosia*. The latter is only a πον προτατικόν and takes no part in the play itself: r persons are Davus in Phormio and Philotis and in the Hecyra.

; *istaec* denotes the victuals bought by Simo. Cf. v. *desdum: dum* is frequently added to imperatives in the ge of the comic poets. 29 *paucis te volo* 'I have able you with a few words': see 536. *dictum puta:* I what you mean to say, it is as good as said. 30 *curo* quently used of preparing victuals (cf. Pl. Merc. 582. 85). For *haec*, see v. 28. 31 *ars:* any kind of may be called so, but Sosia is of course thinking of *s coquendi.* 32 *istac arte* rather contemptuous- one of your skill, but only some good qualities you s are required.' For this meaning of *artes* comp. e imp. Cn. Pomp. 13, 36. 33 *eis* is explained e next line. It is quite perverse to supply *artibus.* *parvolo* ἐκ παιδός, so Ad. 494 *a pueris parvolis.* 36 *is* 'mild' cf. *vita clemens* Ad. 42. 37 The com- tors quote a Greek line ἐγώ σε δοῦλον ὄντ' ἔθηκ' ἐλεύθε- e sense being of course the same as here, yet Menan- not the author of it. 38 *servibas:* thus we fre- ly find imperfects in *ībam* and futures in *ībo* of verbs fourth conjugation in the ancient writers, and imper- of this kind occur even in the Augustan period (Paley . Fasti IV 795). *liberaliter*, 'in the spirit of a freeman' cf. *haud inliberalem praebes te* Ad. 886 and the Menan- sentence ἐλευθέρως δούλευε, δοῦλος οὐκ ἔσει. 40 *in ia habeo:* so Eun. 170. In Plaut. Poen. v 4, 108 all mss. give *in memoriam*, but the ancient Ambrosian psest has the abl. *haud muto factum:* the same con- ion is implied in Ad. 737 f. The sense 'I do not in- o change what I have done,' i.e. 'I do not repent it.' *dvorsum te* = *tibi* or *apud te*, originally 'in your face' your eyes' (see my note on Aul. 682). *gratum* is here e = *acceptum.* The paronomasia *gratum—gratiam* an additional point to the extreme politeness of So- nswer. On *ĕt ĭd grát/um* and *sĕd hŏc mĭ́hĭ*, see Introd.

44 The dative *inmemori* is governed by *ex- tio*, as verbal nouns frequently retain the con- ion of the verb. The same construction in Livy 35, 7 *praeceperat ne qua exprobratio cuiquam veteris ae discordiam inter ordines sereret. benefici:* in the nt language substantives in *ius* and *ium* made their ves in a simple *i*, not *ii*. This important law was pointed out by Bentley. A similar thought in Cic. m. III 5, 1, *perspecta fide conmemoratio officiorum su-*

pervacanea est, cf. also de am. 19. So also Dem. de Cor. § 269, *τὸ δὲ καὶ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν.* 45 *quin dic* 'why don't you rather say at once?' *quid est*, not *quid sit:* the direct form of the question being retained. This will be frequently met with in the comic poets. Cf. e.g. Haut. 310. 349. 46 *praedico* 'before entering into further details, I tell you at once'. 47 *quas* is here = *quales.* 51 *excessit ex ephebis ἐξῆλθεν ἐξ ἐφήβων* (Xen. Cyr. I 2, 12); young men were called *ἔφηβοι* from 18 to 20. Plaut. Merc. 61 has the same expression; Cic. says *ubi primum ex pueris excessit*, pro Arch. 3, 4. The termination of the *ἐφηβία* was most probably at the age of 20: so Teles ap. Stob. flor. 96, 72 *ἐξ ἐφήβων ἐστὶ καὶ ἤδη εἴκοσιν ἐτῶν.* 52 *librius* or rather *librĭu'* is here the pronunciation required by the metre, though not accepted by Bentley and other editors. Similarly we find *libreis* and *leibravit* instead of *liberis* and *liberavit* in an Inscription in Th. Mommsen's Inscr. Regni Neap. no. 299. Cf. also *dextra* for *dextera*, *supra* and *infra* for *supera* and *infera*, and other instances of the same kind. The comparative should be explained 'a little more freely,' viz. than before. Cf. Nep. Them. 1, 2 *qui quom minus esset probatus parentibus, quod et liberius vivebat et rem familiarem neglegebat* eqs. *antea* occurs only here in Terence, and is never found in Plautus. The punctuation of our text is in itself sufficient to show the irregularity of the construction of the whole sentence. Simo resumes afresh v. 55. 53 *ingenium* 'natural propensity'. 54 *prohibere* 'keep out of mischief'. 55 *plerique omnes πλείονες πάντες, πάμπολλοι* not an unfrequent expression with the comic poets, but not exactly classic: so Haut. 830. Phorm. 172. *adulescentuli* (the *u* is in this word preferable to the *o*) 'very young men', the diminutive expresses their want of experience. 56 f. *αἰτοῦσιν οἱ χρηστοὶ* [*νεανίαι*] *...ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικούς* Arist. Plut. 157. Cf. Hor. A. P. 161. The infinitive is owing to a loose construction instead of *alendi:* conf. Phorm. 885 f. *summa eludendi occasiost mihi nunc senes Et Phaedriae curam adimere argentariam* instead of *adimendi.* 57 *ad philosophos* is very characteristic of Athens, but does not apply to Rome as it was at the time of Terence. Plautus would surely have omitted an allusion so thoroughly Greek as this. 58 *studeo* with an acc. of a neuter pronoun occurs also Hec. 199. 262, Haut. 382, and Cic. Phil. VI 7, 18. So even *has res studeant* Pl. Glor. 1437, and *illum student* Truc. II. 3, 16. *egregie* and *praeter cetera* are almost synonymous, but together they express the same idea with increased force. 59 *mediŏcriter:* not *mediŏcriter*, as muta c. liq. never lengthens a preceding vowel in the prosody of the comic writers. 60 *gaudebam* 'I began to feel

glad': cf. 89. 61 '*nequid nimis*' is a translation of the saying *μηδὲν ἄγαν* commonly ascribed to Pittacus. 62 *omnes* nom.: all liked his ways. 63 The tmesis (for *quibusquomque* = *quibuscumque*) occurs again 263. *dedere* is more than *dare*, viz. 'give up'. 64 The line is not very pleasing to the ear on account of the accent falling twice successively on the last syllable of a word, but this gives us no right to change the text, cf. 116. It is true, *advorsus nemini* means the same as the first words of the line: but who would grudge a fond father the pleasure of dwelling rather loquaciously upon his son's amiable qualities? 65 The common reading *illis* seems almost without any sense at all; I have therefore adopted an emendation suggested by Bentley. 66 On *sine ĭnvīdĭa*, see Intr. 19. 67 *vitam instituere* is the same as *se instituere*, Plaut. Amph. 959. 68 The line is quoted by Cic. Lael. 24 and Quint. VIII 5. It has been justly observed that Sosia is a dealer in proverbs. 69 *abhinc* generally of the past, occurs with an acc. also Hec. 822, Phorm. 1017, and the very same phrase *abhinc triennium* is used by Cic. pro Q. Rosc. 13. But it is wrong to say that *abhinc* is *never* used of the future. 70 Even some of the ancient grammarians did not understand the construction *huc viciniae* and were thus induced to read *huic viciniae*. Cf. *hic viciniae* Phorm. 95. Glor. 273. 71 According to Athenian law, poor orphan girls were to be taken care of by the next well-to-do relative. See Phorm. 125 f. 72 *forma* and *aetas* are frequently mentioned together, e.g. 286. Hec. 75. Phorm. 1024. *aetas integra* (also Eun. 473) 'the untainted flower of life'. 73 The spelling *ei* instead of *hei* is generally warranted by the best and most ancient mss. 74 *parce ac duriter* occurs again Ad. 45. There is no difference of meaning between *dure* and *duriter*. 75 *victus*, 'livelihood.' The frequent. *quaeritans* 'assiduously getting' or 'trying to get'. 77 She might have resisted the first suitor, but succumbed to the repeated offers of others. *ingenium* 'natural propensity'. 79 *condicio* (the better spelling is with a *c*, not a *t*) 'offer, terms'. *quaestus* in a bad sense, cf. *facerentque indignum genere quaestum corpore* Plaut. Poen. v 8, 21, and again *quae sit quaestuosa, quae alat corpus corpore* Glor. 785. The phrase *quaestum occipere* occurs also Plaut. Capt. 98, though in a different sense. 80 *tum:* for Simo's purpose minute exactness with regard to time is not necessary. *tum* may here mean a time two years ago or only one year back. 81 The natural taste and unsophisticated feeling of the reader or hearer should at once tell him whether *esset* is here from *sum* or *edo*. Yet some editors doubt which to choose! 82 *mecum* sc. ago, cogito, so in Virgil's well-known words *cum Iuno*

aeternum servans sub pectore volnus Haec secum. captus est 'he is caught,' the metaphor will be easily understood. 83 *habet* seems to be an expression derived from gladiatorial exhibitions; Donatus says 'dicitur de eo qui letaliter vulneratus est'. Cf. Plaut. Most. 715, and Virg. Aen. XII 295. 83 *observabam* 'used to watch'. The diminutive *servolus* shows that Simo means the small pages who used to wait on parties at dinner: cf. *puer* in the next line. 85 *sodes* 'if you please' = *si audes*, where *audeo* has a meaning peculiar to comic language, almost the same as *volo*. This derivation is given by Cicero or. 45, and borne out by many passages: all others are therefore unnecessary. Simo uses civil language with these pages in order to get a satisfactory answer. Cf. Ad. 517. *habes* is a common word of being together with an *ἑταίρα*, and is frequently used so by the comic writers. 87 *Nicărētum* (*Νικάρετον*) is an excellent emendation instead of *Niceratum* of the mss. which is against the metre (*Νικήρατον*). 88 *amabant* sc. eam, which is easily understood from 80. *symbola* = *συμβολή*: a pure Latin expression is *collecta* Cic. de Or. II 57, 233. 89 *cenare* is the genuine spelling, *coeno* or *caeno* are barbarous forms. The word is neither connected with the Greek *κοινή*, nor is it derived from *cŏēdna* 'eating together'. 90 f. *nil quicquam* occurs again Hec. 400. Cf. *nemo quisquam* Eun. 226 f. 91 ff. *spectatus* properly I think 'inspected' and thus 'having passed an inspection': so of gladiators 'approved', Hor. ep. I 1, 2. Yet here we should understand the metaphor from the use of the word for testing gold (cf. Ov. Trist. I 5, 25; Cic. de off. II 11), as *conflictatur* 93 alludes to the same: for this means 'atteritur', as Don. says, and is well illustrated by Aesch. Agam. 390, *τρίβῳ τε καὶ προσβολαῖς μελαμπαγὴς πέλει δικαιωθείς*, or Theogn. 417, *ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολυβδῳ χρυσός*. 93 *ingeniis eiusmodi* (the last word trisyllabic, see Introd. 20, VI.) denotes lascivious characters in general, not only Chrysis, but also her lovers. 94 *in ea re:* he means *amore*, but prefers expressing himself in more general terms. 95 *scias* and *suae* are monosyllabic. *modum habere* is also used by Sall. Cat. 11. 96 *mihi* is emphatic. 97 *fortunae* 'excellent good fortune': thus the plural again 609 and Haut. 464. Phorm. 201. Pl. Rud. 523 f. 98 *qui* refers to *meas* which has the value of a possessive genitive. *tali* 'so excellent'. 99 *quid verbis opus est* frequent in the comic poets 'to make a long tale short'. So *quid multis moror* 114. 104 *in diebus paucis quibus* etc. 'within those few days during which these transactions had taken place'. 106 *ei metui a Chryside* 'I was in fear that some evil might come to him from Chrysis': so *metuere ab aliquo* again Plaut. Capt. 607 *si quid metuis a me, ibi tum* pleonast.: cf.

131. 107 *amarant* is Bentley's emendation for *amabant* of mss.; they had been her lovers as long as she was alive. *frequens:* the adj. instead of adv.: so e. g. *conveniunt frequentes*, Liv. I 50. 109 Is *conlacrumabat* 'he wept with the others' or simply 'he wept'? 110 *consuetudo* 'acquaintance'. 112 for *quid hĭc mihī*, see Introd. 20. v. 116 *etiam* 'even yet': so again 503 and Hec. 614. Eun. 1030. 117 Cic. de Or. II 80, 327 f. recommends the whole relation of Simo as a masterpiece of a narrative. He says *mores adulescentis ipsius et servilis percontatio, mors Chrysidis, voltus et forma et lamentatio sororis, relicua pervarie iucundeque narrantur. quod si hanc brevitatem quaesisset*, 'ecfertur, imus, ad sepulcrum venimus. In ignem impositast' *fere decem versiculis totum conficere potuisset: quamquam hoc ipsum* 'ecfertur imus' *concisum est ita ut non brevitati servitum sit, sed magis venustati. quod si nihil fuisset nisi* in ignem impositast, *tamen res tota cognosci facile potuisset, sed et festivitatem habet narratio distincta personis et interpuncta sermonibus* etc. *ecferre* is frequently used of burying, e. g. Nep. Att. 22. Cic. ad Att. XVI 1. So also in Greek ἐκφέρω. The dead were burnt outside the towns. 118 *unam* is here little more than the indefinite article of modern languages: other instances see in my note on Aul. 563. 119 Simo pauses a little after *forma*, as if he could not find an epithet sufficient to express his admiration of the girl's beauty. 122 The repetition of the words *praeter ceteras* has been commented upon by Bothe, whose conjecture is a perfect mutilation of the passage; it is easy to see that the description derives peculiar force from this very repetition. 123 *liberalis forma* like *lib. facies* Eun. 473 and *l. ingenium* Ad. 684. *accedo ad* 'I step up to'. 125 Just as here, *attat* has its second syllable long in Plaut. Aul. 704. *percussit* sc. id quod aiunt, sororem eam esse Chrysidis. *hoc illud est* is the Greek τοῦτ' ἔστ' ἐκεῖνο, Eur. Hel. 622 or τοῦτ' ἐκεῖν' οὐγώ 'λεγον, Ar. Ach. 41. *ilico* is the legitimate spelling, not *illico*. 126 The expression *hinc illae lacrumae* became afterwards proverbial: cf. Cic. pro Cael. 25. Hor. ep. I 19, 41. *illae:* sc. Pamphili. 127 *sepulcrum* is here the place where the corpse is burnt. 129 *inpono* in aliquid is very good Latin, cf. e. g. *in rogum inposuerunt*, Cic. Tusc. I 35, 85. See also Liv. I 18, 8. 130 *inprudentius* 'somewhat imprudently'. 131 *ibi tum* pleonastic, but cf. 223. 136 *reiecit* here just as in Lucretius' famous words *in gremium se Reicit aeterno devictus volnere amoris. quam familiariter* 'oh, so familiarly': *quam* enhances the meaning of the adverb; in prose we might perhaps use *perquam*. Cf. Eun. 178 *labascit victus uno verbo, quam cito*. The adverb belongs of course to *reiecit se*. 138 *ad obiurgandum* for the genitive (cf.

158) a negligent construction frequently used by Livy, e.g. VIII 13. **141** *honesta* 'specious'; cf. *deus auctor culpae honestior*, Liv. I 4, 2. 'Nothing can mark the flat simplicity of Sosia's character stronger than the insipidity of this speech'. *Colman.* **143** *damnum aut malum* occurs also Plaut. Truc. II 1, 17: *damnum dare* = *inferre d.*; originally *damnum* is = *damenum*, *διδόμενον* (cf. *alumnus vertumnus*) 'what is paid as a fine', hence 'loss'. The word has nothing at all to do with *δαπάνη*, and the spelling *dampnum* has no claim to authenticity. **144** *postridie*: *postri* is an old ablative, like *quinti* in *die quinti*, or *qui*= *quo*. **145** *indignum facinus* ('oh monstrous') occurs again Eun. 70. Phorm. 613. *comperisse:* sc. se: see on v. 14. **146** *pro uxore habere* 'treat her like his lawful wife', cf. 273. Plautus has *quasi uxorem habere*, Truc. II 4, 38. *sedulo* originally = se (sine) dolo, *ἀδόλως*. It may have this meaning here 'with sincerity': Simo hoped matters would not be quite so bad as that; the worst he feared had been a love-intrigue: a thing not so very bad in itself (according to the notions of the ancients), but unexpected to him, accustomed as he was to look upon his son as a pattern of good behaviour. In other passages *sedulo* has the more general meaning 'diligently, earnestly', e.g. 614. 679. **149** *ibi* of time, as 131. *gnatum* sc. obiurgasti. **150** Sosia is represented as egregiously stupid; he never understands the motive of an action except when he is expressly informed of it: but his stupidity gives the poet an excellent opportunity of unfolding to us the innermost thoughts of Simo's heart. At the same time, honest Sosia's stupidity invites us to compare it with the sharp wit and shrewdness subsequently displayed by Davus. **155** *nolet* is a reading given by Donatus instead of *nolit* of mss. Simo firmly expects that his son will refuse to marry: the other reading *nolit* is not, therefore, quite so appropriate as the future. **156** Cf. 767 *o facinus animadvortendum* 'deserving of punishment'. *ab illo* 'coming from him', i.e. on his part, so *fides a consule*, Liv. XXVII 5, 6. **157** *id* (cf. 307) *operam dare:* op. d. expresses one notion only, = ago, and in this way the acc. finds its explanation. **160** *consumat:* 'exhaust'. **161** *manibus pedibusque* is the Greek *χερσίν τε ποσίν τε*: the same phrase occurs v. 676, but without the copula, and perhaps Bentley is right in omitting it here too. **163** *rogas* is expressive of surprise at Sosia's not understanding Simo's meaning: so *τοῦτό μ' ἐρωτᾷς*; Arist. Lys. 493. **164** Again we have a proverb, cf. Arist. Peace 1068 *δόλιαι ψυχαί, δόλιαι φρένες*. The aposiopesis in threatening language is well known from Virg. Aen. I 135. V 195. IX 427. cf. 196 ff. **167** Donatus mentions another reading *quoi mi expurgandus est:* if this be what Terence wrote, it would mean that Simo

would have to excuse or justify his son's conduct before Chremes. *confore:* so *confuturum*, Plaut. Glor. 941. The verb is neuter, and only the future infin. occurs. 168 The event shows that Sosia did not quite succeed in carrying out this command. 171 The words *eamus nunciam intro* are commonly given to Sosia, but it seems preferable to give them to Simo, whom it beseems to tell the slave that their interview is over, while it would be a want of respect in Sosia to say bluntly that he thinks it time to go into the house. *nunciam* is in the comic poets one word, like *etiam* and *quoniam*. The tmesis *i prae* is also found in Plaut. Curc. 487 and Pseud. 241. Sosia goes after his master, as one of inferior station would naturally do.

On the conclusion of each act, the stage remained empty for a short time and the interval was filled up with music: an analogous instance is found in Plautus Pseud. 571 ff. *concedere aliquantisper hinc mi intro lubet, Dum concenturio in corde sucophantias. Tibicen vos interea hic delectaverit.*

Actvs II.

Simo now comes out of his house, where he has been giving orders for the preparations of the sham wedding-feast, Davus being present all the time in the house, and confirming by his ill-disguised fear Simo's impression of his son's unwillingness to marry.

174 On *séd ipse* see Introd. 20. v. 175 *mirabar* 'I *always* wondered'. *abiret* 'would pass off': *sic* as it has been hitherto. In *semper lenitas* the adv. has the force of an adj., *ἡ ἀεὶ εὐμένεια*; so we have *non tu nunc hominum mores vides* (*τῶν νῦν ἀνθρώπων*) Pl. Persa 385. 178 *aegre tulit*, i. e. as far as we could see. Davus thinks he is alone, but his words are overheard by Simo. 179 *magnum malum* generally implies corporal punishment, espec. 'flogging', wherever it occurs in the comic writers. 180 *nec opinans* and *nec opinus* should be explained in the same way as the Greek *οὐδ' οἰόμενος* (Xen. Mem. Socr. III 5, 24). *duci* 'be deluded' (lit. 'be led by the nose'). 181 *oscitans* literally 'gaping', hence 'idle, listless', and so 'off one's guard': cf. Cic. de Or. II 33, 144. Livy XXXVII 4 has *opprimi incautos. opprimi* for *oppressum iri.* 183 *carnufex* (in Ter. for *carnifex*, cf. *pontufex*) i. e. *carnifice dignus*, frequently so in Plautus. *erus* is the genuine spelling, not *herus*. *providere* 'to see before', so again Plaut. As. 450, in classic Latin generally *praevidere.* 184 In crossing to Simo, Davus says 'what can he be wanting me for?' *quid ais* is a common way of attracting the attention of those with whom you are about to converse: 'I say,' 'dis donc'. 185 *scilicet* has an ironical force here: 'sure, the public take such lively interest in that.' Cf. Cicero's imitation of the passage ad Att. XIII 34. 186 *hocine agis an non* 'will you please listen to what I'm

saying?' cf. *quin tu hoc ages*, Phorm. 350. 189 *hic dies*, being the day on which Pamphilus' marriage is fixed. *alius* twice 'different': cf. *in aliam partem*, Pl. Most. 32. Observe also that the word is repeated with a different accent, as is the rule in Ter.; for the sense compare the Greek proverb ἄλλος βίος, ἄλλη δίαιτα. 190 *dehinc* monosyllabic. *oro* 'beseech': cf. *peto igitur a te vel, si pateris, oro*, Cic. ad fam. IX 13, 3. *via* 'path of duty'. The same phrase *redire in viam* is used by Cic. Phil. XII 3, 7. 191 Cf. *miror quid siet*, Phorm. 106. For *qui amant* see Introd. 21. 192 Davus gives a general answer as if he did not understand the drift and special application of the general observation made by Simo. Simo becomes therefore more explicit. 193 *animum aegrotum* recurs 559. We have the similar expression 'love-sick'. 194 Davus professes not to understand to the great surprise of the old gentleman who thinks that he has expressed himself very clearly. With Davus' answer we may compare Plaut. Poen. I 3, 34, *nam illi quidem hercle orationi Oedipo Opus coniectorest qui Sphingi interpres fuit.* If the gloss 'Davus ἄφρων ἄπειρος' has any real foundation, the passage becomes at once of greater pungency. 195 *aperte* 'plainly', cf. 202. Eun. 819. Haut. 702. 196 ff. The change of metre produces a very happy effect, the preamble being in short iambic lines, while the threat itself is contained in weighty octonarii, which cannot fail to fall heavily on the ear and produce a strong impression. 199 *dedo* here 'to put for good' (*do* simply 'to put'). 201 *callide* sc. intellego 'I understand it very well.' Cf. Ad. 417. 202 *circum itio* here as two words, since the second syllable of *circum* is elided. So frequently in Plautus. Cf. also *circitor* and *circumitor*. 203 *bona verba quaeso* is like the Greek εὐφήμει or εὐστόμει a phrase originally derived from sacrificial language. Cf. Ar. Clouds 831, εὐστόμει καὶ μηδὲν εἴπῃς φλαῦρον. *edico* is an excellent emendation by Guyet, which receives full confirmation from v. 495. 205 Donatus observes 'tres negativae pro una negativa accipiuntur.' See Brix on Pl. Men. 370. The future is more expressive than the subj. *dicas* would be. 206 *segnitia* lit. 'slowness'; *socordia* 'lack of courage' (cor). Cf. Pl. As. 254, *quin tu apste socordiam omnem reicis, segnitiem amoves.* 207 *quantum* 'so far as': cf. 423. 756. Eun. 142. 208 *quae providentur* instead of *quibus providetur*, so also in Cic. de imp. Cn. Pomp. 8, 20, *quae diligentissime providenda sunt. pessum dare* lit. 'to cast (put) to the ground', hence 'to ruin'. 210 *eius* and *huius* are monosyllabic here = *eis* and *huis*. 211 *verba dare* orig. 'to give words instead of deeds,' hence 'to cheat, deceive'. 212 *servo* = *observo*, cf. Haut. 592. Pl. Rud. 895 f. The preposition *in* is necessary for the expression, cf. 196. 213

The last syllable of *senserīt* retains its original long quantity. 214 The text is intelligible as it stands, but there seems to be little doubt that Guyet is right in emending *qua iure quaque iniuria* καὶ δικαίως κἀδίκως as Arist. Plut. 233 says. Donatus says 'proverbiale hoc est', which can well apply to Guyet's reading, but not to that of the mss. and editions—at least I cannot see how it applies to the latter. 216 *si-sive* is the regular construction in the language of the comic poets, never *sive-sive*. 218 The similar sound of *amentium* and *amantium* was no doubt easily perceived and admitted by Roman ears in spite of the difference of quantity. Cf. a similar pun in Livy III 47, *tanta vis amentiae verius quam amoris mentem turbaverat.* 219 Cf. Pl. Amph. 501, *quod erit natum tollito:* the neuter on account of the uncertainty of the sex of the expected child. *tollo* is the regular word of recognizing a child as one's own. Cf. 464. 220 *intĕr se:* as the pronoun actually becomes one word with the preceding preposition, it has the power of drawing the accent on the second syllable. 221 Davus imitates the way in which the matter is put by the lovers themselves ('*a* διηγηματικῷ *ad* μιμητικὸν *transit*' Donatus). *fuit olim* is a usual beginning of fables and nursery tales, cf. Pl. Stich. 539 and Hor. Sat. II 6, 79 f. *hinc* is quite indispensable for the sense of the passage and has, therefore, justly been added by Bentley: as to grammar, cf. 833. 892. 224 *orbam parvam* without the copula, cf. 248. 225 As a line of this length would be quite out of place here, and more especially as other instances of a tetram. troch. hypercat. do not occur, Bentley must be right in rejecting this line as a superfluous gloss of the word *fabulae*. 226 *ab ea*, i.e. out of her house; similar phrases are of frequent occurrence in the comic poets, cf. e.g. Eun. 545. Phorm. 732. Haut. 510. *me ad forum* sc. conferam, cf. 361. Young men without any particular occupation used to stroll about the *forum* where they were most likely to hear the news of the day. Cf. especially *accessi ad adulescentis in foro*, Pl. Capt. 475.

Sc. 2. Mysis is at first speaking to Archilis who is inside the house, and then sets off on her errand when she is stopped by the arrival of Pamphilus.

228 *iam dudum:* Archilis had repeated her order several times before Mysis paid any attention to it. Cf. Pl. Merc. 953, *iam dudum audivi.* 229 *temulenta:* hence perhaps her name Lesbia, the island of Lesbos being noted for its good wine. 231 After having spoken the first three lines, Mysis pauses for a moment to get an answer from inside: next she pronounces *tamen eam adducam* and turns then to the spectators. *aniculae:* the diminutive expresses contempt. 234 *exanimatus* 'out of breath'. 235 *turba=perturbatio*, cf. Eun. 723.

Sc. 3. Pamphilus greatly agitated by his father's unexpected command and distracted by the news of Glycerium's approaching confinement, resolves not to abandon his love, cost what it may.

238 *dare* instead of the future *daturum esse*, cf. especially v. 379, *si tu negaris ducere*. 239 *praescisse ante* is pleonastic, but on this very account the expression becomes more forcible. *oportuit communicatum:* this is the usual construction in the comic poets, with the omission of *esse:* see note on Pl. Aul. 747. Haut. 247, 635. 240 The enclitic *me* draws the accent on the last syllable of *miseram*. We have a similar case 243, *operám dat*, where Bentley and Fleckeisen change the order of the words without sufficient reason. Cf. also *manúm dat* v. 297. 242 *inmutatum* 'unchanged'. The argument contains an *δξύμωρον*. 244 *quod si fit* sc. ut abstrahar a Glycerio. 245 *invenustus* stands here in its original meaning 'not favoured by Venus,' *ἀναφρόδιτος*. The infinitive just as 253, 689. 248 *facta transacta omnia* 'everything firmly concluded', a legal phrase and so used by Cic. Catil. III 6, 15. 250 *aliquid monstri* far more expressive than *aliquod monstrum*. *alunt* like a beast. 252 *nam quid* is here not, as it frequently is in other passages, = *quidnam: nam* is sometimes used in rapid transitions expressive of anger and astonishment, cf. a very similar passage, Cic. Phil. VII 8, *nam quid ego de universo populo Romano dicam?* In Greek *γάρ* is used in the same way. *a* is the better spelling of the interjection, not *ah*. 254 *apud* is here pronounced *apu*, Introd. 17. In the next line *abi* is a pyrrhich, Introd. 15. *apud forum* recurs 302, 745. Pl. Epid. III 2, 2, etc.; prose-writers say *in foro*. *para* absol. 'make the necessary preparations.' So also in Sall. Cat. 6, 5. Iug. 60, 1. 255 Cf. Pl. Poen. I 1, 96, *abi domum ac suspende te*. 256 *obstipui* and 257 *ommutui* are given on the authority of good mss. instead of *obstupui* and *obmutui*. 259 *aliquid* 'something' (however unavailing). 260 For *divorsae* comp. Virg. Aen. XII 487, *vario nequiquam fluctuat aestu, Diversaeque vocant animum in contraria curae*. 261 *amor* drops its final *r*, Introd. 17. 262 *patris pudor* 'regard for my father' (gen. obj.). In pronouncing *patris* we should drop the final *s*. 263 *quae meo quomque* tmesis = *quaequomque* (*quaecunque*) *meo*: cf. 63. 265 *ipsa* 'mistress', cf. 360. *advorsum hunc* 'to his face', 'speak with him face to face'. 266 *paulo* = pauculo, cf. Ad. 876. *momento* = movimento 'impulse'. *vel illúc*, Introd. 19. 267 *hic* is here shortened, and moreover drops its final *c*. The last syllable in *Pamphile* is either lengthened by the pause, or very probably we have in it an instance of the original long quantity of the ending of the vocative. 268 *dolor* means here the pangs of child-birth, just as the plural *dolores* in

other passages (Ad. 289. Pl. Cist. 1 2, 22): the vague meaning 'grief' is not at all suited to the passage. *atque:* in *addition* to bodily pains she suffers also mental anguish. **269** *autem* 'again', lit. 'on the other hand': *autem* stands for *altem*, from *alt-er*. **270** *se* is enclitic: cf. v. 220. **274** *bene et pudice*: cf. Pl. Cist. 1 3, 24, *educavit eam... bene ac pudice*. Ter. Haut. 225. *doctum* and *eductum* are used together in the same way by Cic. ad fam. VI 5, *ita natus, ita eductus, ita doctus es*. **276** *vereor* is the reading of the best mss., not *verear:* for the indic. comp. Hec. 412 f. *vereor, si clamorem eius hic crebro audiat*. **278** Observe the climax: 'so ungrateful, so unlike a man, so like a wild beast.' **279** *consuetudo* might be the simple gratification of carnal desires, which in itself would be a strong link between Pamphilus and Glycerium; but moreover he loves her (*amor*), and, last of all, treats her as his wife (*pudor*). **288** *forma* ad pudicitiam, *aetas* ad rem tutandam. **289** *quod* 'wherefore', so Virg. Aen. II 141, *quod te per superos*, cf. also Hor. Ep. 1 7, 94, *quod te per genium dextramque deosque penates*. *Genius* is the ἐμψύχωσις of the whole being, and may therefore be translated 'by your life'. **291** The iteration of the pronoun *te* is expressive of the earnestness with which Chrysis pronounces her request. **292** *si* 'if it be true that'. **294** *morigera fuit* or *morigeratast* is the Latin for ἐχαρίσατο, especially τὰ ἀφροδισιακά. So Pl. Cas. v 2, 21. Most. 397. Amph. 842. **295** *virûm do:* observe again that *do* is used as an enclitic: so 297 *manúm dat*. **296** *fide* is dative instead of *fidei*. **297** *occupat* 'takes possession of her'. **300** *unum* 'a single word'. *ad morbum* sc. accedat. *morbus* means here her approaching confinement.

Actvs III.

Charinus and *Byrria* are the least interesting persons in the whole play: Charinus' passion is neither brought out sufficiently to interest us nor can we attend to a Byrria when we have a Davus.

301 In *Byrria* the *a* of the voc. is long. *illa* forms a pyrrhich. *nuptum dare* lit. 'to put out to be married.' **302** *mŏdo ĕ Dâ*—with the prep. shortened, see Introd. p. 18. **303** *attentus* 'kept on the stretch,' opp. *lassus* (comp. *laxus*) 'unstrung.' **307** Here again we have two readings between which it is difficult to choose: the mss. read as our text gives, but Donatus mentions another reading *ex corde eicias* and this is adopted by Bentley. Both readings may be defended and supported by other passages in Terence. *qui* abl. = *quo*. **309** Eur. Alc. 1078 ῥᾷον παραινεῖν ἢ ταὐθέντα καρτερεῖν. Similar sentences occur

in several passages of the ancient poets; but the line here generally quoted *ὑγιὴς νοσοῦντα ῥᾷστα πᾶς τις νουθετεῖ*, is not by Menander, but Muretus. **310** *hic* 'myself:' comp. *huic homini* Haut. 356. Bentley considers *hic* as adv. = *hoc loco* 'in my place': it is quite indifferent to the sense which explanation we prefer. *age age ut lubet* 'well, well, just as you please.' Byrria confesses there is no gainsaying general maxims. **313** With *prodat dies* comp. 329 *dies profer*. Donatus quotes from Lucilius *an porro prodenda dies sit*. **314** *fiet aliquid* 'something will turn up.' **315** *ut* depends upon something like *impetrabis* or *impetrare poteris*. **317** *abire in malam rem ès κόρακας lέναι*. A very similar passage is quoted from Pl. Epid. I 1, 72 *abi in malam rem maxumam a me cum istac condicione*. *suspītio* seems the genuine spelling of the noun, *suspĭcio* of the verb; they differ also in quantity. The long *i* in the noun is due either to contraction from *suspicitio*, or to the loss of a *c*, as the original form might have been *suspectio*. *scelus* = sceleste, frequently thus used in the comic poets. **320** Bentley was the first to draw attention to the reading given by Eugraphius which we too have adopted in our text. The reading *neque auxili copiam* of the mss. is against the metre, for to assume a hiatus after *neque* and a lengthening of the penult in *auxili* by 'ictus' (as an imprudent editor does) is the utmost of perversity. And though it is true that no other passage occurs where *ad* stands after *copia*, Eugraphius' reading seems sufficiently supported by the reading *ad auxiliandum* which is given by three late mss. It is not, however, impossible that Terence wrote something like *neque mi copia auxilist*, but in the absence of any further proofs a conjecture of this kind cannot be received with confidence. **327** *principio μάλιστα μέν. potest* 'is possible:' thus we frequently find *potest* as impers. in the comic poets, especially in the phrase *quantum potest* 'as soon as possible.' So even Cicero Tusc. I 11, 23, *si posset*. **328** *haec* as fem. plur. is of frequent occurrence in archaic language, and is also found in Cicero. Cf. 438. **329** *nunciam* one word, like *etiam* and *quoniam*: see 171. **330** *ne utiquam* is shown by the metre to be the genuine form in Terence, as the first syllable must be short here. Cf. Hec. 125. Haut. 357. **331** *postulare* 'to expect.' With *gratiae adponere* compare Horace's well-known *quem fors dierum cunque dabit, lucro Adpone*. **332** *apiscor* is frequently found in archaic and post-classic language instead of the compound *adipiscor:* see note on Haut. 693. **334** The asyndeton is regular in imperatives both in Greek and Latin. Thus Aristophanes *τόλμησον ἴθι χώρησον, ἄγαμαι καρδίας* Acharn. 463. Pl. Bacch. 693, *compara fabricare finge quodlubet conglutina*.

qui: see 307. 335 *sat habeo* 'I think this quite sufficient (satisfactory):' freq. thus in the comic poets, cf. 705. Eun. 485. Haut. 718. Pl. Most. 654. *optime* 'in the nick of time,' so 686. Hec. 246. cf. *opportune* 345. 336 Charinus turns angrily round upon his slave Byrria whom he reproaches with being of no use in cases of need. 337 With the construction comp. Cic. ad Att. VII 6, *si quid forte sit quod opus sit sciri. fugin hinc* 'get you gone:' in the same way the Greeks of the present day use φεύγει as a simple 'exit.'

Sc. 2. As we were told v. 173, Davus' own confidence had been shaken by the news of the impending marriage: the greater is his joy now he has found out Simo's trick.

340 *nesció quid* becomes so to say one word, just as in French the corresponding phrase *je ne sais quoi*. This is also indicated by the accent. 343 *intendam* sc. gradum, 'direct my steps,' cf. Cic. Cat. I 12, 30 and the more common compound *contendo*. 345 *eugae* is the form here required by the metre and in other passages supported by very good mss. See my note on Aul. 669 and add Pl. Epid. I 1, 7 where A gives EUGAE and Most. 260 *eugaé*, *plaudó*, *Scapha* (as the mss. read). 348 *etsi scio* 'do you go on though I know all?' *obtundis*: for the meaning of the word it will be useful to compare *tundo* with the cognate English word *stun*. cf. Phorm. 515. 349 *autem* 'on the other hand,' here literally: since Davus stands between them. *rem tenes: omnem* is added by Pl. Merc. 477. Merely *tenes* Ter. Eun. 406. Pl. Glor. 1163. 350 *me vide* 'only look to me:' so again Phorm. 711. Pl. Trin. 808. Glor. 376. Merc. 1013. Rud. 680. Reiz compares also *me specta modo* Asin. 145. 352 *iam* 'addito plena securitas est' is an excellent remark by Donatus, but it is difficult to find a translation quite adequate to the force of the Latin word. The best would be 'there's no longer any doubt about it that he does not intend to give you his daughter in marriage.' 353 It has been contended by some scholars that *prehendo* has in the comic poets always a disyllabic pronunciation, and Fleckeisen has accordingly altered this passage; but the trisyllabic pronunciation of the word in question seems sufficiently defended by A. Spengel, 'Plautus' p. 217. 360 *ipsus* 'master,' cf. 265. *tristis* 'out of spirits,' 'with a sour face.' 361 Pamphilus does not yet understand the drift of Davus' cogitations. *quorsum nam istuc* sc. tendit. 362 *illo* = illoc or illuc, so we have also *isto*. 363 Now at last the two lovers begin to understand Davus' insinuation. 364 Matrons (*pronubae*) had to dress the bride on the wedding-day: cf. especially the beautiful passage in Catullus LXI 186, *vos bonae senibus bonis cognitae bene feminae, collocate puellulam.* 365 ornati tumulti

are examples of a formation of the genitive of the fourth declension, not uncommon in archaic Latinity. In Terence we thus find *quaesti fructi adventi:* for others see my note on Aul. 83. 367 *narras* simply, 'you say', cf. 434. Haut. 520. Hor. Serm. II 7, 4. 368 *puerum* 'young slave'. *Chremi* gen. instead of *Chremis:* thus we have *Euripidi* Pl. Rud. 86, *Archonidi* Haut. 1065, and other instances. *Chremetis* we had 247. 369 When considered as connected with *conveni* in 368, this line is against all grammar and common sense. Instead of Bentley's violent alteration of the text, Fleckeisen has got rid of the whole difficulty by adopting a better punctuation. *ferre* is here=*ferebat* 'he was carrying along'. *holera* is the genuine spelling, not *olera:* the *h* is also borne out by the kindred word *helvola*. *pisciculi minuti* λεπτὰ ἰχθύδια, ὀψάρια in the language of the New Test. (ψάρια in mod. Greek). The original of the line in Menander's Περινθία runs τὸ παιδίον δ' εἰσῆλθεν ἐψητοὺς φέρον, see also Introd. 10. With the Latin expression comp. also Pl. Rud. 1325, *curculiunculos minutos fabulare*. Suetonius, Aug. 76, *cibi minimi erat et vulgaris fere: secundarium panem et pisciculos minutos.....maxime adpetebat.* 370 *nullus quidem* sc. liberatus es: *nullus* is stronger than a simple *non*, but its use in this way is almost confined to the language of the comic poets; *nullus dubito* and similar phrases are not classic and should not be imitated. 371 *prorsus:* cf. *iam* 352. *ridiculum caput* 'silly fellow': thus *caput* and κεφαλὴ or κάρα are not uncommonly used to denote the whole person. We have something analogous in the English 'blockhead' or the German 'dummkopf'. 373 To understand *nisi*, we should supply a thought like 'which will never come to pass, unless'. *vides* 'look to it'. *ambis* orig. an electioneering term 'canvass'. Cf. Pl. Glor. 69, *orant, ambiunt, obsecrant.* 376 *suscenseo* is the genuine spelling, not *succenseo*. *subs* is the original form of *sub* just as *abs* of *ab: asporto, aspello, aspernor* are, therefore, formed in precisely the same way as *suscenseo*. Faërnus, in his note on v. 448, states that all his good mss. spell the word in this manner. 377 *tuom...animum* a prolepsis for *tuos animus*, very common in Greek (πρὶν ἂν διαγνῷ σὸν θυμὸν πῶς ἔχει πρὸς τοὺς γάμους.) 378 *iniurius...iniuria:* similar plays on words are of very frequent occurrence in Plautus, but are comparatively scarce in Terence. *sibi ĕsse in:* an anapaest; a monosyllabic pronunciation of *sibi* (=*si*) cannot be established by safe arguments. *iniurius* is an adj. peculiar to the comic poets, cf. my note on Aul. 691. 379 *ducere* for *te ducturum esse:* a careless construction inadmissible in good prose, but suited to the easy and loose style of comic language. Pl. Amph. 788 says, *in me culpam conferas.* 380 *illae* those of which we all are afraid. Davus puts his

weakest argument in the first place. 381 *sola* 'without protector', 'lonely'. *dictum factum* (also Haut. 904) is the Greek ἅμ' ἕπος ἅμ' ἔργον, or as Homer expresses it, T 242, αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον. *invenerit εὕροι ἄν*, he will have hit upon. 382 *eiciat—eiciât*. When a word occurs twice in a verse, it as a rule varies in its accent. This law is so common that any deviation from it should be set down as an exception: yet Bentley would not see it, and obstinately corrected a great number of passages at variance with his preconceived theory of a uniformity of the accent in such repetitions of the same word. 386 *excludi* was, so to say, the technical term of a lover being denied access to his mistress, (the Greek ἀποκλείω, e.g. Luc. Dial. Meretr. 12), comp. Eun. 49. *concludar* suggests at the same time the notion of a wild beast shut up in a cage. 389 *hic* of time. 391 On *sine ómni* see Introd. 19. There are no sufficient arguments to establish a pronunciation *se* in Terence. 392 *nec minueris* 'you need not do less vigorously', lit. 'infringe'. So *consilium minuere*, Hec. 616. *inperium matris minuere*, Pl. As. 508. 394 on the omission of *te* see note on v. 14.

395 This passage is one of the most difficult in the whole play. It is commonly explained as follows: 'for as to a kind of hope you might conceive, that I will easily quash. You might say, No one is likely to give his daughter to a man of my dissolute life. Let me tell you, that your father would rather find for you a bride without any dowry than thus let you go to perdition.' But there are many difficulties hushed over in this explanation. First of all, *propulsare* seems without any second example to support the meaning 'refute', which it must have here. Then it would be quite uncertain whether *his moribus* ought to be taken as an abl. or dat.: but see also Brix on Pl. Trin. 762. *nam* (395) would, moreover, be without any direct meaning. Fleckeisen seems therefore right in assuming a gap after 395. The passage was already unintelligible to some ancient grammarians, who read *timeas* instead of *speres*, as Donatus informs us. 396 In *dabit* the final *t* should be dropt. *inopem:* one of the most important matters in arranging a marriage was the *dos*, without which a legitimate marriage was, in fact, hardly conceivable to the ancients. See e.g. the well-known passage in the Trin. 690, where Lesbonicus says, that giving his sister without dowry would be to give her *in concubinatum*, not *in matrimonium*. If, therefore, Simo should prefer a daughter-in-law without any dowry to Glycerium, it would show how strongly opposed he must be to the idea of allowing his son to marry the 'stranger woman'. *corrumpi* is frequently used of young men spending their health and wealth in the company

of dissolute women: Ad. 97. Pl. Bacch. 419. **398** *aliâ* some other scheme. *aliam* (as Bentley reads) would be quite out of place after 396. **399** *quin*=qui non, lit. 'why are you not silent', i.e. 'be silent, can't you'. For other instances of this use of *quin* see Haut. 832. Pl. Merc. 494. **400** *puerum* merely 'a child' without any regard to sex: Dig. de Verb. Sign. 163. *cautiost* has here the sense of *cavendum est*. So we have it again Ad. 421. Pl. Bacch. 597. Pseud. 170. Poen. I 3, 26. **401** Note *sum* as an enclitic: the subj. *me* is again omitted (394). The omission of *esse* after a future participle is very common in the comic writers. See 402. **402** *qui*=ut eo 'that she might know by it'.

Donatus justly observes on the following scene 'haec scaena nodum inicit fabulae et periculum comicum. facit etiam executionem consiliorum.' **404** *reviso* 'I come back to see'. **406** *meditari* lit. 'con over verses', hence 'study one's part'. Cf. Pl. Trin. 817, *eum...meditatum probe mittam*. **407** *sperat* 'he is quite confident.' **408** *qui* stands not only for *quo*, but also for *qua*. *differre* lit. 'rend asunder, tear to pieces'. *apud se esse* lit. 'be at home' (comp. the French être chez soi), and met. 'have one's wits about oneself': cf. 937. Hec. 707. Phorm. 204. Pl. Glor. 1345. **411** *verbum* 'angry word'. We have the same phrase 'to have words', i.e. 'to quarrel'. Donatus quotes Phorm. 638 ff. *ducere*=*ducturum esse*, cf. 379.

412 *relictis rebus* 'setting business aside', so again Haut. 840 and Pl. Epid. IV 2, 35, and with the addition of *omnibus* Eun. 166. Pl. Cist. I 1, 6. Stich. 362. **414** This line has justly been pronounced spurious by Bentley, as *hunc* could only mean Pamphilus, who has not, however, left the stage for a single moment since his conversation with Charinus. *id propterea* is, moreover, a nasty pleonasm. **415** *hoc agam* 'I'll attend now'. **416** *em, serva* 'be on your guard now': Ad. 172. **418** Donatus has the just observation that *volo* is 'nimis imperiosa et superba dictio': cf. the well-known line *sic volo, sic iubeo, stet pro ratione voluntas*. Simo is like the farmer in Tennyson's Dora whose 'will is law'. **419** *quid hic*, see Introd. 20. v. **421** For *ommutui* see 257. **422** *cum gratia* 'with a good grace': *bona* is added Phorm. 621. **423** *sum verus* 'can I be right?' i.e. if I am not mistaken, my master. For the expression comp. Pl. Glor. 1369. **424** Simo is apparently disconcerted and perplexed by his son's answer, and not knowing what to do with him, sends him into the house. **427** *volgo* in the preceding line shows that we have here a proverb. This line is a close imitation, nay almost a translation of Eurip. Med. 84, ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ. 'nam cum Menan-

der acerrimus fuerit Euripidis imitator, non mirandum est in Terentii, dimidiati Menandri, fabulis passim reperiri quae miro quodam consensu cum Euripideis conspirant.' Meineke, Men. et Phil. rell. p. 22. The editors of Terence quote also from Menander another line of the same bearing, *φιλεῖ δ' ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα*, but this I cannot find in Meineke. *melius* seems at first sight illogical, and Bentley went even so far as to write *bene mavelle*, a conjecture which first of all destroys the alliteration melius malle; but we should simply translate 'every one prefers to be himself better off than his neighbour.' **429** *memini* with a following present infin. is known from Virg. Ecl. I 17, *de caelo tactus memini praedicere quercus*. Cf. Phorm. 74. **431** Byrria knows 'that the first bringer of unwelcome news hath but a losing office.' *malo* 'ill news'; *malum* 'punishment', frequently so of slaves: comp. Liv. IV 49, *auditis, Quirites, sicut servis malum minantem militibus?* **433** *quid Davos narrat* 'what has Davus got to say?' ('blandius locutus' Donatus). *aeque quicquam nunc quidem* (sc. atque alio tempore) 'In the present state of affairs, Davus has hardly any thing to say at all:' lit. 'just as little now as ever.' For *narrare* comp. v. 461. **437** For *dicere* see note on v. 23. **438** *haec* fem. plur.: see 328. **439** The reading given in our text is the only one which seems consistent with Terence's usage: Bentley writes *propter hospitaï huiusce c.*, but first of all, Terence never has the genitive in *ai*, though this is so frequent in Plautus, and even if this form of the gen. could be admitted, Terence would never have elided the *i*, at least not if we may suppose him to follow the habit of other old comic poets, e.g. Plautus. **442** *eăm rem:* observe the accent. *viă* is explained by Donatus *consilio, ratione*. Others read *recta via* with the mss. and omit *secum;* this would be 'in the right way'. **445** *fortis* is originally *forctis*, which is explained by Festus, p. 368, as *bonus* (see also Paul. p. 84, '*forctis* frugi et bonus sive validus') and is probably connected with root *for* or *fir* as seen in *firmus*. *fortis* would thus mean here 'a man of character'; cf. Pl. Trin. 1133, *fortem familiam* 'an excellent (i.e. a wealthy) family'. Cic. ad fam. VI 9, *patre eius, claro homine et forti viro, plurimum usi sumus*. Cf. also Pl. Bacch. 216. Flor. IV 3, 13, 18. **446** For *animum adpulit* see note on v. 1. **449** Cf. Phaedr. III 7, 17, *unde hoc, amice? nihil est. dic, quaeso, tamen.* **451** *drachuma* is the form in which *δραχμή* was admitted into Latin. In the same way we have *techina* = *τέχνη*, *Alcumena* = Ἀλκμήνη, *Aesculapius* = Ἀσκλαπιός, *Tecumessa* = Τέκμησσα, etc. *obsonari* as deponent occurs only here, Pl. Stich. 681 and Aul. 293. **454** *quod* = quoad, 'as far as it may be said here,' i.e. in my position. **455** *per parce nimium* is a tmesis instead of *pernimium parce*,

cf. Ad. 393. **457** *rei* is here monosyllabic, like *spei* 25. *veterator* orig. 'an old hand', hence 'practised in a thing, crafty, knavish'. **458** *illic*=ille, frequently so in the comic writers. *caput* 'head-worker' so to say, cf. Pl. Asin. 728 *ego caput huic argento fui hodie reperiundo.* See also Ad. 568. In English we commonly use the opposite metaphor 'he is at the bottom of the matter.' **460** In the best mss. and in inscr. we frequently meet with the form *hau*, but only before consonants. This form was in use as late as the time of Tacitus, for whom it is attested (by the Medicean ms.) in several passages. **461** *ab Andria ancilla ἡ παρ' Ἀνδρίας παιδίσκη. ab Andria* is *e domo Andriae*, by no means a mere periphrasis of the genitive. *quid narras* 'what do you mean?' Simo may easily be supposed to know the people of Glycerium's household, as he watched the house for several days when his suspicions were first aroused. **465** *actumst* 'all is over,' a phrase originally derived from judicial language of a suit once ended, that could not be resumed. **466** The first syllable of *ingenium* is shortened: see Introd. 19. **470** Simo's self-delusion is the finest hit in the whole comedy and produces a most ludicrous effect. *vix tandem μόγις ποτέ*, so Phorm. 234. **473** This line always recurs in the comic poets under similar circumstances: see my note on Aul. 684. *Iuno Lucina* is Juno who brings the child to light: in the Greek original Ἄρτεμις was invoked as we learn from the Schol. on Theocr. II 66 *παρὰ Μενάνδρῳ αἱ κυΐσκουσαι ἐπικαλεῖσθαι τὴν Ἄρτεμιν,—ἀξιοῦσι συγγνωμονῆσαι ὅτι διεκορήθησαν*, and situations like the present were not at all uncommon in Menander's comedies, as Libanius tells us *κεκλεῖσθαι τοῖς ὑποκριταῖς τὸ θέατρον, ἵνα μὴ κωμῳδὸς εἰσελθὼν μιμήσηται τὰς παρὰ Μενάνδρῳ τεκούσας* (cf. also Gell. II 23, where a slave in one of Menander's comedies is described as hearing the wailing of a woman in labour). **474** *ridiculum* sc. est negotium, so again 712. **477** Simo sneers ironically at Davus 'I hope your pupils have not forgotten their parts.' **479** For *ludos facere* and similar phrases see my note on Pl. Aul. 251. *ludos alicui reddere* seems to occur only here. **480** Terence translates here the Greek proverb *ἐν λιμένι πλέω*, i. e. I am in perfect safety, cf. Cic. ad fam. IX 6, 4 *his tempestatibus ex prope solus in portu.*

481 *adsolent*=adesse solent. **482** *ad salutem* cf. Haut. 207, *haec sunt ad virtutem omnia*, and Hec. 693, *confingis falsas causas ad discordiam.* **483** *poste* is an ancient form of *post* which repeatedly occurs in Plautus. Here Fleckeisen has introduced it against the mss., in order to avoid the trisyllabic pronunciation of *deinde* which is disyllabic in all other passages in Plautus and Terence. *lavet*=*lavetur:* Donatus gives us the Greek of Menander

λοῦσαι αὐτὴν τάχιστα. 484 With the construction *dari bibere* cf. Pl. Persa 821, *bibere da.* Even Cicero has such negligent constructions as this, e. g. Tusc. I 26, *Ganymedem raptum....ut Iovi bibere ministraret.* 486 *per ĕcástor* (Introd. p. 20. v.) *scitus* a tmesis for *perscitus ecastor*, see note on 455. Hec. 58. Plautus has Cas. II 6, 18 *per pol saepe peccas.* 488 *huice* is the genuine spelling instead of the barbarous *huicce*, and an easy emendation for *huic.* of mss. which is against the metre. 490 *opus facto:* opus est with the abl. of the passive participle is a very common construction in archaic language: cf. 523. 715. Haut. 80. Ad. 601. 996. Phorm. 762. Pl. Cas. III 3, 24. Amph. 628. 492 Observe the change of the accent in *itán* and *itane.* *tandem* often expresses indignation. 493 *incipias* = conere. The editors say that *incipias fallere* is here pleonastic for *fallas*, but this is hardly true. 494 *accurate*, sc. you and your master (Pamphilus). Parry takes *accurate* to be the adverb. 496 *interminatus* 'warned off with threats.' 496 *rĕ tulit* is the genuine spelling of the perf. of *rē fert.* The sense is 'what was the use of it?' Cf. Pl. Epid. I 2, 30, *quid re tulit Mihi tantopere te mandare?* Curc. 555 *quid re fert me fecisse regibus Vt mihi oboedirent?* 497 *credon* i. e. do you expect me to believe? The pronoun *hoc* is not without its force 'such an absurd thing.' 500 *invideor:* cf. 204. 501 *tibi istaec:* see Introd. p. 20. v. The expression *incidit suspitio* occurs above v. 359. 503 *enim* drops here its final *m:* Introd. 16. III. *enim* is here used in the same asseverative sense as the Greek γάρ. *pernosti:* cf. Pl. Aul. 499, *ut matronarum hic facta pernovit probe.* Trin. 665, *pernovi ingenium tuom.* *etiam* 'even yet:' see note on v. 116. 505 *falso* at the end of the sentence has far more force than if it stood e. g. before *censes.* *muttire* μυσσᾶν. *iam* 'last of all,' i. e. now. 506 *nemo* is here fem. cf. Pl. Cas. II 2, 12, *vicinam neminem amo merito magis quam te.* 507 *setius* and *secius* seem to be spellings of equal authority. Most probably the word is connected with the same root as seen in *segnis.* 508 *sis sciens*, cf. v. 775 and Pl. Poen. v 2, 78, *Carthagini ego sum natus, ut tu sis sciens.* Thus ἵνα εἰδῶς ἦς in later Greek. 512 *qui* here = ex quibus. 513 *inventum* is here subst. 516 *moveri* 'to be disturbed,' cf. Cic. Phil. I 7, *ea non muto, non moveo.* Editions commonly read *moventur nuptiae*, which gives no sense; the construction requires *moveri nuptias* (for Davus reports the scheme of the women); but then it is also necessary to write *fiat* (*fit* the mss). Ritter and Fleckeisen consider the whole line as interpolated. 518 The subj. *eas* is omitted: see note on v. 14. *extemplo* here in Terence, in Plautus we always have the original form *extempulo.*

520 *misere amare* recurs Haut. 190. Ad. 667. Pl. Bacch. 208. So *misere deperire*, Pl. Cist. 1 2, 12. 521 *idem* gives the same sense as if it were *item*, but it would be perverse to change the reading. The expression is as correct as possible. 522 *id*, sc. quod facis. 524 *omnino* without reserve and further investigation. Yet he is inclined to believe him. 525 *atqui* 'yet'. *hauscio* is, in archaic Latin, one word, comp. *nescio* which is formed in precisely the same way. *hauscio an* is, so far as the sense is concerned, equal to *fortasse*. 528 *id* is generally omitted in our editions and is not given by the mss., but was rightly added by Bentley on the authority of Priscian (p. 1143). It means 'that point'. 529 Translate 'why should I prefer to have the wedding at any other time than to-day?' 532 The usual reading of this line is *atque adeo in ipso tempore eccum ipsum obviam* without *Chremem*. But Bentley justly observes that *ipsum* alone would almost necessarily denote Pamphilus who is the person spoken of in the last two lines; and he further points out that Donatus reads *Chremem* in this line. He consequently omits *obviam* and substitutes *Chremem*. I think, however, that my reading (which I now find also in Klotz) is preferable to his, as Donatus has *obviam*, and *ipso* before *tempore* probably owes its origin to a gloss. The expression recurs v. 758. Haut. 364, while *in tempore ipso* stands Andr. 974. 533 *iubeo Chremetem* sc. salvere. *optato*, 'according to wish', comp. *consulto*, *compacto*, *auspicato*, and other participial adjectives which are commonly used as adverbs. 535 *mĭberē:* see note on 23. *viso* 'come to see'. *id* 'therefore' or 'in this respect'? 536 The same phrase *auscultā paucis* ('listen to a few words') recurs Ad. 896. *audite paucis* Eun. 1076. *audi paucis* Hec. 510. 538 In expressions like this it seems usual to separate *per* from its substantive by the pronoun, comp. 834. Other instances are Pl. Men. 992. Bacch. 905 f. This is, probably, an imitation of the Greek *πρός σε θεῶν*. *deos* is here monosyllabic (Introd. p. 20 vi). 539 *a parvis μικρόθεν*. *adcrevit* 'has grown *up*' (*ad* = *ἀνά*). Cicero has the expression *studia doctrinae cum aetate crescunt*, de Sen. 14. 541 *quoius* is here monosyllabic (Introd. 20 vi.) like *quois*. *potestas* lit. 'possibility', i.e. 'a chance'. 542 *nuptiae* in an English translation would become the subj. for *fiant;* in Latin it is put into the relative clause. 543 *a* is the better spelling instead of *ah*. 544 'quod amicus ab amico petit, iustum esse debet, nec pro eo quod non est iustum, supplicare oportet'. *Donatus*. There is a gentle reproach conveyed in this line. *oportet* here 'it is meet', *πρέπει*. 515 *dabam* 'offered', i.e. was ready (willing) to give her; impf. de conatu. *ἐδίδουν* in Greek frequently

has the same meaning. 546 *fiant* sc. nuptiae. With the phrase *in rem esse* comp. the well-known verb *rĕfert* standing for *rem fert*. *arcessere* the usual word of bringing the bride to the house of the bridegroom: cf. 581. Ad. 890. Haut. 1047. 548 *utrique* is very impressive at the commencement of the line. *in commune* 'with regard to our joint interests'. So Pl. As. 286, *in commune fraudem frausus;* the same expression as used by Terence recurs in Tac. Agr. 12. 551 *moneat* 'suggested the thought'. 552 *irae* is more expressive than *ira;* the plural means 'repeated quarrels', cf. Pl. Poen. III 6, 18 and especially Virg. Ecl. II 14, *tristes Amaryllidos iras. audio* 'so I hear', supply 'but without paying much attention to such idle talk'. Cf. Phorm. 160, 947. 553 *posse avelli*, sc. eum, the subj. as usually in the comic poets omitted after *spero*. *fabulae* from *fari* 'talk', i.e. λῆροι: 224. Haut. 336. 555 ὀργὴ φιλούντων ὀλίγον ἰσχύει χρόνον. *Menander:* a similar sentence in Pl. Amph. 940 ff. *verum irae si quae forte eveniunt huiusmodi, Inter eos rursum si reventum in gratiamst, Bis tanto amici sunt inter se quam prius.* There is a German proverb '*was sich liebt, neckt sich*'. 556 Simo's policy is not to contradict, but to humour, and thus to gain the better. *id* 'that very thing', i.e. amoris integrationem. 557 *occlusa* is stopped, kept under restraint. Cf. *iram recludere*, Cic. nat. d. III 26. 559 *redduco* is the genuine spelling in the comic poets, as the first syllable appears long in at least four passages: Hec. 617, 665, 391, 403. As to *red* for *re*, comp. *red-ire red-integratio* etc. *animum aegr.:* see 193. 560 The old reading *consuetudine et* is inadmissible, as Terence would never conclude a line with a monosyllable and an elision, excepting only the two enclitics *est* and *es*. The reading adopted in my text gives a good sense, and the change is not, I hope, very violent. *consuetudo coniugi* (gen.) *liberalis* is 'the getting accustomed to living in honorable wedlock', for *liberalis*, see note on 38. 563 *posse* = possibile esse, which is bad Latin. 564 There is an intentional paronomasia in *perpetuo* and *perpeti*. 565 *periclum* is etymologically connected with πεῖρα, hence *per. facere* = πειρᾶσθαι. 566 The expression ἐπὶ πείρᾳ δοῦναι θυγατέρα is quoted from Menander. 567 *nempe* is slightly ironical, here with the intention of depreciating the importance of an unlucky end of the experiment. *incommoditas* 'inconvenience' is of course a substitute for some stronger word, as *calamitas* or something of the kind. *denique* 'after all'. 568 f. *huc:* sc. ut periclum faciamus; *si* in case that: *eveniat* 'should happen', in the subj. mood, as he wants to represent this eventuality as very uncertain and improbable, while 569 *corrigitur* is ind. Most commentators and translators misunderstand this passage, as

if we read *ut* not *si*. *discessio* is again a mild word instead of the more odious term *divortium*. 572 *quid istic* is a common formula of concession after dispute: Eun. 388. Haut. 1053. Ad. 956. 573 Observe the alliteration 'commodum claudier': the phrase means literally 'your convenience is locked up' (comp. the expression 'come to a dead lock'), i. e. is impeded, cf. Eun. 164. *in me* 'as far as regards me'. 575 *quid ais* is a formula of requesting attention: see v. 184. 580 *ibam:* impf. de conatu 'was going to you'.

581 *advesperascit:* It was the custom to lead the bride to her new home towards dusk. Any reader of Catullus' beautiful Epithalamium will be aware of this fact. 583 One of the unpleasant consequences of slavery to the masters is hinted at in the present line, and briefly expressed by Sen. Ep. 47, 3, *totidem hostes quot servi.* 586 *tandem* 'at last'. Simo, of course, understands these words as an expression of offended virtue, but the spectator who is better acquainted with Davus' real character, will readily catch the sneer implied in them. 591 *num nam perimus* 'I hope we are not going to the dogs after all.' 594 *adparetur* impers. 'preparations are made'. Cf. Eun. 583 and Ad. 900. This reading is due to an excellent emendation by Guyet, while the plural given by the mss. and edd. is against the sense of the passage: *nuptiae* would have to be understood, but the preparations for them are carried on at Simo's house. The present *renuntio* expresses Chremes' intention to be sharp about his preparations. 596 A second rate actor would pronounce the words *ego vero solus* in a low voice as only intended for the audience; a skilful actor might succeed in pronouncing them so as to make Simo believe that Davus was proud of his achievement, while the audience would understand the self-reproach and misery contained in them. For *cŏrrigerē* see Introd. p. 14 and note on v. 23. 597 *sedulo* orig. *se dolo*, i. e. *εἰλικρινῶς*, and in this sense it may be taken wherever the same phrase occurs as here, though it is generally translated 'diligently'. 598 *quiescas* 'make yourself easy about that.' *mirum ni* = sine dubio. This is not identical with *ni mirum*, in which *ni* is = nei or ne, sc. sit. 599 *nullus sum* a common formula of despair: the *s* of *nullus* should here be dropt (Introd. p. 17). 600 *quid causaest quin* 'why don't I'. *proficiscar* 'set out'. 601 *preci:* the dat. sing. of *prex* occurs only here and Phorm. 547. For the whole expression comp. also Cic. ad fam. I 1, 2, *nec precibus nostris neque admonitionibus relinquit locum.* 602 *conieci* expressive of his master's unwillingness to marry (cf. 620); the phrase suggests expressions like *in vincula conicere.* 603 *hoc* (abl.) sc. Simone. *insperans* for *non sperans*, 'against his hope' is very rare; other instances of the same

formation are *indicens* and *inficiens*. 604 *em astutias* 'these are the fruits of my intrigues.' So the plural Pl. Epid. III 2, 39 and Glor. 233. 605 *ipsum*: erum. 606 *aliquid* 'non dixit gladium aut laqueum, ne esset tragicum. ergo expressit bene, dicens *quo me nunc pr. d.*' Donatus. Others understand it of a deep ditch or quarry, into which Davus means to throw himself. Which of the two he means will be difficult to decide; at all events let the student be careful not to mistake *quo* for *ubi* or *unde*. In the phrase *se praecipitem dare*, the verb is the Greek θεῖναι both in meaning and derivation; *praeceps* is 'the head (*caput*) bent forward.'

607 *scelus*=scelestus, whence also the gender of the relative. 608 *nulli* is genitive for *nullius*, see editors on Sall. Cat. 29, 3. Cf. *vir maximi consili*, Nep. Dat. 1. 609 '*futile* (the better spelling is with *tt*) *vas* est quoddam lato ore, fundo angusto, quo utebantur in sacris Vestae, quia aqua in sacris Vestae in terra non ponitur; quod si fiat, piaculum est. ideo excogitatum est vas, quod stare non posset, sed si positum, statim funderetur. unde et homo commissa non retinens *futilis* dicitur; contra non futilis bonus in consiliis.' Schol. on Stat. Theb. VIII 297. The metre, varying in all these lines, is very expressive of the passionate state of Pamphilus' mind. 611 It appears from Donatus that Menander used a stronger expression; the Greek which he quotes is hopelessly corrupt, but he gives the following periphrasis 'tam difficile est hinc evadere, ut qui hinc evaserit, videatur immortalis futurus.' 613 *dūcerē*: see note on v. 23. *audacia* is an excellent emendation instead of *fiducia* of mss. and edd.; it is proved to be certain by Eun. 958, *qua audacia Tantum facinus audet?* In the other reading, the incision would be neglected, which is never the case in Terence. 614 *facere* c. abl. recurs 709. *de me faciam*, Ad. 611, has the same sense. *ago sedulo*, cf. 597; *fit sedulo*, Ad. 413, is explained by Donatus 'sine dolo, id est, instanter, quia neglegentes dolosi dicuntur.' 615 *productem* is the reading given by Donatus. In comic language, frequentatives are said to have sometimes the sense of the simple verb, but in most cases a slight difference may be found out on a closer examination of the passage. *productare* is here 'to try to delay', *producere* would imply far greater certainty. 616 *bone vir* ironically; later on, v. 846, Simo applies the same again to Davus. *vidĕn*=*videsne*, so *abĭn*=*abisne*, etc. 617 *inpeditum* lit. here 'entangled'. For the two verbs comp. Pl. Epid. I 1, 79, *expeditum ex inpedito faciam*. 621 Cf. Aristoph. Frogs, 1044, τί παθεῖν φήσεις ἄξιος εἶναι; Τεθνάναι. 622 *ad se redire* is used in the same sense Ad. 794 and by Livy I 41, 5. The contrary is *a se exire*, Petron. 90. 623 *quom*=quod, as

it often is in archaic language. 624 *praecavere* sc. monet; so frequently one verb is placed so as to do duty for two. Cf. Phaedr. IV 18, 31, *non veto dimitti, verum cruciari fame*, sc. iubeo.

ACTVS IV.

Charinus upbraids Pamphilus, Pamphilus Davus, the latter meditates fresh schemes.

625 *memorabile* 'to be mentioned.' Cf. Pl. Curc. 8, *istuc quidem nec bellumst nec memorabile.* 626 *vecordia* from *vecors* with the genuine meaning of the prefix *ve* or *vae* as explained by Festus '*vecors est turbati et* mali *cordis.*' 627 *gaudeant:* the plural after *quoiquam* on account of the general sense of the pronoun; cf. Eun. prol. 1 ff. *si quisquamst qui placere se studeat bonis...In his poëta hic nomen profitetur suom.* 628 Cf. Haut. 397 where the same expression recurs. 629 *verum* of moral truth, 'just, fair,' as used by Caes. b. g. IV 8. Liv. II 48, 2. 632 *coacti necessario* should be taken together, cf. *coacti re necessaria* Cic. Acc. III 30, 72. Caes. b. c. I 40, and *coacti necessitate* Hirt. b. g. VIII 13. Nep. Them. 8. *se aperiunt* 'betray themselves,' cf. Liv. II 12, 7. In the same way Ovid has the passive *aperiri*, A. a. III 371. 633 This line is spurious, as neither metre nor sense can stand a close examination. 635 *quis es* is like our 'who are you now?' a common way of expressing one's contempt of another person. 637 *pudeo* as a personal verb is confined to the language of archaic writers: see my note on Aul. 487. 639 *iniuriam expostulare* recurs Ad. 595, and just as here, Cicero has it with *cum* pro Planc. 24, 58. 640 *ingerere mala* is a phrase coined on the similarity of *ingerere tela* etc.; it is of frequent occurrence in the comic writers, e.g. Pl. Bacch. 875. Men. 717. Pseud. 359. In the same way, Horace has *convicia ingerere*, Serm. I 5, 11. *atqui* is here required, not *atque*, as most edd. have: Charinus raises himself an objection against his own idea. 641 *multum* sc. promovero, 'I shall achieve not a little after all.' A similar thought occurs in Euripides Hippol. 1297, *καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σε*, and it is just possible that Menander, who was a great admirer of Euripides, had this passage in mind when writing the line which we have here in Terence's translation. 644 *postulas* 'do you pretend' (cf. 657), i.e. 'do you expect.' *ducere*, 'lead by the nose,' 'deceive.' 645 *complacitast:* other instances of this medial perfect are found in Haut. 773. Pl. Amph. prol. 106. Rud. 189; in the simple verb *placitus est* Hec. prol. 2, 21. 241. 646 *spectavi* 'judged,' originally 'tested.' 650 *conflavit* is a genuine reading preserved by Donatus, while *confecit* is the reading of our mss. and edd. 653 *altercare* as an active verb is also used by Pacuvius in Ribb. Trag. lat. p. 85. 655 *quo*

=*et eo*. 656 *haec* is an archaic fem. plur. here attested by Donatus; see on 328. 657 *postulabat* 'pretended.' 660 Pamphilus does not mention Davus by name here, precisely because the thought of him is at present uppermost in his mind; Charinus is therefore obliged to ask 'who' (663). 664 *nisi* 'only' or 'all I know is that' (*scio* should be inferred from *nescio*); in this and similar passages *nisi* is in its general sense nearly equivalent to *sed*: cf. e.g. Eun. 548. 735. 665 The hiatus after the second *factum* is allowed on account of the change of the speaker: see Introd. p. 21, and it is not, therefore, necessary to write *factumst*, especially as *est* is similarly omitted Ad. 560 f. *DE. non tu eum rus hinc modo Produxe aibas?* SY. *factum*. 666 *at* is frequently used in cursing and angry language: cf. Eun. 431. Hec. 134. Virg. Aen. II 535. Hor. Epod. v 1. The Greek ἀλλά is used in precisely the same way: e.g. Lucian. Gall. 1, ἀλλά σε, κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς ἐπιτρίψειε, etc. 667 Cf. 602. 620. 669 *scio* is ironical, 'I know you are never tired of doing mischief.' Pamphilus continues v. 673 f. in the same strain. 673 *satis credo* 'I am sufficiently convinced,' so again Eun. 1051. Liv. XXI 8, 3. 675 *pro servitio*=pro servitudine, 'in virtue of my being your slave.' 677 *dum* 'if only.' 679 *sedulo, ἀλεκτρυών*: see note on 146. 680 This line contains Davus' best hit, as he is well aware of Pamphilus' inability to find better counsel himself. We may compare the similar passage in Pl. Epid. II 2, 79 *Immo, si placebit, utitor consilium: si non placebit reperitote rectius. vel* is in the comic writers frequently used to enforce the meaning of an imperative: e.g. Phorm. 190 ff. Pl. Rud. 549 ff. 1401. Bacch. 902. Pseud. 120. 682 Davus is rather put out by Pamphilus' ready acceptance of his proposal, when fortunately for him Mysis comes out of the house and thus delivers him from a momentary embarrassment. 683 *nil ad te* 'that does not concern you.' As in Greece all doors opened upon the street, it was the custom to knock at the door inside in order to warn persons walking in the street.

684 *ubi ubi* 'wherever,' so Pl. Rud. 1210 *ubi ubi erit, iam investigabo et mecum ad te adducam semul.* 686 *optume te mihi offers*: similar phrases occur Ad. 322. Hec. 808. 688 *integrascit* 'grows fresh again' is an ἅπ. εἰρημ. 691 *quibus* sc. nuptiis: *quiesco aliqua re* is a rare construction, 'to have rest (i.e. liberty) from something;' in the same way Symmachus has *quiescitur* (impers.) with the ablative simple, while Capitolinus Max. 23 has it with the prep. *a*. *si hic quiesset*: the same expression is used by Davus himself v. 604, *quod si quiesset, nil evenisset mali.* 692 *insanire* is repeatedly used of passionate anger, e.g. Ad. 561. 726 f. 694 *per omnis* on account of the peculiar pronunciation of

the letters *mn* like *nn*, or a simple *n*: Introd. p. 19. *adiurare* with a dat. is also used by Pl. Cist. II 3, 27 and Ov. Met. III 659. **698** Our mss. are no doubt right in attributing the word *resipisco* to Charinus, who now begins to conceive fresh hopes since he hears Pamphilus speak so decisively of his attachment to Glycerium. *resipisco* is used in the same way by Pl. Glor. 1334. With Pamphilus' words comp. Pl. Ps. 480, *quod scibo, Delphis tibi responsum ducito*, and Cic. ad Brut. I 1, 6, *haec ex oraculo Apollinis Pythii edita tibi putat: nihil potest esse verius. atque* after comparatives occurs also in Cat. LXI 176 *illi non minus ac tibi Pectore uritur intimo Flamma*. So also perhaps Cic. Att. XIII 2, 3 *diutius afuturus ac nollem*. See also the comm. on Hor. Serm. I 1, 46. **701** *proclive* is what is on the way downwards and thus comes down easily and spontaneously. Cf. Pl. Amph. 336 *tam hoc quidem tibi in proclivist quam imber est quando pluit*. **702** f. Pamphilus says *quis videor* expecting to hear a flattering answer, but Charinus is quite taken up with the wretched situation in which they both find themselves and returns the most prosaic reply. Davus now throws in 'I'm on the look out for a scheme' and is at once encouraged by Charinus, who is if anything only too ready to be assisted by others. (*forti's* 'you are a brave fellow.') Pamphilus is not, however, quite as prompt in praising Davus, whose ill-success is still in his recollection. He, therefore, contents himself with coolly observing 'I know what you are up to.' Whereupon Davus gives him the positive assurance 'This time I shall certainly achieve it.' **704** *iam hoc opus est*, the same expression as v. 682, where Davus' and Pamphilus' first conconversation had been interrupted by the appearance of Mysis. **705** *sat habeo* 'I'm contented' (v. 335, 710). Charinus puts up with Davus' pertness just as he did before 374 ff. **706** A passage similar to this line occurs in Cic. de imp. Cn. Pomp. I 1 *quamquam mihi semper hic— locus ad agendum amplissimus, ad dicendum ornatissimus est visus*. **707** Hardly is Davus certain of his scheme, when he at once assumes the language of a superior towards the young gentlemen who require his assistance. *amoliri* is a word expressive of great disdain and superciliousness, cf. Pl. Ps. 557 *agite, amolimini hinc vos intro nunciam*; Truc. II 7, 68 *sed ego cesso hinc me amoliri, ventre dum salvo licet*. **708** Pamphilus goes at once, obedient to Davus' bidding; Charinus, however, does not move and gets a second hint from Davus 'well, where shall you go?', but without understanding this hint, he is preparing to make Davus his confidant, so that the slave has difficulty in getting rid of him. **710** Davus is now mocking poor Charinus who had formerly limited his request to this very thing: see v. 329. **711** *quantum ὅσον*. promoveo = differo, προτερο.

716 *proprium* originally 'nearer,' then 'belonging to,' and thus 'constant, certain.' A similar sentence occurs in the fragments of Euripides *βέβαια δ' οὐδεὶς θνητὸς εὐτυχεῖ γεγώς*, and another is ascribed to Diphilus *βέβαιον οὐδέν ἐστιν ἐν θνητῷ βίῳ*. 718 Observe the climax from a mere friend to the lover and husband. *amator* has not necessarily a bad sense, and the expression casts no stain upon Glycerium's character. 720 *laborem* 'trouble' cf. 870. *hic* now, in our present situation; *illic* then, in the commencement of their connexion. 721 On the scansion of *mi homo* see Introd. p. 21. 723 *malitia* 'shrewdness' (a reading given by the best mss. and Eugraphius, others and Donatus among them read *memoria*): cf. Pl. Epid. IV 1, 19 f. *hanc congrediar astu.* PH. *muliebris adhibenda malitia nunc est.* 724 *ocius* 'very quickly,' so again 730. 726 'abusive *verbenas* vocamus omnes frondes sacratas, ut est laurus, oliva vel myrtus, ut Terentius...nam myrtum fuisse Menander testatur, de quo Terentius transtulit.' Servius on Virg. Aen. XII 120. The line from Menander is mentioned by Donatus, but is hopelessly corrupt: according to Bentley it ran thus, *ἀπὸ δεξιᾶς σὺ μυρρίνης κλάδους λάβε*, while Meineke reads it *ἀπὸ Λοξίᾳ σὺ μυρρίνας τασδὶ λαβὼν Ὑπόπεινε*. 726 In Plautus' Mercator 675 ss. the altar of Apollo, which is frequently mentioned in other comedies as standing before the house, is decorated with laurel, precisely as we find it here decorated with myrtle, *aliquid cedo Qui vicini hanc nostram augeam aram Apollinis: Da sane hanc virgam lauri.* 728 Our mss. read *iurandum* which the editors explain to stand for *ius iurandum*, though they cannot quote a second instance to justify this assumption; Bentley is therefore right in emending *iurato* in accordance with the usual language of the comic poets, cf. *facto opus est* 715 and Hec. 431 *transcurso opus est.* 729 *adposisse*=adposi(vi)sse, adposuisse. See v. 742. 730 *in te:* the construction is the same as in Liv. XXIX 10, 3 *cum tanta incesserit in ea castra vis morbi. cedo* 'hand him over.' '*cedo*, porrigentis est manum' *Donatus.* 734 *ego quoque:* Chremes approaches from the right hand side. 736 *verbis* 'in your own words,' belongs to *subservias.* 738 *ut* 'since.' Mysis pays Davus no compliment, but expresses the simple truth that she knows nothing and entirely submits to his superior wisdom. In accordance with his former promise (see v. 594) Chremes returns now to the house of his intended son-in-law.

742 *adposisti*=*adposi(vi)sti*, cf. 729. 745 *illi* and *isti* are archaic forms instead of *illic* and *istic*. *illi* is here attested by Priscian, while our mss. give *illic*. For Terence, we may compare Hec. 94. *quid hominum* 'what a multitude of people' is in its sense a plural, and therefore followed by the verb in the plural: compare Pl. Poen. III 3, 5

sed quid hic tantum hominum incedunt? **746** Davus comes in with some very commonplace observations, just as the parasite does in Pl. Stich. 635 *viden ut annonast gravis?* Theophrastus in his χαρακτῆρες c. 5 makes idle talkers complain ὡς χαλεπόν ἐστι τὸ ζῆν! The words *quid dicam aliud nescio* are of course not intended for Chremes. **747** *quae haec est fabula* 'what comedy is this?' The same expression recurs Eun. 689, cf. also Pl. Most. 937. **751** Davus pushes Mysis to the right, and in so doing hurts her. **753** *si faxis*, i.e. si feceris. *faxis* or *fac-sis* is equal to *fece-sis* as the original form would be; *si faxis* is here said like *seiquis faxit* in the C. I. L. I p. 80. **754** *male dicis?* 'nove *male dicis* pro comminatione posuit, cum pro convitio soleat poni' *Donatus*. *dic clare* 'say it distinctly;' so *voce clara* Liv. XLII 25. **755** *mulier meretrix*, cf. Phorm. 292 where we have *servom hominem*. In the same way Cic. ad fam. XII 22 says *homo gladiator*, and Plautus has precisely the same expression, Men. 334 *istic meretricem credo habitare mulierem*. **756** Cf. v. 461. **758** The construction *illudere in aliquo* seems to occur only here, but is attested by the grammarian Arusianus Mess. p. 235 s. **759** f. The first line is said in a very loud voice in order that Chremes may catch the words; the second is intended for Mysis only whom Davus wants to make further confessions. **760** *cavĕ:* Introd. 15. II. Nothing can show better the variability of comic prosody than *manē* and *cavĕ* so closely put together. **761** *di te eradicent* recurs Haut. 589. So *Venus eradicet caput atque aetatem tuam*, Pl. Rud. 1346. **766** *semper* is of course an exaggerated expression, since Chremes himself had first offered his daughter to Simo, but as soon as he had got an inkling of the real position of affairs, he had been averse to the match. Only a philologer like Bentley, whose severe logic renders him unable to understand the loose language of every-day life, could here change *semper* into the meaningless *nempe*. **768** *quemne=eumne quem: quem* is here not the interrogative, but the relative pronoun. Compare the analogous constructions, Phorm. 923. Pl. Glor. 13, and Catull. LXIV 180. **769** *verum* is here a sentence by itself (see again Eun. 347) like *ridiculum* (v. 474), *malum* and other neuter adjectives of the same kind. **770** *suffarcinatus* is he who carries something under his dress and is thus puffed out: cf. Pl. Curc. 289. *gratias habere* in the plural, (not *gratiam* as usual): *dis magnas merito gratias habeo atque ago*, Phorm. 894, and *summas habeo gratias*, Pl. Trin. 659. **771** According to Roman law, at least five matronae or women of free birth were required to establish the legitimate birth of a child: on the other hand more than 10 free women and 6 servants were not permitted to be present during child-birth. Donatus adds 'et hoc proprium Terenti est, nam de Romano more

hoc dixit.' 774 f. The recitation of the actor shows at once how to understand these words. They represent, of course, the supposed thoughts of Glycerium and her servants, while *tanto hercle magis dabit* should be considered as the supposed reply of Chremes. 775 Chremes uses the third person in accordance with Davus' words to which his own contain a strong contrast; Donatus compares the analogous passage v. 179. *sis sciens:* see note on v. 508. 779 Comp. Hor. Carm. II 18, 15, *truditur dies die* with the notes of the edd. 782 *iocularium malum* 'a nice mess,' orig. an evil which has also its comic side, conf. Phorm. 134, *iocularem audaciam.* Cic. de fato 8, 15, *o licentiam iocularem.* 783 At this point Davus deems it advisable to notice Chremes' presence. *per tempus* 'in the nick of time,' so again Hec. 622. 787 *ille:* cf. 772. *Davom* is far more expressive than if he had used the pronoun *me.* 789 *attigo* instead of the usual form *attingo* occurs in many passages of archaic writers (e. g. in Plautus Bacch. 445. Epid. v 2, 58. Most. 468. Pers. 816), and is here borne out by the metre. *tago* is used by Turpilius 131 and Pac. 165 and 344. 791 *inepta* 'little fool' without any intention to offend, cf. Eun. 311, 1007. Ad. 271. *actum* is not the same as *factum,* it means 'attained.' 792 *socer=sponsae pater* v. 732. In the following scene a relative of Chrysis, Crito, who has heard of her death, comes to claim the heritage: his testimony is afterwards instrumental in bringing about the recognition of Glycerium.

796 *platea* is in good Latin always used with a short *e,* though in Greek it is πλατεῖα; in the same way we have γυναικεῖον *gunaecĕum.* 797 *sibi* is the reading of the Bembine ms. *optavit potius=praetulit.* 798 *viveret:* the construction is the same as Pl. Aul. 1 f. *inopemque optavit potius eum relinquere Quam eum thensaurum commonstraret.* 803 Crito does not complete his sentence as if unwilling to add *mortua est. perdidit* is the Greek ἀπώλεσεν: comp. Admetus' words of his wife Alcestis (Eur. Alc. 1002) ἀπώλεσέν με κἄτι μᾶλλον ἢ λέγω.. 804 *sic* here and Phorm. 145 'δεικτικῶς dicendum est cum aliquo gestu' (Donatus) 'so, so' i. e. 'pretty well'. 805 *aiunt* indicates the proverbial character of the passage. It is generally supposed that Terence alludes here to a line of Caecilius *vivas ut possis, quando non quis ut velis* (Ribb. Com. p. 56): see Introd. p. 5, n. 2. A sentence ascribed to Menander runs thus ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα. 807 *me attuli:* the expression is the same as Pl. Amph. 989 *nunc huc me adfero.* There is also another reading *appuli* (cf. prol. 1) which is preferred by some editors who suppose it to mean 'came hither on ship'; but *se appellere* seems to occur nowhere else.

808 *tetuli* is the archaic form of the perfect instead of *tuli*: *pedem tetulit* occurs in Pl. Men. 397 f. cf. 629. 810 *illĭus* here either with a short *i* or disyllabic = *illis*, cf. *quois* for *quoiŭs* Introd. p. 20. vi. 811 *lites sequi* (δίκην διώκειν) occurs again Ad. 248 and Phorm. 408. *hic* in such a place as Athens with its numerous law-suits and sycophants. *quŏm* 'how little': but the irony of the expression is easily perceptible. 814 *grandicula* is due to a conjecture by Fleckeisen, the mss. give *grandiuscula* where the synizesis *iu* would be quite unexampled; *grandicula* is also found Pl. Poen. II 35. Comp. also *saepicule* in the Casina: Ritschl Opusc. II 246. *illinc*, from Andros. 817 Plautus uses the same expression *antiquom optinés hoc tuóm, tardus út sis* Most. 989. The fuller form appears Hec. 860 *morem anticum obtines*.

ACTVS V.

Chremes refuses any longer to peril his daughter's happiness by marrying her to a man whose affections are set on another girl; and she, moreover, now turns out to be a citizen.

820 For *spectata* comp. v. 91 with note. 822 *inludere* with an acc. occurs also Eun. 741 and Phorm. 915: the literal meaning is *in lusum vertere* 'to stake'. 823 *enim* is asseverative like the Greek γάρ; so we have *immo enim* again Phorm. 338. 824 *verbis* (plur.) and *re* (sing.) in opposition also Ad. 164. Ovid says more correctly *verbis...rebus* Her. XIX 1 f. 825 *vidĕ*: see Introd. p. 15. II. *prae studio* 'from eagerness'. On the hiatus *dŭm id ef*—see Introd. p. 21. 827 *remittas onerare*: the infin. is added in the easy manner of conversational language, so also in Sall. Iug. 52, 5 and Hor. Carm. II 11, 3. *onerare iniuriis* is said like *maledictis onerare* Pl. Pseud. 357. 828 *homo adulescens* is like *mulier meretrix* v. 755; the expression recurs Phorm. 1040. Cf. v. 910. 829 *res uxoria* 'matrimony.' 830 *ut* is emphatically repeated. *seditio* is here 'matrimonial quarrels', cf. Pl. Amph. 478. Similarly Cicero says *ea est enim seditiosa, ea cum viro bellum gerit* ad Att. II 1, 5. The *nuptiae* are called *incertae*, because a *discessio* would have been an almost certain consequence. 834 Cf. v. 538 with note. 838 *scio* is said like *audio* v. 552. 839 Many editions (and also late mss.) read *dum* for *tum*, and this is the easiest to understand; *tum* ought to stand before *quom* and it is only in conversational language that such a change of position could take place. 840 *facturas* sc. eas: the subj. is again omitted. 841 *nescio qui* 'somehow or other.'

On the following scene Donatus observes 'haec scaena

principium indicii et iracundiam senis continet atque in ea vehementer exprimitur consuetudo patris ac domini offensi et indignantis'.

842 Simo has all this time quoted Davus as his great authority; Chremes sees him come out of Glycerium's house and says maliciously: 'see, there is your Davus,' Simo smells mischief at once. 844 *scelus* is Davus, the pronoun in the next line is as if *scelestus* had preceded it. 845 *in vado* 'in safety', a proverbial expression which occurs also Pl. Aul. 796. Comp. *in portu navigo* v. 480. 846 For *bone vir* see note on v. 616. 848 *id hinc nunc abest* 'this is now far' from being ever carried out. So Cic. Deiot. 13, 35 *quod abest longissume*. 850 Davus is entirely perplexed and returns answers which serve only to implicate Pamphilus without helping himself out of the difficulty. 853 Chremes' observation is of course meant ironically. 854 *faxo* with a future is a peculiarity of archaic Latin, while later writers, e.g. Livy, Virgil and Ovid, use the subjunctive after it. 855 Donatus explains *confidens* in a bad sense 'impertinent': cf. Phorm. 122 f. *est parasitus quidam Phormio, Homo confidens*. Cicero dared not to use the word in a good sense: Tusc. III 6, 14. *catus* 'cunning'. 856 *quantivis preti:* cf. Pl. Epid. III 3, 29 *ne tu habes servom graphicum et quantivis preti*. 857 *veritas* is due to a quotation in Nonius p. 409, 20; Crito's face bears the stamp of truth, his words are convincing. (The mss. read *severitas*.) As regards *tristis*, Donatus obobserves 'ad laudem interdum sumitur, non ad amaritudinem' with a quotation from Cic. Verr. 1, 10, 30 *iudex tristis et integer*. 861 *sublimem rapere ferre auferre* 'to carry away uplifted', frequently so in the comic poets, e.g. Pl. Glor. 1394. Asin. 868. Men. 922. 995. 1002. Ter. Ad. 316. *quantum potes* 'as quick as you can', recurs Ad. 350. Fleckeisen writes *potest* as impersonal, but see my note on Pl. Aul. 119. 862 Dromo seems surprised to be ordered to carry Davus to punishment, hence his question '*quem?*' 865 *quadrupedem constringito* 'bind him hand to foot all fours': round the neck was placed a wooden clog or collar to which the feet and hands were bound. So St. Matth. XXII 13 *δήσαντες αὐτοῦ πόδας καὶ χεῖρας*. 866 *si vivo* 'as sure as I live': instances in my note on Aul. 565. 870 The infinitive 'of indignation' is very common in the third person; but for the first only two instances are known, viz. the present line and Aul. 336.

873 *mitte male loqui* occurs also Pl. Persa 207. Cf. Phorm. 272. 875 *ain tandem* occurs in precisely the same manner Pl. Aul. 296: *tandem* expresses Simo's indignation and unwillingness to believe Pamphilus' assertion. 876 *confidentiam* 'presumption', cf. v. 855.

878 *color* should be pronounced without its final *r*: see Introd. p. 17. 884 *aliquo pacto* 'any way', i. e. 'at any price'. 888 The words *an ut pro huius* (=*huis*) make an anapaest together: see Introd. p. 17 and 20. vi. 889 Cf. Ad. 622 *valeas, habeas illam quae placet.* Simo has now talked himself into a softer mood and is therefore more ready to forgive his son. 891 *liberi* although there is only one child; so also Cic. de imp. Cn. Ponap. 12, 33. de prov. cons. 14, 35. Philipp. I 1, 1. Cf. Dig. L. 16, 148 *nec est sine liberis, cui vel unus filius unave filia est.* 902 It may be in the character of Chremes to throw in this sentence, but it seems strangely out of place here: for does Pamphilus receive punishment in bringing Crito before his father?

907 *insolens* 'contrary to your habit': so *quae aegritudo insolens méntem adtemptát tuam* Pac. Ribb. Trag. p. 69. *evenit* 'it has chanced so'; Crito evades the question, either because he wants to come to the point at once, or because he does not like to own the real motive of his journey to Athens. 909 *paratus* 'primed in your part', cf. Phorm. 427. 913 *nuptiis* 'in wedlock': for the rest of the expression comp. Cic. ad Att. VII 8 *soles conglutinare amicitias testimoniis tuis.* ad fam. XI 27 *voluntates nostras consuetudine conglutinari.* 916 *evenit:* Simo sneers at the expression used by Crito himself v. 907. *attemperate* 'well-timed', adapted to time. 918 Pamphilus would, of course, have been the best authority to tell his father that he had neither been seduced nor in any other way influenced by Crito in his love for Glycerium: but respect for his father prevents him saying anything. 920 The sentence is the same as Pl. Pseud. 1173 *contumeliam si dices, audies.* The future *perget* is given by the best mss. 921 *moveo* 'set in motion', i. e. stir up. For the rest of the line cf. Arist. Thesmoph. 198 ἀλλ' αὐτὸς δ γε σὸν ἐστιν οἰκεῖως φέρε. 922 *audierim*, viz. from Phania (v. 927). 923 *ad Andrum* is the reading of the Bembine ms., other mss. of an inferior class read *apud A.* 924 *se adplicare* is the proper term for choosing a 'patronus': cf. Cic. Or. I 39, 177. 926 *obturbat* 'interstrepit' Donatus. *tum* 'now'. 927 It would be most natural to expect *fuisse* instead of *esse*, since Phania is dead; but *esse* represents the affair far more vividly than the perfect. 930 The last syllable in *Iuppiter* was originally long (*Iovis pater:* for *patĕr* see Introd. to Aul. p. XVIII), and we are not, therefore, obliged to consider it here lengthened by the sole influence of caesura. 933 The expression *adrigere auris* is of course originally used of animals; when applied to man, it is used only by the person himself to whom it is applied, e. g. Pl. Rud. 1293

suo mihi hic sermone adrexit auris. Even Virgil has it Aen. II 303 and I 151 s. 934 *quid credis* is the reading of the Bemb. ms., others *qui cr.* Simo addresses these words to Pamphilus who, he sees, is conceiving hopes of a fortunate issue of the whole affair. 936 'post Plautinam aetatem tam cito rariores ex illis formas usus abolevit, ut praeter *antehac, posthac* et *postilla* Terentius nullam noverit. id non satis reputans Lachm. in Lucr. p. 116 Andriae versui 936 *postibi* obtrudebat praeter rationem: quod cum non ex *post* et *ibi* compositum sit, sed prorsus factum ut *interibi*, ne tollit quidem cui vitando inventum est, uno vocabulo comprehensum dactylum. numerorum igitur integritati non video qui lenius quam sic consulas *tum eam véritust hic relinquere: postilla nunc primum aúdio*' Ritschl Opusc. II 271. 940 'transponendum *at scrúpulus mi etiam ínus restat*' Ritschl, Opusc. l. c. 941 Pamphilus is naturally impatient and by no means pleased with Chremes' slowness. *cum tua religione* 'with your scruple', i. e. your doubts: for *cum* see Eun. 153. Phorm. 465. *odium*=odiosus homo, as frequently. *nodum in scirpo quaeris* 'you are looking for a knot in a bulrush' was a proverb of those who took the trouble to discover imaginary difficulties. 'scirpus' says Festus p. 330, 7, 'est id quod in palustribus locis nascitur laeve et procerum, unde tegetes fiunt. inde proverbium est in eas natum res quae nullius impedimenti sunt.' The same occurs Pl. Men. 247. 942 Crito hesitates again with his answer; the affairs about which he is requested to give information, are so far back as to have nearly gone out of his memory altogether. 943 *volŭptâti:* see Introd. p. 15. II. and Aul. p. XLIX. *voluptas* has here of course a good sense 'laetitia et gaudium' as Donatus explains it. 945 The true form of the name *Pasiphila* is due to an ingenious emendation made simultaneously by G. Bezzenberger and K. Keil; the mss. give *Pasibula* which would be against the metre, as the *u* cannot be short; but Terence himself wrote *Pasipila* according to the usage of his period, and hence the error arose. 947 *te credo credere:* in the same way Pamphilus says v. 958 *me putet putare.* 948 For *redduxit* see Munro on Lucr. I 228. 949 The words *de uxore nil mutat* belong together. *causa optumast* 'it is all well', see the analogous passage Pl. Aul. 260 with my note. 955 Pamphilus says *non recte* in the sense of *non iuste;* but his father who seems rather fond of a little joke, takes the expression in its original sense and thus answers *haud ita iussi*, i. e. iussi eum recte vinciri. In *iube* the *e* is short: Introd. p. 15. II. After Pamphilus has been provided for, the poet does justice to Charinus. Donatus adds that it would have been unfair to leave Philumena without a husband.

957 *proviso* 'I come forward to see'. **958** *putet* drops its final letter: Introd. p. 17. **959** *eapropter* occurs also in Lucr. IV 337. The sentence itself is Epicurean. **960** *volŭptátes*: cf. 943. **964** The line is very melodious on account of the double alliteration *s*olide *s*olum and *g*avisurum *g*audia, combined with the so-called figura etymologica in *gaudere gaudium*. The same expression is used by Caelius in Cicero's ep. ad fam. VIII 2, 1 and by Catullus LXI 119 f.

965 *Pámphilŭs* is one of the rare instances in which the original long quantity of the ending *us* in the nom. sing. of the 2nd decl. is still visible in comic prosody. **966** *optigerit* is here the spelling of the Bembine ms. as also *illut* v. 963 and 968 and *aliut* v. 942. In the original spelling of the period of Terence the tenuis was often employed where later usage substituted the media. **972** Donatus quotes Virgil Ecl. VIII 108 *credimus, an qui amant, ipsi sibi somnia fingunt?* **973** Some commentators understand this line as if the boy were dead, according to the proverb ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος. But there is no necessity for a supposition of this kind, on the contrary it would be quite against the habit of the comic poets to bring in a sad occurrence at the end of the comedy. Davus simply says that the baby is indeed eminently favoured by the gods, as all results in his being acknowledged as a legitimate child and heir of the house. Cf. also Phorm. 854. **975** *tua secunda* is said in the same way as *omnia mea occulta* Haut. 575 or *tua iusta* Phorm. 280. **976** *tuos est* 'he is in your hands', i. e. he will do anything you ask him. **980** As the text is, Davus intead of going on his errand, turns towards the spectators and acquaints them with the final result of the transaction. There can be no doubt that this way of disposing of the argument is not deserving of much recommendation. Perhaps it is also preferable to give the last two lines to the *Cantor* to whom the concluding *plaudite* belongs at all events. The mss. give ω here and at the conclusion of the other plays; Bentley showed on the ground of Horace's words *donec cantor 'Vos plaudite' dicat* (ars poet. 155) that this ω stands for *cantor*, though he was wrong in considering it as having arisen from the abbreviation CA. In the Bembine ms. the different persons are generally indicated by letters, e. g. θ for Charinus, Z for Pamphilus and γ for Davus. In the same way, we have ω (the last letter of the alphabet) for the person who appears last of all and terminates the play. The *cantor* was a singer who had to recite all such parts as were set to music, while the actor himself performed only the necessary gestures and motions. The custom of asking for a mark of approba-

tion from the spectators may be traced in the New Comedy. Compare e. g. the verses applied by Augustus to himself at his exit from the stage of life (Suet. Aug. 99) *εἰ δέ τι Ἔχοι καλῶς τὸ παίγνιον, κρότον δότε Καὶ πάντες ἡμᾶς μετὰ χαρᾶς προπέμψατε.*

There is also a second termination of the Andria found in some of the later mss. of Terence, and this was known to the author of the periocha, Sulpicius Apollinaris, and also to Donatus and Eugraphius, the two ancient commentators of Terence. It is in many respects deserving of great attention. Its metre, prosody and language are such as not to preclude the presumption that Terence himself is the author of this scene. It is not unlikely that we have here the conclusion of the play as it ended on its first performance, while Terence conformed to the popular taste later on by shortening the end where the audience perhaps appeared not much interested in the final disposal of Charinus. This appears not improbable when we consider the expression *longumst* v. 977. But subject to the blame of 'hariolatio' as these conjectures are, it is at all events certain that this second termination of the play is of great antiquity. It begins after v. 976, though something is required to connect it with the preceding lines. Ritschl has, therefore, made the following two verses:

PA. mémini: atque adeo *ut vólui commodum húc senex exít foras.*
Sécede illuc áliquantisper. CH. *Dáve, sequere me hác.* DA. *sequor.*

983 On *dédī* see Introd. p. 15, 2. **985** The mss. omit *iam;* but in the way in which they would write the passage VITAIA an omission of this kind is easily explained. Fleckeisen writes *sortis*, an archaic form of the nom. instead of *sors*, which occurs also in Pl. Cas. II 2, 28: but it seems doubtful whether Terence would have ventured to use this form. **989** f. The structure of the sentence is very irregular; in prose it would be *sed amicitiam nostram non aliqua* (i. e. *nulla*) *parte abducta studui tradi* (or rather *tradere*) *liberis.* **994** ff. These lines are very corrupt in the mss. and are here given in accordance with Ritschl's readings (Par. I 590 ss.) whose explanation we subjoin 'sententia ipsa satis in Charini mentem convenit. nam ille, ambigo, inquit, utrum e duobus quae nunc mihi eveniunt gaudiis potius dicam; nam etsi nihil sane exoptatius potuit accidere quam quod nunc voti mei gnataeque tuae compos fio, tamen non minoris aestimo quod te, cuius in me voluntatem minus quam olim propensam suspicabar, non mutasse animum cognosco.' **999** *alienus* 'de filia despondenda ali-

quamdiu tibi adversatus' *Ritschl.* *tamen* drops here its final *n*: Introd. p. 18. 1000 See how soon we have become the best friends (Chremes and Pamphilus) although a short time ago we had a kind of quarrel.

At the end of this scene, Ritschl adds the line *agatur intus, siquid restet. ω plaudite.*

EVNVCHVS.

Didascalia.

On the festival of the *Megalensia* see note on the didascalia of the Andria. As usual, the *aediles curules* bore the expenses of exhibiting the play on that occasion in the year 593. The Eunuchus was the fourth play produced by Terence.

The mss. read *egere* (*L.*) *Ambivius Turpio L. Atilius Praenestinus:* see note on the corresponding passage in the did. of the Andria. Donatus, in his pref. to the Eunuchus, mentions also *L. Numidius Prothymus:* but Numidius is doubtless only a corruption of *Minucius*, an actor whose name occurs in the didascalia of the Adelphoe (see note there).

facta secunda 'the play holds the second place according to the usual order of the Terentian comedies'.

According to the reading of the Bembine ms. the play was exhibited *ludis Romanis M. Iunio L. Iulio aedilib. curulib.* and *M. Valerio* (*C.*) *Fannio cos.*, while the mss. of the Calliopian class give *C. Mummio Fannio cos.* In the year 593 we find the consuls *M. Valerius Messala* and *C. Fannius Strabo.* For an explanation of the name of *Mummius*, C. Dziatzko (*rh. mus.* XXI 66) thinks of L. Mummius Achaicus, consul a. 608, so that it might seem that a performance of the Eunuchus took place on the *ludi Romani* of that year. Unfortunately we are without the slightest knowledge of the aediles mentioned in the Bembine ms. though this uncertainty could hardly be used as an argument against the probability of Dziatzko's conjecture, as we know the names of no aediles at all in the commencement of the 7th century. The *ludi Romani*, also called *magni* or *maximi*, were celebrated in September in honour of Juppiter, Juno and Minerva, originally by the consuls, but after 387 by the aediles curules: they became *ludi scaenici* in the year 539 (Liv. XXIV 43).

Donatus observes on the play itself 'in hac Terentius delectat facetiis, prodest exemplis, et vitia hominum paulo mordacius quam in ceteris carpit. exempla autem morum hic tria praecipue proponuntur, urbani scilicet, parasitici et militaris.' On the extraordinary success of the play see *Introd. p. 4, n. 3.*

PERIOCHA.

29. A pronunciation *intró iit* with a hiatus is inadmissible for Terence himself, but we have already seen (perioch. Andr. 8) that Sulpicius Apollinaris was liable to mistakes in the nicer parts of comic prosody.

PROLOGVS.

1 *se* is pleonastic, as in a similar construction Andr. 797. **3** *in his:* the transition to the plural from the singular *quisquam* is very natural, as the pronoun is indefinite and may include any number of persons. We might translate 'among persons of that description'. Donatus quotes Haut. 393 *quoius mos maxumést consimilis vóstrum, hi se ad vos ápplicant.* **5** *existimabit* is the reading of only one ms. of the Calliopian class, instead of which the Bemb. ms. has *existimavit.* But an original *B* might easily pass into *V* on account of its soft pronunciation and the similarity of shape. *existimabit* is, therefore, an easier change than *existimarit,* as Bentley writes. It may also be briefly observed that the older form of the word is with *u,* not with *i.* **6** *dictum:* to defend oneself against attacks is not the same as to be first in censuring. **7** *bene* 'faithfully'. Luscius Lavinius (to whom the poet alludes here) rendered his Greek originals too closely (*verbum ad verbum*) and hence his Latin became stiff and inelegant. **8** For *bónis* see Introd. p. 19. **9** *φάσμα* 'nomen est fabulae Menandri: in qua noverca superducta adulescenti virginem quam ex vicino quodam conceperat, furtim eductam cum haberet in latebris apud vicinum proximum, hoc modo secum habebat assidue, nullo conscio: parietem qui medius inter domum mariti ac vicini fuerat, ita perfodit, ut in ipso transitu sacrum locum esse simularet. cumque transitum intenderet sertis ac fronde felici, rem divinam saepe faciens, evocabat ad se virginem. quod cum animadvertisset adulescens, primum aspectu pulcrae virginis velut numinis visu perculsus exhorruit: unde *Phasma* est nomen fabulae. deinde paulatim re cognita, exarsit in amorem puellae, ita ut remedium tantae cupiditatis nisi ex nuptiis non reperiretur. ita ex commodo matris ac virginis et ex voto amatoris consensuque patris nuptiarum celebratione finem accipit fabula.' *Donatus.* **10** *Thensauro* is here the reading given by the Bembine ms. and in the same way the word is spelt in the Plautian mss. in many places: even for Virgil this form is attested by the best authorities in Georg. IV 229. 'Huius modi enim est Luscii argumentum: adulescens qui rem familiarem ad nequitiam prodegerat, servum mittit ad patris monumentum quod senex sibi vivus magnis opibus adparaverat, ut id aperiret, inlaturus epulas quas

pater post annum decimum caverat sibi inferri. sed eum agrum in quo monumentum erat, senex quidam avarus ab adulescente emerat. servus ad aperiendum monumentum auxilio usus senis thesaurum cum epistula ibidem repetit. senex thesaurum tamquam a se per tumultum hostilem illic defossum retinet et sibi vindicat. adulescens iudicem capit, apud quem prior senex qui aurum retinet, causam suam sic agit: "Athénienses, béllum cum Rhodiénsibus Quod fúerit, quid ego hic praédicem?" et cetera. quae contra naturam iurisque consuetudinem posita argumenta notat Terentius, quod ille ordo potior erat, ut adulescens prior proponeret causam, qui petitor inducitur'. *Donatus.*

11 *unde* = a quo; cf. 115. So also Cic. Mur. 12, 26 *quid huic tam loquaciter litigioso responderet ille unde petebatur, non habebat. qua re* 'by what title'. **12** *ille* is the reading of the Bemb. and Vatican mss. and of Donatus; Fleckeisen writes *illic* with Bentley on the authority of late mss., in order to avoid lengthening the final syllable in *petit:* but this is originally long (Introd. p. 14) and the original quantity should not be obliterated here by correcting the text. *ille* is here a pyrrhich, see Introd. 19. To understand *ille*, we should supply *dicat* or rather *dixerit*. **14** *dehinc* is here monosyllabic. **15** *defunctus* 'I've finished': cf. Phorm. 1021: so Liv. v 11, 12, *existimare defunctos se esse satisque poenarum dedisse. est* has the sense of *superest.* **17** *quae* is acc.; for the construction cf. Phorm. 947 *argentum quod habes condonamus te.* **19** For *ita ut fáce–* (⏑⏑⏓⏑=– ⏓) see Introd. p. 19. **20** *émĕrunt:* the instances of a short *e* in the termination of the perf. in the old comic poets are not so numerous as one would be led to conclude from Munro's note on Lucr. I 406: we find *meruĕrunt* Pl. Most. 281, *subegĕrunt* Bacch. 928, *locavĕrunt* Pers. 160, *dormiĕrunt* Poen. prol. 21: Pl. Glor. 117, we have *sicut vŏluĕrunt*, but there the reading is not safe. **22** *magistrâtus:* for the prosody see Introd. 15. II. The regular quantity occurs Phorm. 403. The singular has here a collective sense: in the same way Justin II 10, says, *magistratui Spartanorum tradere* where he means the Ephori. It is, therefore, unnecessary to write *adessent* with Bentley. Luscius had gained admittance to one of the rehearsals of the play. **24** *fabulam dare* sc. exhibendam. The phrase recurs Haut. prol. 33. Luscius was trying to be witty; a *fabula* (from *fari* 'to speak') cannot exist without *verba*, and yet in this instance Luscius says *nil verborum dedit* in a double sense, 'has given us no words' and 'has not imposed on us' (n. on Andr. 211). **25** The *Colax* had originally been written by Naevius, but afterwards been revised and brought out by Plautus. This seems the easiest explanation of the passage, and it is supported by the occurrence of quotations both from Naevius' and Plautus'

Colax in the pages of Nonius. See Ribbeck, Com. rell. p. 9. **26** On this line see Introd. p. 10, n. 4. **27** The change of accent in *peccátum* and *péccatum* has been explained in the note on Andr. 382. **33** f. The mss. read *sed eas fabulas factas prius Latinas:* but Ritschl has shown that this is not what should be said here. Terence mentions only one Greek play, Menander's Κόλαξ, from which he borrowed two figures which he was not aware had been previously employed in a Roman play derived from the same source. *eas* must therefore mean *personas*, and consequently *fabulas* cannot be the right reading. Ritschl himself writes *ab aliis*, while others (Kayser) merely change the plural into the singular *eam fabulam factam prius Latinam:* but the latter proceeding seems to be against all rules of criticism, as it cuts the knot without explaining the origin of the difficult reading of the mss. My own reading should be explained 'but he denies obstinately that he was aware that they had before been performed in Latin plays'. **35** *huic*, Terence. **36** ff. The following lines give a description of the ordinary characters of the New Comedy: see Introd. p. 7. *currens servos:* cf. Haut. prol. 37. **40** *denique* 'in short': cf. Haut. 69, and Munro on Lucr. I 17. **43** Terence considers himself as one of the *novi:* Luscius is one of the old school. The hit is easily understood: in certain respects, the poet says, we poets are all alike, and should not cavil at each other. **44** *cum silentio:* a request very necessary in a Roman theatre, as the circumstances attending the first two performances of the Hecyra go far to prove. See also Pl. Trin. prol. 22. **45** *pernoscatis* 'take thorough cognizance.'

Actvs I.

The first scene is quoted and used as an instance of the changeable humour of love-sick people by Horace, Sat. II 3, 259—271. **46** *igitur* leads us at once in medias res: Menander had εἶτα τί ποιήσω; This line is also imitated by Persius, v 172, *quidnam igitur faciam? ne nunc quom arcessor, et ultro Supplicat accedam?* **48** The infinitive is due to a loose construction of conversational language in the place of *ut:* cf. 240 below, where we have the regular construction. *perpeti* 'to put up with'. *exclusit*, ἀπέκλεισε, see note on Andr. 386. **49** *non, si* 'not even if'. **50** *prius* 'ad laudem', Don. 'pro melius, utilius, antiquius', Charis. p. 210 K. **52** *ubi—expetet* would be in prose *ubi te a nulla expeti (arcessi) non poteris pati. nemo* is here fem., see note on Andr. 506. **53** *venies* is dependent on *si*, v. 51. **54** *ferre* sc. amorem, which is easily supplied from the preceding verb *amare.* **55** *eludere* is properly a word of the arena and gladiators,

'parry a blow'; hence it also means 'frustrate' and 'deceive'. Here we may perhaps translate it in its very first sense, 'make sport of'. 56 *proin* monosyllabic. 59 On plurals of the same kind as *iniuriae suspitiones inimicitiae indutiae* which denote repetitions of the same act, see note on Andr. 552. 60 *indutiae* not *induciae* is the genuine spelling, as shown by the best mss. of Plautus, Terence, Caesar, Cicero, Sallust, Livy, and Tacitus. Gellius I 25, 17 gives it as the opinion of Aurelius Opilius that the word is '*quasi induitiae*'; an etymology which, whether wrong or right, at all events speaks in favour of our spelling. 62 *ratione* 'by method'. So in the following line 'methodically'. 63 *cum ratione insanias: 'ὀξύμωρον* est, sed convenit comico: nam nemo sanus insanit' Schol. Bemb. 64 *quod* 'as regards your' etc. The expression *secum cogitare* recurs Eun. 636 and Ad. 808. 65 Priscian supplies the elliptical expressions of this line in the following manner, *egone illam digner adventu meo? quae illum praeposuit mihi? quae me sprevit, quae non suscepit heri?* The words *sine modo* generally convey a threat (like the German *lass gut sein*): Phorm. 420. 67 *me hercle* is never trisyllabic in Terence or other comic poets: ILLA could easily escape the eye of a scribe before UNA. *lacrimula* 'a wretched little tear'. 68 *misere* is explained = *male* by Charisius p. 184: but it belongs to *terendo*, 'rubbing her eyes in a wretched manner'. In *vix vi* note the alliteration and paronomasia. 69 *verba restinguere* is said like *ardorem* or *flammam restinguere:* cf. *aliquem restinguere* Phorm. 975. *ultro accusabit:* she will come and heap reproaches on you without waiting for you to upbraid her. 72 *prudens sciens* without *et* in conformity with the usage of ancient Latin: Cicero interposes *et* ad fam. VI 6, 6, and pro Marc. 5, where he uses the same expression. 73 *vivos vidensque, ζῶν καὶ βλέπων*: observe again the alliteration. From Cicero pro Sest. 27 we learn that the expression was proverbial: *vivus, ut aiunt, est videnque.* Cf. also *vivo atque videnti* Lucr. III 1046. 74 *captum* 'taken in war': see the similar passage, Andr. 82. He is to ransom himself at the lowest price. 75 In the same way as we have here first the abl. *minumo* and *paululo*, and afterwards the genitive *quanti* (if this indeed be a genitive), we have both joined in Pl. Epid. II 2, 110, *quanti minumo potest emi.* 79 *calamitas* in rustic language denotes a blast or blight which falls on the fruits: so Cicero, Verr. II 3, 98, *annona pretium nisi in calamitate fructuum non habet.* The metaphorical use of the word in this passage is easily understood.

80 *intercipit* 'quasi totum capit' as Donatus explains: but *inter* means here 'between the starting-point and the goal'. 81 In *miserâm me* observe the enclitic posi-

tion of the pronoun. *gravius tulerit* 'was more rather or 'greatly offended'. 82 *aliorsum accipere* 'to take otherwise': so *aliter accipis* Haut. 264; cf. also *aliorsum dixeram* Pl. Aul. 285. *atque ego feci* 'different to the intention with which I did it'. 85 *ignem* i.e. Thaïdem; thus Virgil, Ecl. III 66, *meus ignis, Amyntas.* We say 'my flame'. 86 For *quis hic lóqui* (⏑ ⏑ ⏓ ⏑) see note on v. 19. In the next line *quid hic stá* is an anapaest out of an original bacchius: see Introd. p. 15. In a similar manner Erotium invites Menaechmus to enter her house *animule mi, mihi mira videntur Te hic stare foris, fores quoi pateant* Pl. Men. 360 f. 90 *missa face* 'don't think of it any longer': 'bene intelligit qui hoc a meretrice ridente molliter et osculum porrigente dici accipit' *Don.* 92 *pars aequa amoris* 'would that we went fairly shares in love' (Parry); cf. Ov. Her. XV 163, *quoniam non ignibus aequis ureris.* 95 *ne crucia te* 'grieve not', with Donatus' scenic direction 'amplectens adulescentem mulier'. 96 *quo* 'as if'. *amare* 'love', *diligere* 'esteem'. 97 *eo*=ideo in prose. In *erát res* the subst. is enclitic. 98 *ut fit* 'as is sometimes done'. The words *misera prae amore* seem to belong together: 'quite out of sorts for love'. *exclusti*=*exclusisti.* 99 *sicine agis* is a rebuke addressed to Parmeno: cf. v. 804. Ad. 128. In the same way *age* is here 'corripientis', as Donatus justly says. 101 *potin*=*potisne:* so *viděn iuběn adĭn*=*videsne iubesne adisne.* 102 *astringere fidem* 'to bind one's faith' is the reverse of *solvere fidem* Andr. 643. 103 f. The expressions *contineo* and 105 *perfluo* are originally used of a jug, as also *plenus rimarum sum:* but *perfluo* 'to leak' seems to be isolated in this passage. Bentley proposes *perpluo:* but this means only 'I let the rain go through', and is therefore unsuitable for this passage. *perfluo* is, moreover, defended by the similar expression *ecfluet* v. 121. 106 *tacere* is the reading of the Bembine ms.: the subj. *me* is omitted (see note on Andr. 14). Inferior mss. read *taceri.* 107 In *Samiá* the *a* in the nom. sing. of the first decl. appears in its original quantity, Introd. to the Aul. XVII. Terence has not this quantity in pure Latin words, yet in words of Greek origin it was always kept with greater pertinacity, and especially in proper names (Lachm. Lucr. p. 405); and *ambrosiā* (nom.) occurs as late as Lucr. VI 971. *Rhodi:* the locative instead of the more usual construction *in Rhodo:* so *Cretae iussit considere* Virg. Aen. III 162. 108 On the pleonastic *ibi tum* see note on Andr. 131. 112 *signa cetera* 'other tokens that could lead to her recognition': she had *crepundia* (v. 753), but did not know her father's place of residence. 113 *potuerat* the mss., but a plupf. is inadmissible with *scibat:* hence Fleckeisen justly writes *potis erat*, where *potis* is neut.=possi-

bile. *per aetatem:* cf. *si per aetatem scire potuisses* Cic. Rabir. 9. So Ad. 931, *per annos.* 114 *hoc=huc:* as v. 394. 501. Ad. 878. See my note on Pl. Aul. 630: but many instances might be added. Even Cicero uses this form, ad fam. VIII 6, 4, and Virgil has it, Aen. VIII 423. 115 *unde*=a quibus, see note on v. 11. 117 *educere* is a certain emendation of old editors for *educare* of mss.: cf. 156: and *doctum atque eductum* Andr. 274. 123 *bona pars,* just like our 'a good deal': so Hor. Sat. I 1, 61. 126 *interea loci* recurs 255. In this expression *locus* passes into the meaning of 'time': see Long's note on Sall. Iug. 63. 128 In the same way Phronesium tells her lover *tibi mea consilia summa semper credidi* Pl. Truc. II 4, 34. 129 For the pronunciation of *quidem* see Introd. p. 16. III. 130 *hoc agite* 'be attentive', listen: *amabo* 'please', lit. 'I'll love you for it'. 131 For the scansion of *nupĕr ĕius* with the first syllable of the pronoun short see Introd. p. 20. VI. With the construction *avidus ad rem* we may compare *attentus ad rem* Ad. 834. 954. 132 Bentley says that *esse* must of necessity be added in this line, an infinitive being required on account of *scire* in the next: but this seems not true: the construction is a zeugma '*is ubi illanc* (thus I have written for *hanc* of mss., cf. 141) *videt virginem honesta forma, et (videt eam) fidibus scire*'. For *honesta forma* comp. Andr. 123 with note. 133 *fidibus scire* sc. canere: thus the mere abl. is used by Cicero de Sen. 8, *discebant fidibus,* and ad fam. IX 22, *fidibus docuit.* 134 *producit vendit:* the omission of the copula is quite in keeping with the habit of the comic language, comp. however *omnis produxi ac vendidi* Haut. 144. *producere* means 'to lead into the market for sale'. 138 *sedulo* 'sine dolo, hoc est, impense' *Don.* 143 *ad virginem animum adiecit:* the same expression occurs Pl. Merc. 334. *etiamne amplius* is like Andr. 325. 145 *cupiam* is the reading of all good mss.: it expresses Thaïs' wish in a more modest form than *cupio,* which late mss. give, and Fleckeisen most unaccountably prefers. 148 *amicum* is said very feelingly: *amatores* she had enough ('ad tempus' as Donatus observes), but no real friend to back her up in case of need. As to a *cognatus,* it would have been his natural and legal duty to protect his female relations. 149 *parere* is the reading of the Bemb., the only one which is borne by the metre: *parare* in later mss. is only a gloss. *beneficium* should be pronounced as *benficium,* and this pronunciation should be assumed not only for Terence, but also for Phaedrus (I 22, 8. IV 26, 18. L. Müller de re metr. p. 334. id. *rh. mus.* XXII 507 f.). Cf. note on Phorm. 394, and such forms as *calfacere* and *calefacere* etc. On an ancient coin (C. I. L. I 19) we find the inscription *Benventod* instead of *Beneventod:* other materials are collected by Ritschl Opusc. II p. 716—

722. **151** *hosce aliquot dies* 'for the next few days': cf. 187 and 190. **153** For *cum* see Andr. 941. Phorm. 465. **154** *noster* like *erilis noster filius*. With the whole line we may compare Ad. 564, *laudo, Ctesipho, patrissas: abi, virum te iudico.* **155—158** are quoted by Quintilian, IX 2, 58 as a good example of a '*μίμησις* in dictis'. **157** On *sorŏr dĭct.* see Introd. p. 17. **159** For the scanning of *ego ĕxclūd*, see Introd. p. 20. Fleckeisen omits *ego* with Krauss, but all mss. give it, and it is, moreover, necessary on account of the antithesis of *ille*. **160** *istam* is proleptic instead of *times ne ista*. **161** When the text was in the press, I did not know that the Bemb. ms. reads ABDUCTAST, a reading which should be admitted into the text at once: the inferior mss. read *advecta est*. See Umpfenbach, Hermes II p. 357. *talis* is ironical just as in Pl. Capt. 951, *quid me facere oportet, ubi tu talis vir falsum autumas?* **163** *numcubi* = numquid alicubi (*Don.*): the original *c* of *cubi* (from *quo-*) appears best in this form. But *numcubi* seems to occur only here. **164** For *claudier* cf. Andr. 573 with note. **165** *ex Aethiopia:* so Theophrastus, Char. 21, *καὶ ἐπιμεληθῆναι ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται.* **169** One of the small inconsistencies that may be hunted up in almost any author, and are not wanting in Terence, occurs here, as we learn later on that Phaedria gave 20 minae for the eunuch alone. **180** *perfeceris* = impetraveris. **182** 'If it were only for two days, but I'm afraid, it will be twenty days instead'. **184** *nil moror* is an expression of frequent occurrence in conversational language: so Hor. Ep. I 15, 16. II 1, 264. Sat. I 4, 13; literally it means 'I do not care about it', in the sense of 'I don't like it, I won't hear of it'. Originally it is used in judicial language of the judge dismissing a defendant: Liv. IV 42, 8. VIII 35, 8. *nil* is here for *non*. **185** *hoc* is neut. of the pronoun. **186** *bene facis* (or *dicis*) is the Latin equivalent for our conversational 'I am much obliged to you': see Pl. Capt. 849. Ter. Phorm. 1051. Ad. 945. **188** The scholiast in the Bemb. ms. adds here 'o miseriae amoris! morem gerere amatoribus mulieres solent. sic in Andria [295] *seu tibi morigera fuit in rebus omnibus.* novum servitii genus amatore morigero inesse contendit'. **189** *maxume*, the same way of assenting as the Greek *μάλιστα*. **191** *numquid vis aliud* the usual form of leave-taking: cf. 341, 363. Phorm. 151, etc. **192** '*praesens:* corpore. *absens:* animo', Schol. Bemb. **195** 'Let your whole heart be mine, as I am wholly yours'. **202** The genitive *huius* depends on *quidquid:* so again v. 980, 1070. Haut. 961. **204** *adeo* is explained 'nimis' by Donatus; translate 'a young man of such good family'. **205** *constituit* 'has

'made an appointment'. **206** *dum venit:* see Munro on Lucr. I 949.

ACTVS II.

207 ff. 'Amatorium multiloquium et vaniloquium continet ista actio; nam et repetit quod iam dictum est, et id facit (necessario) magis et odiose nimis'. *Donatus.* **208** Cf. Pl. Merc. 495, *satin istuc mandatumst?* **209** *rogitare* 'that you should ask': infinitive of indignation, see note on Andr. 245. 870. **210** *peribit,* i.e. 'is thrown away', so Haut. 486. Ad. 743. Phaedria plays upon the expression in using the same verb *pereo,* but in the meaning 'I'm dying for love'. *quod* 'an object which': far more significant than if he had used *qui.* **212** The mss. read *quin effectum,* and *quin* is also attested by Donatus. I have adopted Bentley's emendation of the passage. **214** *munus nostrum ornato verbis:* Pliny has nearly the same phrase, Ep. I 8, 15, *qui benefacta sua verbis adornant;* Cicero has in this sense *verbis auget suum munus* Off. II 20. *quod* here and in the next line is the same as *quoad,* pronounced as a monosyllabic word: see Introd. p. 21. Charisius II 216 K quotes the passage and adds 'ubi Helenius Acron (an ancient commentator of Terence) *pro in quantum poteris*'. See my note on Pl. Aul. 258, though I was wrong in stating there that we find in Terence only two instances of this meaning of *quod:* cf. Haut. 416. Ad. 511 and 519. **216** *nullus* = non: cf. *nullus dixeris,* Hec. 79. **217** f. *offirmare perpeti* 'to steel myself so as to bear': in the same way *offirmare* takes an infin. after it in another instance, Hec. 454. Donatus justly draws our attention to the strength of the expression 'non *firmare,* sed *offirmare;* non *pati,* sed *perpeti*'. **219** *iam* = statim; *revortēre* (fut.): 'either you will come back of your own accord, or want of sleep will drive you hither'. *insomnia* 'want of sleep' in the sing. is only archaic and late (it occurs in Ennius, Pacuvius, Caecilius, Sallust, Suetonius, Gellius): the singular *adiget* is attested by Donatus, and stands in one of Faërnus' mss.; others read *adigent;* but *insomnium* means 'dream'. **220** *opus* is here agricultural work, as the connexion of the passage shows. *defetigare* is a better form than *defatigare. ingratiis* (for the form see Introd. p. 20 VI) 'against my own wish': I'll force myself to sleep. **221** *hoc plus facies:* 'you'll have fatigue as well as restlessness to bear; that's all the good you'll get by it'. *ăbĭ:* for the prosody see Introd. p. 15. **222** *facere mollitiem* is here said as Lucilius uses *eicere amorem,* and the prologue to Plautus' Casina, v. 23, *eicere ex animo curam. indulgeo* with an acc. is archaic: see on Haut. 988. Lucilius says *iram indulgere.* **223** *careo* c. acc. is archaic: so *meos parentis careo* Turp. 32 R: and plebeian,

so in a sepulchral inscription *dulcem carui lucem* Grut. 572, 7. *opus* drops here its final consonant. 224 *universum* is stronger than *totum:* compare the passage, Pl. Trin. 171, where we have both together: *gregem universum voluit totum avortere. vidĕ* (Introd. p. 15) *quid agas* 'dicitur magna aggredientibus' (*Don.*): Phorm. 346. Parmeno treats Phaedria with ill-concealed irony, though the young gentleman is not aware of this, as he is actually under the impression that he is about to make a most heroic sacrifice. His answer *stat sententia* fully shows this, 'I'm firmly resolved'. This expression occurs repeatedly in Livy, XXI 29, 5. 30, 1. XXX 4, 5. XLIV 3, 1. Ovid, Met. I 243, *sic stat sententia*, and *stat* alone is thus used by Cic. ad Att. III 14, and Virg. Aen. II 750. 227 Instead of using the comparatives *severior* and *continentior*, Terence was here obliged to employ *magis*, in order to have an expression parallel to the preceding *minus*. 230 *honesta:* cf. Andr. 123. *mirum ni* lit. 'it would be queer if I did not', i. e. I shall certainly. *se turpiter dare* 'play a wretched part': in the same way Caelius writes to Cicero (ad fam. VIII 15, 2) *se Domitii male dant.* In *tŭrpitĕr* the last syllable is lengthened on account of the sharp pronunciation of the final *r*: but see also Key's Phil. Essays p. 321.

232 Gnatho makes first a general observation, and then gives it a more special explanation. The construction *quid* ('how much') *intellegens* (so absol. 'an intelligent' or 'clever fellow') *interest* (=distat a) *stulto* is very rare, yet not without other instances, as the Lucilian *quid huic intersiet illud Cognosces.* This is different from another construction, Ad. 76. 233 For *quĭd ĭnter* see Introd. p. 19. 234 *hinc* from Athens. *locus* and *ordo* are synonyms, but *ordo* is somewhat more sonorous, and sounds more dignified. 235 *bona abligurrire* (so the better spelling with *rr*) 'to squander one's fortune in eating and drinking'. 236 *sentum:* so Virg. Aen. VI 462, *loca senta situ.* According to Gnatho's description the poor fellow had all the attributes of wretchedness, he was dirty, ill, ragged, and old. The homoeoteleuton *pannis annis* adds not a little to the effect of the whole: the expression *pannis obsĭtus* occurs also Haut. 294 and in Suet. Cal. 35: with *annis obs.* we may compare Virg. Aen. VIII 307, *obsitus aevo.* 237 *ornati* archaic genitive instead of *ornatus.* The original form was *ornatu-is*, hence by contraction the ordinary form *ornatūs*, or with the loss of *s* (Introd. p. 17) and the contraction of *ui*, *ornati.* Similar examples are by no means scarce: see note on Aul. 83. In *mĭser* the *r* is not pronounced: Introd. p. 17. 239 *hic* of time. *prae me* 'as compared with myself'. 240 *itan* (with a weak pronunciation of *n:* Introd. p. 18), *parasti* 'have you so managed your affairs'? esset is the reading of the

Bembine ms., and seems preferable to *sit* which is given by later mss. and adopted by Bentley and Fleckeisen. *sit* would merely denote the natural consequence, 'so that you have now no hope left', while *esset* expresses also the intention of the doer: 'so that you might have no hope left', and this is of course very bitter and ironical to suppose that a man is working to bring about his own ruin. **241** *sĭmul* drops its final consonant: Introd. p. 18. So does *vidĕn*. Generally a note of interrogation is put after *loco*, and the following line is taken by itself as an exclamation: I have preferred to connect the two, assuming a proleptic construction, 'do you see me who have sprung from the same rank, how well-conditioned my own body is?' **243** The whole is an ὀξύμωρον: he is poor, yet rich—as the rich are his friends. *dĕfit* 'is wanting', so again Phorm. 162, and the inf. *defieri* Hec. 768. **244** *ridiculus* 'jocular, witty': hence parasites are simply called *ridiculi* by Pl. Capt. 467. *plagas pati* graphically described by Pl. Capt. 86 ff., *et hic quidem hercle, nisi qui colaphos perpeti Potis parasitus frangique aulas in caput, Vel extra portam Trigeminam ad saccum ilicet.* Hence Plautus calls the parasites *plagipatidae* Capt. 469. **245** *tota via*, τῆς ὁδοῦ τὸ παράπαν, Aristoph. Plut. 162. **246** *olim* 'in times past', nearly the same as *apud saeclum prius*, but the accumulation of synonymous expressions renders the sentence more impressive. **247** *aucupium:* the special term used in a general sense, so often this word in Plautus. **248** *omnium rerum* 'in all things'. **249** *me* belongs rather to *rideant* than to *paro: ridere aliquem* is 'to laugh at a person's jokes', cf. Pl. Capt. 478. Hor. Sat. I 9, 22, and especially Petron. 61, *satius est rideri quam derideri.* **252** *nego* 'to say no', *aio*, 'to say yes'. *négat* drops its final consonant: the form of the sentence is easily understood. The commentators quote an epigram of Martial which is very much to the purpose: XII 40, *mentiris: credo. recitas mala carmina: laudo. Cantas: canto. bibis, Pontiliane: bibo.* **257** The line is quoted by Cic. Off. I 41, 150. **260** In *videt* the final consonant should not be pronounced: Introd. p. 17. **263** I have written *discipuli* on the authority of two of Bentley's mss., as the tenour of the sentence would suffer otherwise: 'viri viris oppenuntur, discipulis parasiti' as Bentley observes. The Bemb. ms. and others read *disciplinae.* **264** In *vocábulá* the ending is long: Introd. p. 14. *Gnathonici* at once reminds the hearer of *Platonici.* **265** The long ending in *facĭt* is not solely due to the influence of the caesura: Introd. p. 14. *cibus* drops its final *s.* **267** f. The metre shows that *Thaidis* cannot be right: Muretus proposed *meretricis*, of which *Thaidis* would merely be a gloss, but this word seems too harsh in Gnatho's mouth; Bentley's conjecture *ostium*

opperiri tristem video would be acceptable if it could be proved by the slightest trace of ms. authority; very probably the passage is more corrupt than appears at first sight, and Weise may be right in assuming an interpolation here after the removal of which we should have only one line *sed Pármenonem ante óstium, rivális servom, vídeo.* 268 *hisce* is an archaic plural instead of *hice* or *hi*, which is all but attested by Donatus in his note on the passage. See Ritschl 'nom. plur. der 2. decl. auf us', Opusc. II p. 646 ff. *frigent* 'they are left in the cold', i. e. they are out of favour in this house, cf. Hor. Sat. II 1, 62, *ne quis amicus frigore te feriat* (cuts you). 269 *hoc munere* 'by virtue of this present': so Catull. XIV 1, *munere isto Odissem te.* 271 The construction *aliquem salute inpertire* occurs also in Pl. Epid. I 2, 25. *summum suom* 'his greatest friend': Donatus justly observes 'quam venuste quod summum amicum non resalutet Parmeno'. Parmeno's answer is by no means friendly, cf. Pl. Pseud. 457, Si. *salvé. quid agitur?* Ps. *státur hic ad hánc modum.* 274 *uro* 'I sting', cf. 438. 278 *sursum deorsum* should be understood literally of the hilly streets of Athens. *deorsum* is disyllabic: Introd. p. 21. 279 *amicos* sc. beare. 280 *profectus fueras*, lit. 'you had set out to go'. 281 *nusquam* 'nowhere', so Ad. 246. *operam dare alicui* 'to assist' is a phrase frequently found in the comic poets. 282 *ad illam áge* is ⏑ ⏑ ⏓ ⏑ instead of ⏑ ⏑ ⏓: for the short quantity of the first syllable of *illam* see Introd. p. 19. In *forĕs haé* we have ⏑ ⏑ ⏓ instead of ⏑ – ⏓ according to Introd. p. 15. 283 Gnatho asks ironically 'do you want to have any one called out?' insinuating by this that Parmeno would not be allowed to enter the house himself. After these words Gnatho goes into the house, and Parmeno is left alone. With 286 Gnatho returns and feigns astonishment to find Parmeno still there. 288 *mira vero quae placeant*, i. e. *mira (dicta) esse oportet quae eiusmodi sunt ut militi placeant.* 290 *qui abierit* 'how he has managed to leave the Piraeeus'. Chaerea was one of the *περίπολοι* stationed at the Piraeeus. *qui* is Lachmann's emendation instead of *quid* of mss. *publice, δημοσίᾳ.* 291 *non temerest* 'it's not for nothing', i. e. it must signify something: see my note on Aul. 616. The two words *nescio quid* coalesce into one as the accent alone would suffice to show.

On the following scene Donatus observes 'in hac scaena novus amor adhuc ephebi et consilium potiundae virginis demonstratur, tanta virtute poëtae comici, ut hoc commentum non quaesitum esse, sed occurrisse sua sponte videatur.'

293 *neque ego* sc. *usquam sum:* the expression means 'I'm lost, since I have lost her'. 294 *insistere viam*

is also used by Pacuvius 50 R.; *iter insistere* occurs in Pl. Cist. IV 2, 11. **296** *dehinc* is monosyllabic: Introd. p. 21. *deleo* 'wipe out'. As young men are apt to do, Chaerea talks here as if he possessed a vast experience in love. **299** This line is by no means easy to explain, and yet all editors pass over it *sicco pede*. The construction is *est vero hic*, 'he is indeed one', *qui si occeperit* = quo exorso 'after whose beginning' etc., if he once begins. **301** *praeut* 'compared with what his fury will do': on the word see my note on Aul. 503. Parmeno knows Chaerea's hot temper 'moribus conicit ardentiorem in amorem ferri posse, simul ac coeperit'. (*Don.*) **302** On the monosyllabic pronunciation of *deae* see Introd. p. 20. *senium* is more expressive than *senem*. Donatus quotes Lucilius *at quidem te senium atque insulse sophista*. The masculine *qui* after *senium* is in conformity with the habit of the comic writers: Andr. 607. **303** *flocci facere:* 'deest *vel*' (*Don.*). The sense is 'confound me for paying even the slightest attention to him'. **305** *néque ŭnde:* see Introd. p. 19. **307** *te* is proleptic. **310** *pátrĭs* drops its final consonant: Introd. p. 17. **311** *inepte* 'you fool' but without any offensive meaning. *hoc* sc. ut invenirem quod amarem. **312** Before this line I have put the mark of a gap, as *sive* in the commencement presupposes a first *si* (not *sive*, according to the habit of the comic writers). To give a specimen of what may have been said in this lost line, I add the following: *si mé amas atque cúram habes mei cómmodi*. Fleckeisen writes *sic* instead of *sive*. *sive adeo* is 'or if indeed'. *nervos intendere* 'to strain one's strength': Cicero says *nervos contendere* Verr. II 12. **314** *demissi umeri* 'falling shoulders': *umerus* is the true form without any aspiration, like the Greek ὦμος which itself stands for δμσος or δμ(ε)σος. *vincto pectore:* namely, the breasts kept straight by the *mammillare*. *gracilae* is the reading of grammarians (Nonius, Probus and Eugraphius) instead of *graciles* of mss. Both forms of the adjective were in use. **315** *habitior* 'rather plump': cf. 242 *habitudo corporis:* so Plautus Epid. I 1, 8, *corpulentior videre atque habitior*. *pugilem:* athletes were always well kept and fed, hence *pugilice atque athletice valere* Plaut. Epid. I 1, 18, of excellent health and a well-conditioned body. Hence if you call a girl *pugil*, you attribute to her what would be becoming in a man, not a woman. This is what Donatus meant, whose note is now corrupt: it ought to be read 'laus in *virum*, *non* virginem'. **317** *itaque ergo* 'itaque nemo illas amat, εἰρωνεία est' (*Don.*): the two particles together are pleonastic, but pleonasm is one of the means by which language expresses emphasis. *itaque ergo* is thus found together even in Livy I 25, 2. III 31, 5. XXXIX 25, 11. Parmeno who has patiently listened to Chaerea's

condemnation of the common run of girls (*cotidianae hae figurae* 297) now asks for a description of his choice: 'and what is that wonderful girl of yours like'? *nova* 'never yet seen before'. 318 *color ré—*: see Introd. p. 17, *verus* is here 'natural'. *sucus* is the true spelling, not *succus*. 322 *amisti* is the syncopated form of the perf. for *amisisti* and is here specially attested by Donatus: in order to emend the metre, I have added *eam* after *qua*: Bentley reads *qua ratione* illam *amisti*: but it seems easier to account for the loss of EAM after QUA than for that of ILLAM after RATIONE. 323 *stomachari secum* is said in the same way as *secum cogitare* (n. on v. 64). 325 *felicitates* is more comprehensive than the singular: see note on Andr. 552. *advorsae* is the reading of the mss. for which Bentley substitutes *avorsae* as he cannot understand how *bonae felicitates* can at the same time be called *advorsae*. Logically speaking, they cannot: but Chaerea is cursing his own folly in strong language and naturally uses an ὀξύμωρον just as if we were to say 'Good luck behaves badly to me'. It is not always strict logic that should guide us in our estimates of comic language. 326 *scelus* 'misfortune': in the same way Pl. Capt. 758, *quid hoc est scelus* which Brix justly explains by *quid est hoc infelicitatis*. With *quid factumst* Parmeno asks for a more detailed description of the whole affair. 331 *deierare* 'to swear with the strongest oath': *de* increases the power of the simple verb, as in *deamare demirari deperire* etc. 332 *sex septem* 'six or seven', but without any copula in good Latin: so Hor. Ep. I 1, 58, *sed quadringentis sex septem milia desunt*. 333 *ŏpŭs* drops here its final consonant. 335 *quam longe* 'from ever so far' viz. having caught sight of me: for *quam* see note on Andr. 136. 337 Cf. Pl. Men. 377, *heus, mulier, tibi dico*. So also Phaedr. IV 19, 18, *tibi dico, avare*. 340 *advocati* were called friends who appeared as supporters at a trial, assisting also with their advice. 341 *hora* 'a whole hour'. So Hor. Sat. I 5, 13 *dum aes exigitur, dum mula ligatur, Tota abit hora*. 343 *commodum* 'just': so Phorm. 614, and frequently in Plautus (e.g. Trin. 400. 1136): originally this may have been a sentence by itself, cf. *ridiculum* Andr. 6. 345 *nulla erat* 'she could not be seen anywhere'. 347 Chaerea does not like to believe that Parmeno considers his own chance of success so small and expresses this by *alias res agis* 'why, you must be speaking of a different affair'. 351 In order to elicit further confidence, Chaerea becomes now affectionate towards Parmeno 'my dear Parmeno'. 353 *potens* 'rich:' so *multo auro potens* Pl. Epid. I 2, 50. So *domus potens et beata* Catull. LXI 156. 355 The majority of the mss. read *immo enim* (cf. Andr. 823): but the Bembine ms. omits *enim*. 357 *inhonestum* 'ugly': cf. *honesta*

facies Andr. 123. See also Thais' subsequent opinion on Chaerea himself, v. 474. 358 *quatietur* 'will be whirled out of the house'. 360 Chaerea means that if he had known Thais, he might have got access into her house. This explains the word *perii*. 361 *ad* 'compared with': cf. Pl. Capt. 275 (*Thales*) *ad sapientiam huius nimius nugator fuit*. 371 *ducam* seems to be the reading of the Bemb. ms. and, if so, should not be changed for the reading *deducam* of inferior mss. The hiatus is here admissible on account of the change of speakers. In the same way as here we had the simple verb *ducam* v. 364. 373 *tango* besides its usual sense, has also frequently that of obscene contact: cf. 638. In much the same way *ludere* has also a bye-sense: cf. 586. 374 *quisquam* is frequently used as fem. in archaic language as also the simple *quis*: see my note on Aul. 135. 377 *quantum potest* 'as soon as possible'. 378 'Callide servus non vult se auctorem videri tanti facinoris' (*Don.*). 379 *percello* 'knock over'. 380 *calidum* 'hot', we say 'hot-headed': Plaut. Glor. 226, Cic. Off. I 24, and Livy XXII 24, have the expression *calidum consilium*. The Greek *θερμός* is used in the same sense. 381 *ista in me cudetur faba* 'id est, in me hoc malum recidet: ut laborat solum, in quo cuditur (id est, batuitur) faba, cum siliquis exuitur tunsa fustibus' *Don.*, who also quotes another passage of similar nature, Phorm. 318 *tūte hoc intristī: tibi omne est ēxedendum: adcíngere*. But neither Donatus nor any other commentator can give us a satisfactory explanation of the origin of the proverb. I should explain 'this will bring a good thrashing down upon me' (see on Pl. Aul. 810). 385 *gratiam referre* 'pay them back' here in an ironical sense: so also 719 and 911. Cf. also Pl. Persa 853 *sciunt referre probe inimico gratiam*. 388 *facias* is the reading of all mss.: Fleckeisen gives *faciam*. But there is not the slightest necessity for any change of this kind. 390 *defugere auctoritatem* 'to shirk the responsibility' which arises from being auctor rei. For this phrase compare especially a passage in Plautus' Poenulus I 1, 17 ff., AG. *si tibi lubidost aút voluptati, sino: Suspénde, vinci, vérbera; auctor súm, sino.* MI. *Si auctóritatem póstea defúgeris, Vbi dissolutus tū sies, ego péndeam.* The future *defugiam* is given by our mss. and attested by Donatus, though his explanation of the passage is wrong (he attributes the words to Parmeno): yet Fleckeisen prints *defugio*.

ACTVS III.

391 ff. 'Hic sermo sic prodit, ut post scaenam incohatus esse videatur. continet autem assentationem parasiticam et stultitiam gloriosi militis'. *Don.* 394 *hoc*= *huc*: see above on v. 114. 395 *datum* 'it is a gift of

nature'. **396** *grata* is here = gratiam afferentis; cf. Haut. 262: so also the contrary *ingratus* ib. 934. **397** *vel* 'even' a king was pleased with me; why should not she? *maximas* sc. gratias, from 391. **401** *quod* refers to the whole preceding sentence, not only one word in it: cf. Haut. 364. **403** *mirum* is of course taken by the braggadocio in a different sense from what the spectators understand it to mean. He understands 'wonderful', they 'queer'. **406** Gnatho chooses the word *expuere* on purpose, as a man of fastidious taste would not consider it a great honour to be the king's chosen companion *ad expuendam miseriam*. But Thraso never perceives such hits as this. **408** *elegans* 'of good taste': cf. 566. **409** The same expression in Hor. Sat. I 9, 44, *Maecenas quo modo tecum, Hinc repetit, paucorum hominum*. Again the officer would naturally take Gnatho's observation as a compliment: 'he is so absorbed with yourself, that he sees nobody else'; but the spectators understand differently 'he is indeed conversing with a nobody when being with you'. The hiatus after *hominum* is admissible on account of the change of the speaker. **415** *belua* with one *l* is the true spelling, not *bellua*. **416** The mss. read *pulchré mehercle:* but see note on v. 67. I have written *perpulchre*, and find that Bentley also proposes this conjecture in his note on v. 67: this would in the mss. look like PPULCHRE, and could thus easily pass into a mere PULCHRE. Fleckeisen prints *pulchérrume hercle*, but this change is not so easy as my emendation, and seems, moreover, to create an incongruity of expression, as we have the positive *sapienter* in the same line. **420** *tango* here 'to anger', cf. our phrase 'to touch up' and the adj. 'touchy'. The Rhodians were famous for wit; see Cic. de Or. II 54, 217: Thraso, therefore, represents himself as beating a redoubtable enemy. **422** The words *plus miliens audivi* are of course said aside in a low voice. **424** *ad id:* sc. scortum. *alludere* 'to commence a game with the wench'. **426** The mss. of Terence add *et* after *es*, and Bentley keeping this writes *pulmentum*. But the reading which I have given in my text is sufficiently defended by Vopiscus in his Life of Numerianus 13 (= Scriptores Hist. Aug. ed. Peter 2, p. 223), where he says 'ipsi denique comici plerumque sic milites inducunt ut eos faciant vetera dicta usurpare. nam et *lepus tute es pulpamentum quaeris* Livi Andronici dictum est, multaque alia Plautus Caeciliusque posuerunt': and as Peter has there no note, it seems evident that his mss. omit *et*. I do not see why we should not believe that Terence took this line from Livius Andronicus who himself translated it from the Greek δασύπους κρεῶν ἐπιθυμεῖς. As for the meaning, Donatus briefly explains 'quod in te habes, hoc quaeris in altero': *pulpamentum* was originally

used of 'game', hence we may translate 'you are yourself a hare, and go out hunting for game'. A peculiar explanation is given by the Schol. Bemb. (Hermes II p. 359) '*lepus* dixit infamis, quia dicitur lepores per singulos annos sexum mutare. *pulpamentum* dixit muliebre corpus'. As soon as we accept Vopiscus' statement that Livius Andronicus was the real author of the proverb, the expression *vetus* v. 427 becomes all the more significant. In fact, Terence seems to have been obliged to choose a proverb which was already known to a Roman audience, or else the humour of the whole passage would have been lost upon them. **430** 'Your joke must have hurt the young man': this is the right translation, though most commentators supply *mihi* after *dolet*, as if Gnatho expressed pity for the young man. *imprudens* 'thoughtless'. *libero* 'forward': cf. Cic. pro Caelio 18. **432** The Greek of this line was probably γέλωτι πρὸς τὸν Κύπριον ἐκθανούμενοι: see Meineke, Men. p. 100. If this be so, Menander had a Κύπριος in the place of the unfortunate Rhodian youth of Terence. **434** *purgo* lit. 'clear': here 'to excuse or justify myself'. **438** *uro* 'to vex': see v. 274 above. **445** Bentley justly rejects the reading of our mss. *par pró pari referto*, as the usual form of this proverbial saying was *par pari referre:* cf. Phorm. 212. Pl. Persa 223. Atticus in Cicero's Ep. ad Att. XVI 7, 6: and *pro* is omitted by Servius on Virg. Aen. I 265, where he quotes the line, but it stands in the Medicean ms. of Cicero's Ep. ad fam. I 9, 12. But the authority of this ms. alone would not suffice to defend *pro* which we have shown to be contrary to the habitual form in which the same expression appears in other passages. Bentley writes *par tŭi pari*, but this way of changing the readings of mss. is far too violent to be admitted as safe criticism. I have written *porro* instead of *pro:* this means 'in your turn', cf. Pl. Asin. 875. In *pârī* the dativa1 ending appears shortened, for which see Introd. p. 15. *mordeat:* we, too, say a 'biting' remark: so Virg. Aen. I 265, *te cura remordet.* **446** This is pretty nearly the only sensible remark attributed to Thraso in the whole scene. **448** For the hiatus *tĕ a* see Introd. p. 21. **450** *alio* = in aliam; so = in alias, Haut. 390; or to give another instance, *aliunde* = ab aliis, Catull. LXI 153. **453** Bentley finds a difficulty in *melius* 'nam si idem est, quomodo melius?' This is one of the most glaring instances where the acumen of the great critic has gone hopelessly astray. Terence does not mean 'you would have found the same as a better one': but 'you would have found out the same thing in a far better manner than I', i.e. more easily or quickly. If Terence had written *item*, a subsequent *melius* would be without sense.

Thais now comes out of the house to greet her adorer.

454 *visa sum* 'I fancied': so Pl. Cist. II 3, 1, *audire vocem visa sum ante aedis modo.* 457 *de* 'on account of'. Parmeno thinks it of course very ungentlemanly thus to recall one's presents at once to the memory of one's mistress. 460 'Would one believe him to be of human origin': i. e. he is not, he is a mere beast. Bentley's conjecture *abdomini* is so ingenious that it is almost a pity it is both against metre and mss. 463 *hodie* is significant 'today I am going', not as if you would find it so every day. 466 *quod*=quoad: see note on 214 above. 467 The mss. give *nostris* with the exception of the Bemb. ms. which reads *nostri*. The language of Plautus and Terence recognizes *similis* and its compounds only with the genitive. *nostri* is either from *nos* 'like us', in which case the construction is rather harsh, but not unexampled; or from *nostrum* sc. donum, which I should prefer. [Ritschl Opusc. II p. 272 prefers *nostrum*=nostrorum.] 471 *ex Aethiopia usque* 'all the way from Aethiopia' is said like *usque a rubro mari* Nep. Hann. 2. On Thraso's malicious observation *hic sunt tres minae* Donatus has the following note: 'callide munus ad pretium revocavit, ut ad avaritiam converteret meretricem, ne officio donantis et gratia leniretur. et ideo non dixit *tribus minis valet*, sed *hic sunt tres minae*, quasi iam vendenda sit'. Gnatho follows with a similar remark: '*vix*' i. e. 'it would be difficult to get that for her'. Three minae is a ridiculously low price for a young slave-girl: see on Phorm. 557 and Ad. 191. 478 *dabo* originally=exhibebo; we may translate 'I warrant him to be accomplished'. 479 It is a pity that our space should not permit us to quote Donatus' excellent note at full length: but it suffices to observe how strongly this one line describes the beastly character of the braggadocio, while at the same time an observation of this kind must naturally make him even more hateful to Thais than he is already. *vel* 'even': 'honesta ἔλλειψις, ut Vergilius *novimus et qui te*'. (*Don.*). 485 *sat habet* 'he is satisfied', a frequent expression in comic language: see my note on Pl. Aul. 770. 487 *miserique* 'bene additum, quia non continuo pauper etiam miser est' (*Don.*). 488 *qui* abl. 'with which'. *perpeti* 'to endure for some length of time'. 489 *tacĕ tū*: see Introd. p. 15. 491 It was the custom to place food on the funeral pyre as an offering to the infernal gods, and stealing this food was a proverbial expression of extreme poverty. So Catull. 57, *ipso rapere de rogo cenam.* *flamma* is here the rogus when already lighted. 493 *postea* is the reading of Donatus and some mss., but as this would be against the metre, Fleckeisen is no doubt right in printing *poste*, the old form for *post* which occurs more than once in Plautus. 495 On the hiatus *cūm a,*

see Introd. p. 21. 496 *simiu's* is Fleckeisen's emendation for *similis es* of mss., and this I have preferred to Bentley's conjecture *simia's*, as SIMIUS and SIMILIS are all but identical in appearance. *simia's* is used of an ugly fellow by Laberius 41 R. *farmacopoles simium Deamare coepit.* Bentley has justly pointed out that even a Gnatho could not laugh at the every day observation 'you're like your master'. 499 *abi prae:* see note on Andr. 171, and for the short quantity of *i* in *abi*, Introd. p. 15. *cura* is Paumier's and Bentley's emendation for *curre* of mss. 501 *hoc*=huc (note on 394). 506 *domi ddsit-:* Introd. p. 15. Hardly is Thais gone, when Chremes appears on the stage. Donatus observes on him 'haec persona apud Menandrum adulescentis rustici est, et inconsequens oratio est: sed conceditur secum loquentibus multa transcendere quae taciti intellegunt: est enim integrum hoc modo *Profecto quanto magis magisque cogito, nimirum intellego quod dabit haec Thais mihi magnum malum*'.

513 The subj. *se* is omitted: n. on Andr. 14. Thais wanted to keep Chremes with herself for some time, and therefore declined talking about business at once, on the plea that she had just been attending a sacrifice, after which it was not the custom directly to do serious matters. 515 *ipsa adcumbere:* this Thais did according to her usual free habits, perhaps without reflecting that such familiarity would naturally rouse Chremes' suspicions. 516 Thais had given him the impression that she wanted him for a lover, while she was all the time only trying to win his confidence. 517 *friget* sc. sermo: so Cic. ad fam. III 8, 1 *refrigerato iam levissimo sermone hominum provincialium.* 519 *Sunii*, not *Suni*, as we should expect according to the habit of archaic Latin. But the Greek name does not fall under the same rule as genuine Latin words: see Lachm. Lucr. p. 328. 520 *avellere*: see Munro on Lucr. I 722. 525 *eam sese intendit esse* 'she intends to pass herself off for her'. 527 For the hiatus *quám ego*, see Introd. p. 21. 528 *orare* after *misit* is due to a loose construction of conversational language. *porro* 'now again'. *serio* belongs to *orare:* cf. 532 f. 530 In pronouncing the words *heus—Chremes*, he knocks at the door. 531 Cf. *o lepidum caput*, Ad. 966 (Phorm. 559). Pl. Glor. 725. 532 *dico* 'am I right in saying'. 536 The comic poets use both *in malam rem ire*, and simply *malam rem ire.* 538 For *abĭ* see above, v. 499.

539 *coimus* is perf.=*coiimus. in Piraeo* is a better reading than *in Piraeum:* the περίπολοι were stationed in the Piraeus, and had not, consequently, to go there first in order to meet each other. 540 *de sumbolis* (Andr. 88) *edere* '*to have a pic-nic*'. 541 Chaerea was made

steward, i.e. he had to make all necessary arrangements for the feast. 'Rings and other valuables were often given in pledge for money on these occasions' (Parry). 545 *ab Thaïde* 'out of Thaïs' house': see Andr. 226. 548 *procul* 'from a distance', without necessarily presupposing this distance to be very great: see a similar passage, Hec. 607. 549 *nemo homo* is a tautology, but which serves here to mark emphasis. We have it again Ad. 259. Hec. 281. Phorm. 591. So in Lucilius *quis tu homo's? nemo sum homo.* 550 *rumpere* 'to let break forth', so *rumpere vocem* in Virgil. 557 *quam video velle* sc. eum. 560 *o festus dies* is an appellation bestowed upon Antipho: so Pl. Cas. I 1, 49 *sine, amábo, té amarí, meus festús dies.* 561 *omnium* is generally added after *nemo*, but as the Bemb. ms. a m. pr. omits it, we are justified in leaving it aside. 562 The mss. read *obsecro*, but this is only a gloss on what Terence really wrote, viz. *oro.* 563 For the hiatus *quám a-* see Introd. p. 21. 566 *ipsus* 'yourself': the mss. read *ipsum.* 567 *prima* = primaria. 569 *erat* drops its final consonant: Introd. p. 17. 570 *etiam tum* 'not yet then': viz. when I fell in love with her. *submonuit* 'gave me a hint'. 571 *arripui* 'turned to account directly'. *tacitus* 'if you will be silent'. 572 *iubeam:* because Parmeno would not do it on his own responsibility. 573 *quíd ĕx:* see Introd. p. 14. *tandem* is expressive of surprise. 575 *prava ratio:* the mss. read here again *parva.* But is there another instance of *parva ratio* in existence? I have (with Fleck.) adopted Paumier's emendation *prava.* 576 *vero* 'forsooth'. 579 *in interiore parte* 'aedium quae γυναικωνῖτις appellatur: quo nemo accedit nisi propinqua cognatione coniunctus': so Corn. Nepos praef. 582 *haec* 'pluraliter pro *hae*' is here attested by Donatus and given by all mss. 584 *suspectans* 'looking up to': the frequentative in the sense of the primitive verb: cf. *conicere* and *coniectare*, v. 547 and 543. 587 *inpendio magis:* so Cic. ad Att. x 4 *at ille impendio nunc magis odit senatum.* See also my note on Pl. Aul. 18. 588 Bentley finds here fault with the words *deum sese in hominem convortisse*, as Juppiter entered Danae's chamber in the disguise of a golden shower: he writes, therefore, *deum sese in pretium convortisse* in conformity with Hor. Od. III 16, 8 *converso in pretium deo.* But first of all, Horace had a different purpose in describing the way in which Danae's virtue was overcome, viz. to show that no road was impenetrable to the all-powerful gold: but as this is not Terence's intention here, the expression *in pretium* was about the most unhappy he could have chosen. Yet by refuting Bentley's conjecture, we do not refute his doubts altogether. On the other hand, it seems very bold to change

the text at all, as Donatus attests the reading. He is himself sorely puzzled how to explain it, but I believe that the second explanation he mentions, and which he seems to throw out rather doubtfully, gives the right sense. He says '*in hominem* id est, hominis audaciam atque flagitia'. We should consequently have to translate 'that a god changed himself into human nature'. 589 *per pluvium* is here the same as *imbrem*, v. 585. The mss. read *per inpluvium* without sense: for if Juppiter had descended into the inpluvium, he would have been almost as far from Danae's room as if he had remained in the street. 590 This is 'παρῳδία de Ennio', as Donatus says: Ennius had said *qui templa caeli summa sonitu concutit* (trag. 421 Vahlen), in free imitation of Homer's well-known *μέγαν ἐλέλιξεν Ὄλυμπον*. The alliteration 'summa sonitu' alone might have taught Bentley that the reading was right: as it is, he gives us the worthless conjecture *nutu*. *sonitu* means 'thunderclap' and 'thunder' itself: see Munro on Lucr. II 1100. 591 *homuncio* 'poor mortal wretch': for the whole passage it is useful to compare Aristoph. Clouds, 1079—1082 *μοιχὸς γὰρ ἦν τύχης ἁλούς, τἀδ' ἀντερεῖς πρὸς αὐτόν, Ὡς οὐδὲν ἠδίκηκας, εἶτ' εἰς τὸν Δί' ἐπανενεγκεῖν, Κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν· Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο*; Chaerea anticipates here his subsequent success. *item* (the mss. have *ita* against the metre) 'just like Jove'. 593 The hiatus *eām in* is admissible on account of the caesura which falls after *eam*. 595 *ventulum facere:* in this expression the diminutive is in constant use: so also in the verb *ventil-are* whence our own word *ventilation*. 596 *tristis* 'with a sullen look'. 598 *flabellulum* is an old conjecture revived by Guyet, who adds that he found it also in a ms., probably a late one. 601 In *opprimīt* the final syllable appears with its original long quantity: see Introd. p. 14. *limis* sc. oculis: a sign of wanton disposition, Pl. Bacch. 1139. 603 *explorata* 'safe'. 604 Antipho might have known what took place after this, as Chaerea had all but told him, v. 591: but he wants a detailed description which Chaerea (or rather our poet) is by no means willing to give. Here especially we may draw attention to the great modesty with which Terence has treated this delicate subject: not a single word occurs that could be called indecent. 605 *tantam, tam brevem* 'so great and yet so brief': a juxtaposition of the most pleasing effect. 607 For *sēd interim*, see Introd. p. 19. 608 *frugi es χρηστὸς εἶ*. 613 *porro* 'in future', i.e. again.

Actvs IV.

Dorias: 'ea persona quaesita est quae terribilem credat *militem, ut (the edd. give et)* eo magis in experiendo vanus

ac ridiculus esse possit'. *Don.* 615 *quantum* 'as far as'. 618 *ille* is here a pyrrhich: Introd. p. 19. 622 *tristis* = invitus, sc. miles; *mansit* sc. Chremes. After *ilico* the mss. add *incipit*, Donatus *occipit:* but as the line would thus be too long, the verb is no doubt due to a gloss: cf. 626. 624 *aegre facere alicui* 'to annoy': so also Pl. Cas. III 4. 625 *minume gentium* 'least of all in the world': as it was considered indecorous for honest women to appear at a banquet, Thais wanted to spare Pamphila this indignity. 626 *tendere* 'proprie significat pertinacem contentionem'. *Don. inde ad iurgium* sc. ventum est. 627 *aurum* 'jewelry': Haut. 288. Thais took her jewels off, as she was afraid that Thraso might seize them or part of them as a pledge for her future behaviour. Conf. Horace's *pignus dereptum lacertis aut digito male pertinaci* Od. I 9, 23. 628 *hoc:* the taking off her jewels.

629 *inter vias* 'on the way': it corresponds exactly to the German *unterwegs:* the expression stands also Pl. Aul. 577 and Turpil. 196 R.: *inter viam* is used by Cic. ad Att. IV 3. 632 *puto* 'consider': so Ad. 796 *rem ipsam putemus.* Virgil has the word in the same sense, Aen. VI 332. 635 *devorticulum* (so, not *div.*) 'est ubi iter *de* via flectitur'. *Don.* 638 *nil est* 'it is of no importance'. For the following sentence comp. Ov. Met. III 748 *liceat quod tangere non est Aspicere et misero praebere alimenta furori.* 640 The expression *extrema linea* occurs only here: it is analogous to the phrase *longis lineis hoc fit* 'i. e. e longinquo', as Donatus informs us. According to the most plausible explanation, it is derived from the 'lineae' or barriers drawn across the race-course: *extrema linea* would thus mean 'at a considerable distance'. 641 *hau nil* = nonnihil or as Ov. Her. III 131 says, *est aliquid.*

644 In *facinus facere* observe the fig. etym. 645 *scelus* is here an appellation bestowed upon Chaerea, and *insuper* is adverb. 646 The construction *ipsam capillo conscidit* instead of *ipsi* or *ipsius capillum conscidit* seems quite isolated. 649 *nobis* stands here of course as equivalent to *me*, whence the singular *absente:* with far greater liberty Attius (428 R.) ventured to say *praesente his*, and Pomponius 168 even *praesente testibus.* From the XII tabulae *praesente ambobus* is quoted. 653 *eunuchum quem dedisti:* case of attraction by no means unexampled in all periods of the Latin language. Virgil's well-known *urbem quam statuo vestrast* belongs here. See also my note on Pl. Aul. 693 and add Epid. III 4, 12 f. 654 *ais* is here monosyllabic at the end of the line. 656 *nam* belongs to *quod.* 658 Pythias is a matter-of-fact woman, she repeats the same expression below, v. 795. 665 *eos* is here monosyllabic: Introd. p. 20. vi. 666

potesse, the original form out of which the later form *posse* arose by contraction. It is frequently found in Plautus.

669 *concilio* is sometimes 'to purchase', as in Pl. Epid. III 4, 36. Poen. III 5, 24. The same expression as here, *male conciliatus* 'a worthless bargain', occurs also Pl. Pseud. 133. Similarly Cicero says *male emptus* ad Att. II 4.

671 *huc* is put after *reditio*, as the verbal noun in archaic language frequently has the same construction as the verb itself: conf. Pl. Rud. 502 f. *quid mihi scelesto tibi erat auscultatio? Quidve hinc abitio? quidve in navem inscensio?* The mss. read *quid hūc tibī reditiost? quid vestis mutātio:* where it seems that *vestis* is merely a gloss, as *mutatio* alone might well signify 'change of dress', cf. 612. But as this cannot be proved conclusively, I have adopted Bentley's transpositions: for the prosody of *quid hūc tibī* see Introd. 15. 673 *domī:* for the short *i* of the locative see Introd. p. 15. *adornarat* is the reading of the Basilicanus, *ornarat* of the Bemb. The other mss. have *adornabat.* 674 *habĕn* from *habesne:* Introd. Aul. XL. 678 *quisquam* as fem. n. on Aul. 135. *nostrarum* stands for *nostrum:* so *nulla nostrarum* Hec. 240. *uter vostrorum* Pl. Aul. 319. *neutram vostrarum* Stich. 141. *nemo nostrorum* Poen. IV 2, 39. 683 *varia vestis:* the *ἐσθὴς ποικίλη* and *κατάστικτος* was peculiar to eunuchs: cf. Cic. Or. 70, 232 *nĕque vestis aut caelatum aurum et argentum, quo nostros veteres Marcellos Maxumosque multi eunuchi e Syria Aegyptoque vicerunt.* 689 *colore mustelino.* Donatus informs us that Menander wrote *οὗτός ἐστι γαλεώτης γέρων*, and he shows that Terence misunderstood these words 'quia *γαλῆ* mustela (*weasel*) dicitur, *γαλεώτης* stelio (*lizard*)'. Bentley adds that *colore mustelino* would hardly have any distinct meaning, as the weasel is not of any uniform colour—but other commentators are of opinion that Terence's word is very appropriate to the eunuchs of the East. However this may be, it is certain that Terence wrote *mustelino*, and Bentley's conjecture *stellionino* is frivolous on more than one ground. 690 But in this line Bentley has really done good service to the text of Terence. The mss. read *egerim:* but there can be no doubt that Cicero read *emerim*, as his imitation shows ad Att. I 19, 4 *Metellus est consul sane bonus et nos admodum diligit: ille alter nihili ita est, ut plane quid emerit nesciat.* It appears, moreover, that this was Donatus' reading. 691 For *iubĕ* see Introd. p. 15. In the same way, we have *rógă* in the next line. 695 *quám hab-*: Introd. p. 21. 697 The hiatus after *quando* is due to the change of the speaker. 701 I have closely adhered to the reading of the Bemb. except that I have transposed the words *dicebat eum*, a transposition I think justified alike by metre and sense, as the whole emphasis of the sentence rests on *eum*, so that the first place seems

due to the pronoun. *dedit* drops its final consonant: see Introd. p. 18. Klette transposes *mihi dedit*, thus making the final syllable of *dedit* long: for which see p. 14. Inferior mss. add *vestem* after *hanc*, a manifest gloss. **702** For *meam ipse in-* see Introd. p. 20. v. **704** *belua* 'stupid animal': Phorm. 601. **707** *Chaéreá* with the long quantity of the termination of the nom. according to the habit of Greek names: note on v. 107. **710** *credas* is a necessary emendation for *credis* of mss.: 'can you still disbelieve': the mss. have also *nunc* before *non*, which has been removed by Stallbaum. Bentley writes *étiam nunc credés* 'will you even now believe', and this gives also good sense. **711** *mirum ni* lit. 'it is queer if not', i.e. 'no doubt you believe'. See also my note on Pl. Aul. 85. **714** *sine malo* 'without punishment': the same phrase occurs Pl. Truc. IV 3, 5. **716** The interjection *oiei* is here given by the Bemb. ms. and occurs also Pl. Glor. 1406. **717** Phaedria, after having made Dorus unsay everything he had affirmed before, leaves the stage threatening him with severe punishment if he will not tell him the truth at last. The two servant-girls are not, however, convinced by this stratagem, and come to the conclusion that Parmeno must be at the bottom of all the mischief. But in order to preserve peace with all parties, they resolve not to say anything and thus hush up the matter. **718** *techina* is the Latinized form of the Greek τέχνη as it appears in Plautus and Terence. It always means 'trick'. See n. on Andr. 451. **721** The mss. read *taceamne an praedicem* against the metre. The transposition is by Bentley: the order is then the same as in Virg. Aen. III 37, *eloquar an sileam*, or Ovid ex Ponto IV 3, 1, *conquerar an taceam*. In the construction *utrum—ne—an* the first word appears in its original meaning 'which of two': for instances see my note on Pl. Aul. 427.

723 *illi* sc. Phaedriae. **726** *scibo* for *sciam* in later language: see on Andr. 38.

728 *pulchre sobrius* 'jolly sober': *pulchre* is ironical. **732** *erit* is the reading of all good mss. for *est* of editions: the future frequently has the sense 'it will always be so': for instances see Phorm. 801. Haut. 1014. Pl. Pseud. 677. On the proverb itself see also Cicero de nat. deor. II 23. **733** In order to avoid the hiatus *múlto-ánte* I have adopted Fleckeisen's reading *multon*. **734** *aetatem* 'quite an age'. **735** Chremes appears unacquainted with the usual ways of girls: to anyone else a nod would have been sufficient: but he requires greater explicitness. In the interesting compact between Diabulus and his wench in Pl. Asin. IV 1, we read also v. 784 *neque ulli illa homini nutet nictet adnuat*. **737** *quód intellexi:* Introd. p. 19.

740 I have kept the reading of all mss. (at least so far

as I know) and of all editions before Fleckeisen, who writes *qui si illam digito ūno attigerit, ŏculi illi ilico ĕcfodientur*, changing *atqui* into *qui*, transposing *uno* and adding *illi:* all without any urgent necessity. *uno digito attingere* occurs also Pl. Persa 793; Cicero Tusc. v 19 has the same phrase, but without *uno*. **741** *usque adeo* 'up to that point'. *magnifica verba* 'big words', so again Pl. Curc. 579. **746** *huiusmodi* is here trisyllabic: Introd. p. 20. vi. **751** *cávĕ:* for the prosody see Introd. p. 15. **753** *monumentis:* i. e. the *crepundia* which it was the custom to let children wear so that they might be recognized in case of loss, called *γνωρίσματα* by the Greeks. **761** Chremes and Thraso are both timid characters, and agree marvellously when courage is required: cf. this line with v. 789. *admittere* 'let come to pass'. **762** *prospicere* 'providere ne fiat' *Don.* The fear of Chremes betrays itself against his own intention in the words *accepta iniuria*, as this implies that he sees at present no way to avoid the intended *iniuria*. **765** *omitte* 'leave go'; 'apparet, etiam manu comprehensum esse adulescentem' *Don.* **769** *animo praesenti* 'undauntedly', cf. *animo virili praesentique*, Phorm. 957. *attolle pallium* 'tuck up your cloak', for the sake of activity: cf. Pl. Capt. 789 *collécto quidémst pallió: quidnam actúrust?*

775 *cornum* is the reading of the Bemb. ms.; this form was used even by Ovid, Met. v 383 **776** *manipulus furum* the cook: this class enjoyed the very worst reputation for honesty, see my note on Pl. Aul. 320. **777** For the prosody of *quid ĭgnáve* see Introd. p. 20. *istum* is the reading of the Bemb. ms. according to Poliziano, and of the Petrensis. **779** *qui* 'how'. **780** *servat* absol. 'keeps guard': so *intus serva*, Pl. Aul. 81. *malum* is here interjection 'the devil'. **781** Cf. Liv. II 65 *erant clivi in quos post principia integris ordinibus tutus receptus fuit.* Tac. Hist. I 48, *post principia paulatim recedunt atque inde fugae se mandant.* **783** *factitavit* 'used to do'. **785** *quod* 'as regards your belief that he now seems a man'. The words *quid videtur* are in some editions wrongly attributed to Chremes, but we have Donatus' authority for giving them to Thraso. He observes 'non diceret miles, si staret in sententia: sed iam videtur timore mutatus'. **788** Gnatho understands the man with whom he has to deal. At first he advises him to operate *procul* and *ex occulto* (cf. 781): now he asks maliciously *quam mox inruimus*, purposely using a very strong word ('inruere proprie dicuntur qui cum furore proelium inennt' *Don.*): Thraso's dignified mien and manner in restraining the pretended ardour of the parasite may be easily imagined. **789** In *ómniá* the neutral *a* appears in its original long quantity: Introd. p. 14. Bentley doubts the

genuineness of the reading and writes *arma*. We have here simply an elliptical construction, as we should expect such a verb as *discernere* after *armis:* such is at least Donatus' explanation of the passage, nor do I see any reason why it should not be true. See also Leisner's preface to Bos' Ellipses Graecae (Leipzig, 1808) p. xxvi. **792** *quom do:* the present is frequently found in the language of the comic poets after *quom*, where we should expect the imperfect. **793** *dare* = daturam esse: see note on Andr. 238. **795** *quid cum illoc agas* 'what have you with him?' 'omnino meretrix non putat illum idoneum cui reddenda sit ratio cuique se purget: adeo apud illam amicitiae eius pertaesum est'. *Don. clam* is pleonastic, as *sub* in *subduxti* expresses it already. But this pleonasm imparts greater force to the whole phrase. **797** *omnium* sc. nequissume: see a similar aposiopesis Andr. 872. **799** *quoi* = quali. **801** The line is nearly the same as Pl. Capt. 800 *faciam ut huius die locique meique semper meminerit:* in both *die* is the archaic genitive for *diei*. **803** *dimminuere caput* occurs here, Pl. Men. 304 and Most. 265; *cerebrum* Ad. 571; the double *m* is due to the assimilation of *sm* as the original form of the word was *dis-minuo*. This is a different word from *deminuo*. **806** *scies* is the reading of the Bemb., other mss. have *scibis*. *scies* is here monosyllabic: the same remark applies to *meam* in the next line and v. 809. **806** *os durum* 'brazen face': so Lucilius *ore improbu' duro*, Cic. pro Quinct. 24 *ore durissimo esse*, Ov. Met. v 451, *duri puer oris et audax*. **809** *furti se adligat* lit. 'he implicates himself in a charge of theft'; Cic. pro Flacco 17 has the abl. *adligare se scelere:* Gellius vii 15 says *furti se obligavit*. A similar expression is found in Pl. Poen. iii 4, 27 *homò furti se adstringet*. Chremes claims the girl whom Thraso had bought with his own money: he consequently seizes Thraso's property, and in so doing becomes guilty of theft—according to the reasoning of the parasite. **810** *idem hoc tu* 'do you give me the same answer?' Thais answers disdainfully 'if you want an answer, you will have to find somebody else to give you one'. She then disappears and leaves the braggadocio and his army on the battle-field. **811** *quin* 'why should we not'. **815** *domi* and *foci* are both genitives. Donatus quotes Caecilius *decora domi* and from Pl. Trin. 841 *domi cupio*, where *cupio* has a genitive very much in the same way as in Greek *ἐπιθυμῶ τινος*. Gnatho uses here one of the phrases employed by generals to stir up the courage of their soldiers: 'think of your hearths and homes'. **816** *animus est in patinis:* comp. a line of Alexis *ὁ νοῦς γάρ ἐστι τῆς τραπέζης πλησίον*, and the passages from Plautus collected by Brix in his note on Men. 581.

ACTVS V.

817 *perplexe* 'confusedly', so that it is impossible to get at the truth. For *perplexe loqui* Pl. Aul. 257 has the verb *perplexarier*. 830 *interminari* 'to warn off by threats'. 832 *commisisti* is the reading of the mss., for which the metre teaches us to substitute the contracted form *commisti*. Without heeding Pythias' defence that she had only acted according to the injunction of her mistress, Thais throws all blame upon her servant: a proceeding so natural that one can hardly understand Bentley's reasons for writing *commisi*. The expression *lupo ovem committere* was proverbial, in Greek καταλείπειν ὄϊν ἐν λύκοισι Herodotus IV 149: *ut mavelis lupos aput ovis linquere quam hos domi custodes* Pl. Pseud. 140 f. Reiz quotes Cic. Phil. II 11, 27 *o praeclarum custodem ovium, ut aiunt, lupum.* 835 *sinisteram* is Bentley's conjecture and is required by the metre. Cf. *dextram* and *dexteram*. 836 *quantum potest* 'as quick as possible'. 837 Pythias is not prepared to answer Thais' question as to what they are to do with Chaerea, and it is capital that she should at once fly off to another point in order to lead the attention of her mistress from herself. 839 *confidentia:* for the sense see note on Andr. 876.

841 *quasi dedita opera* 'as if on purpose'. The expression *dedita opera* (also Pl. Poen. III 1, 5) is much stronger than *data opera* (Cic. ad fam. VIII 4). 844 The complete expression *se in pedes dare* occurs Pl. Capt. 121: cf. also Phorm. 190. 845 *desertum* 'not much frequented'. 846 *miserrumus fui* 'became quite wretched (exhausted) by running'. 849 *quid faciet mihi* 'what will she be able to do to me?' the same phrase Pl. Persa 268. 851 *satin id tibi placet* 'do you approve of what you have done?' i.e. 'can you justify it?': cf. Ad. 736 f. 852 *inpune habere* 'to pass over without punishment', occurs also v. 1019: the reading *abiturum* has no authority. 858 Chaerea plays his part admirably: he must be greatly astonished to hear that Pamphila is free and a citizen, yet he does not fall out of his part in saying *servam* instead of *conservam*. Such clever acting exasperates Pythias more and more. 861 f. *vero debeam quicquam* is ironical for *nihil vero debeam:* the phrase *alicui aliquid debere* lit. 'to owe' means sometimes 'I have to answer for something'. Pythias means to say that she should not be afraid of punishment if she were now to vent her rage on Chaerea, as he feigns to be her fellow-slave and equal. Donatus says 'sane *debere* dicimur poenas pro iniuria ei cui iniuriam fecerimus: quas se non debituram Chaereae ut furcifero dicit Pythias, si illi caedem(?) intulerit in servili

habitu constituto'. 866 *sum* is very modest: Thais speaks like one who is aware of her unprotected position. *digna:* comp. Chaerea's own reasoning v. 384 f. 866 *indignus* sc. eras. 868 *conturbasti rationes meas* 'you have thrown into confusion my calculations': nothing obliges us here to understand the expression in its technical sense as used of bankrupts. 871 *solidum:* cf. Andr. 647 and the expression *solida et grandis gratia* Pl. Curc. 405. [Ritschl Opusc. II p. 719 prefers *ut sólidum parerem hoc mihi benficium, Chaérea:* see note on 149.] 872 *dehinc* monosyllabic. In the next line *huius* has a monosyllabic pronunciation. 874 *malo principio* is a descriptive abl. to *re:* πολλάκις ἀπὸ τοιούτου τινὸς πράγματος, καίτοι κακῆς ἀρχῆς οὔσης, βλαστάνει μεγάλη εὔνοια. 875 'God ordained it so' the regular excuse of lazy, easy-going people, and above all, of lovers. In Plautus' Aulularia Lyconides uses it twice, v. 730 and 736. 882 *quoque:* sc. una cum Pamphila. 883 *tum* 'in that case'. 884 *non ausim* sc. quicquam facere. 886 *fide:* the archaic dative with a contracted termination instead of *ei:* so again v. 898. 888 *emoriar* 'I shall be completely undone'. 889 *tamen* drops its final consonant: see Introd. p. 18 *quid* sc. obversetur 'how, if your father should make any difficulties?' 896 'not only *volo*, but *percupio*': I have a strong wish to go inside—as he wishes to see Pamphila again. 898 *crede meae fide* 'take my word for it', the same phrase Pl. Amph. 391. 900 f. Chaerea and Pythias have now become friends and tease each other dexterously. 902 *nisi si commissum non erit* i. e. until the opportunity for so doing has passed away and you have not done anything. 905 For *adést óp.* see p. 20. v., *optume* = opportune. *frater* sc. Pamphilae. 912 *supposivit* is Bentley's conjecture instead of *supposuit* of mss. Plautus has *deposivit* and *exposivit* in more than one place, and Catullus too has *deposivit* 34, 8. 918 *incedere* 'comes slowly and majestically along'. Cf. Virgil's *ego quae divom incedo regina.* 919 *si dis placet* 'proprium est exclamantium propter indignitatem alicuius rei' *Don.* This formula is of frequent occurrence in the comic writers; for Terence see also Ad. 476 with note.

923 *reviso* 'I come back to see'. 924 *astu* 'with chic': so Pl. Epid. IV 1, 19 *hanc congrediar astu.* 925 *veram* 'just'. 927 *ab meretrice* 'from the house of a mistress': comp. the expression *amare a lenone* Pl. Pseud. 203 and Poen. V 2, 132. 926 ff. *in* is the reading of the Bemb. m. pr., while the second hand and other mss. read *ei.* This is in itself open to objection, as then this line would be the only one where *ei* would appear as an iambus in Terence (except in the last foot): see L. Müller, de re metr. p. 272. In the following words our mss. read

amorem difficillumum et Carissumum ab meretrice avara virginem Quam amabat eam confeci: in which *et* at the end of 926 has been justly omitted by former editors, as a copula in this place would be against the constant habit of comic prosody; but as the rest would not yield any good sense, it becomes necessary to amend the passage. Klette proposes *conieci* instead of *confeci* 'for not to mention that I entangled the girl into a love-affair of such difficulty and expense, considering she is in the power of a greedy meretrix': but this is hardly the sense required here, as Parmeno's purpose is not so much to speak of the girl as of his young master. I have therefore written *amore difficillumo carissumo*, only changing the accusatives into ablatives, with this sense 'In a love-affair which seemed to be very difficult and expensive, since the girl was in the hands of a greedy *meretrix*, I have procured him her whom he loved'. The depravation of our text seems of very old date, as Donatus has already the common reading: it may be readily understood that AMOREDIFFICILLVMOCARISSVMO could easily pass into AMORĒDIFFICILLVMŌCARISSVMŌ which is the common reading. As to the phrase *virginem conficere* 'to procure a girl', compare the similar expression *mulierem efficere* Pl. Pseud. 112. **936** This line has been justly pronounced spurious by Bentley, as it both interrupts the construction of the text and is also unmetrical. It is impossible to scan *lĭgŭriunt* with a short *u*, as the right spelling is *ligurriunt* and the *u* is long. Again if we were to omit *suo*, the second part of the line (*quŏm cēnānt ligŭrriunt*) would be so inharmonious on account of the spondaic word in the fourth foot, that we can hardly believe that Terence wrote it. It is, moreover, easy to see that the words *cum amatore suo quom cenant* are only a gloss of the expression *dum foris sunt* v. 934. **938** *inhonestae:* see note on v. 230 above. **940** *salus est* 'is real salvation': cf. Plaut. Cas. III 3, 14 *salus nullast scapulis*. Bentley writes *saluti*, but this conjecture is in reality a depravation of the text. **942** *inludere in aliquem* 'to play a practical joke upon one', *ὑβρίζειν εἴς τινα*. **946** *exempla* 'graves poenae quae possunt ceteris documento esse' (*Don.*), cf. v. 1022. Phorm. 688. *quae* is = *quod ea* or *ea enim*. **956** *quidem* is Bentley's emendation for *equidem* of mss.: the latter generally belongs to the first person in ancient Latinity, though it was used for the third in the Augustan period: see on Phorm. 471. **957** *moechis solet* sc. fieri: see the commentators on Hor. Sat. I 2, 45 *testes caudamque salacem Demeterent ferro*. **964** *vidĕ:* for the quantity of *e* see p. 17. **970** *omne* 'the whole story': so Pl. Amph. 599, though Fleckeisen reads there *omnia*.

972 The subst. *satias* recurs Hec. 594. For *percipit* cf. Lucr. III 80 *percipit humanos odium*. **978** *satine salvae* sc.

res: 'is all well?' so also Pl. Trin. 1177. *salvaene, amabo* Stich. 8. 979 *arbitrari* 'take cognizance of'. *id* is generally added before *quod*, but is not in the Bemb. 980 For *quidquid hŭius* see p. 20. vi. 987 *in astu: εἰς ἄστυ.* Nep. Alc. 6 *postquam astu venit.* Cicero says *astu quod appellatur* de Leg. II 2. Laches thinks that his son would be at his station at the Piraeus. 988 *me inpulsore* 'upon my instigation': Parmeno's resistance to Chaerea's proposal had been very faint, though he had only agreed to help him when the youth said that he would take all responsibility upon himself. 990 For *si vivo* see note on Andr. 866. 994 'Oratorie avertit iram senis a se et a Chaerea, atque derivat in meretricem.' *Don.* 996 *tantumst* to indicate that the speaker has said all he had to say = ἔχεις ἅπαντα. So especially in prologues in Plautus: Trin. 22. Cas. 87. With our passage comp. especially Pl. Merc. 282 f. LOR. *ecquid amplius?* LYS. *tantumst.* 998 *necessus:* the same form seemingly as neuter, Haut. 360. Lachmann quotes the same from the s. c. de Bacanalibus *sei ques esent quei sibei deicerent necesus ese bacanal habere: us* is here the archaic suffix of the genitive = *necessitatis est.* The same scholar observes that before vowels Terence uses always *necesse* with the exception of Andr. 372, on which line he remarks, 'si in Bembino codice lectus esset, ibi quoque haberemus *Quasi necessus sit*'.

1004 *solae:* the same archaic form of the dative occurs Pl. Glor. 356. Cf. *alterae* Haut. 271. Phorm. 928. Similar forms occur in Plautus. 1005 *id* 'for this purpose'. 1011 *disertum* 'shrewd': a meaning found only here. 1013 *paenitebat flagiti* 'were not you satisfied with' etc. This sense of *paenitet* is frequent enough in Plautus and the older writers: see also note on Haut. 72. 1014 The last syllable of *insupĕr* is lengthened by the influence of caesura. 1019 *verum* 'irridentis interrogatio', *Don.* 1020 *in diem* 'for a time to come', cf. Phorm. 781. 1021 *pendebis:* slaves were tied up to a high post and whipped. *iam* 'directly'. *nobilitas:* 'you make him known for'. *eundem* in the next line translated by 'moreover'. *uterque*, father and son. 1023 *mĭnerĕ:* for the long quantity of the abl. *e* see p. 14. 1024 *sorex:* 'proprium soricum est vel stridere clarius quam mures vel strepere magis, cum obrodunt frivola: ad quam vocem multi se intendentes quamvis per tenebras noctis transfigunt eos'. *Don.*

1025 Donatus explains a reading *inceptas* which is, however, but a gloss of the genuine *coeptas.* 1026 *dedam* 'give myself up to her for ever'. 1028 *sandalio*: Lucian speaks of Hercules as παιόμενος ὑπὸ τῆς Ὀμφάλης τῷ σανδαλίῳ de conscr. Hist. 10. *commitigari:* cf. Plaut.

Glor. 1424 *mitis sum equidem fustibus.* **1030** *etiam* 'as yet'.

1034 *vŏlŭptatum:* see p. 20. v. **1039** Thais chose Laches as her *προστάτης*: Dict. of Ant. p. 294. **1043** The alliteration in '*p*erpetuo *p*erierim' greatly increases the force of the expression. Compare Pl. Most. 536 *nunc pol ego perii plane in perpetuom modum.* **1045** *dĕdit* drops its final consonant: see Introd. p. 17.

1055 *precibus pretio:* in inverse order Phaedr. v 7, 18. Compare the German phrase 'für geld und gute worte'. **1056** *conlubitumst (tibi)* 'you have a firm resolution', so Pl. Merc. 258. Cist. I 2, 9. **1064** *quod* lit. 'as concerns that', here=in case that. **1066** *vostrum tam superbum* 'I cannot make out your so haughty behaviour': for the neuter of the pronoun see note on Andr. 817. **1070** Gnatho, the man of the world, knows that this same world does not believe in unalloyed disinterestedness, and allows, therefore, at once that his motives are selfish. But my interest and yours, he goes on to argue, may go hand in hand. **1074** *ut:* 'as I will allow that you like to live with Thais, yet it is not less true that.' **1075** *paululum est* is the reading of the Bemb. ms. 'very little': in order to be able to keep it, I have omitted *et* which all mss. add before *necessest.* **1082** For the quantity of the last syllable in *áccipit* see p. 14. The word means 'entertain': so Pl. Pseud. 1254 *in loco festivo sumus festive accepti*, to quote one instance out of many. **1083** It is very natural that Chaerea should be the first to yield to the arguments of the parasite, while Phaedria who is more nearly concerned in the braggadocio's admission is rather slow in agreeing. Following up Donatus' observations, Bentley has rightly distributed the line between Chaerea and Phaedria as our text gives it. **1087** The mss. (even the Bemb.) give *deridendum*, but Bentley has rightly written *ebibendum* in accordance with a quotation in Nonius. *propino* in itself requires this 'qualis propinatio', says Bentley, 'ubi nulla potus est mentio?' Bentley wrote this of course for intelligent readers who should reflect that *comedendum* alone could not stand here: 'I drink him to you (if we may say so) so that you may eat him up', is sheer nonsense, but add 'and also drink him up' and it becomes sense. Demosthenes' *τὴν ἐλευθερίαν προπεπωκότες Φιλίππῳ* (Pro cor. 324) is quite different: *ὁ γὰρ Φίλιππος ἐκπίνει* (gulps up) *τὴν ἐλευθερίαν τῆς Ἑλλάδος.* The sole passage which seems at variance with Bentley's observation occurs in Jul. Capitolinus' Life of M. Antoninus Phil. 15 (p. 56 Peter) *venenatam partem fratri edendam propinans*, where it is either possible that a late author mistook the real sense of the expression, or else we should emend *proponens.* But the strongest argument in favour of Bent-

ley's reading is no doubt Nonius' quotation: for we can easily understand how *ebibendum* passed into *deridendum*, but not the reverse. 1091 Thraso in his stolidity forgets entirely to thank Phaedria and Chaerea whom he ought to have thanked; and Bentley destroys one of the little artifices of the poet by writing *fecistis*.

HAVTON TIMORVMENOS.

THE present edition is probably the first in which the title of this play appears in its genuine form; in mss. and editions we always find it called *Heauton timorumenos*, though this form is at variance with Terence's own prosody prol. 5, on which Bentley already observed 'notatum velim sic hoc pronuntiatum esse, *Hodié sum acturus Haúton timorúmenon*, ut Graeci *αὐτὸν* aeque ac *ἑαυτόν*'. See also L. Müller de re metr. p. 276, and C. Dziatzko *rh. mus.* XX 571. The play was first exhibited in the year 491 (Introd. p. 4), and is solely based on Menander's 'Εαυτὸν τιμωρούμενος (fragments in Meineke's edition, p. 54—56): an allusion to the meaning of this title in Latin occurs in the play itself, v. 81.

DIDASCALIA.

egit Ambivius Turpio: so according to the Bemb. ms.; mss. of the Calliopian class read *egere L. Ambivius Turpio, L. Atilius Praenestinus*, a variety on which see our note to the corresponding passage in the did. of the Eunuchus, p. 335. *M. Iuventio Ti. Sempronio cos.* i. e. the consuls of the year 591: but our mss. read perversely *Cn. Cornelio Marco Iuvenio cos.* (Bemb.) or *Ium. Iunio T. Sempronio cos.* (Calliop.) whence C. Dziatzko (*rh. mus.* XXI 69) concludes that this play was also exhibited a. 608 under the consulship of *Cn. Cornelius* and *L. Mummius*, while Geppert, though with much less probability, had conjectured that these names pointed to a performance a. 616 under the consulship of *P. Cornelius Scipio* and *D. Iunius Brutus*.

PERIOCHA.

4 *ut* is the reading of editions, but the Bemb. according to Poliziano's collation gives *ubi*. 7. I have printed what Poliziano's collection leads me to believe is the reading of the Bemb. ms., viz. *et* instead of *ut*. There can be no doubt that *et* gives a better sense than *ut*, in fact this seems hardly capable of a satisfactory explanation. Translate 'when Clinia sent for Antiphila, both her friend Bacchis came and also Antiphila disguised as a servant-maid'.

PROLOGVS.

The commencement of this prologue will be found very different in this edition from what it is in others. The numbers of the lines alone (which I have left unchanged in accordance with Fleckeisen's edition) indicate that 3 lines have been omitted between v. 6 and 10. As to the changes which it was found necessary to introduce into the text, it will be best to translate here part of my article 'Studien zu Terentius und Plautus' in the *jahrbücher*, 1865, p. 282 f. 'As we gather from the commencement of this prologue, it seems to have been the custom with prologues to be recited by the younger members of the company. This seems very natural: and he who recollects the Prologue to Plautus' Poenulus, may easily picture to himself the behaviour of a Roman audience during a performance, and there is no doubt that the noise used to be at its height at the commencement and conclusion of a performance, i. e. during the recitation of the prologue and epilogue. Why, then, should an eminent actor waste his lungs in reciting a prologue? It was but natural that young and insignificant members of the company should be employed for this purpose. Yet in one instance Terence departed from this habit, Ambivius himself, the celebrated actor, undertaking the inattractive part of the prologue, nay this was the case on two occasions, viz. on the first exhibition of the Hauton timorumenos, and the third of the Hecyra. The whole question turns here on the third line. Bentley's explanation that Ambivius' words *deinde quod veni eloquar* should be interpreted of theatrical acting, i. e. that after the conclusion of the prologue, he should at once commence acting in the part of Chremes without previously leaving the stage, has been justly refuted by C. Dziatzko: Hec. prol. II 1 teaches us that the actor who recited the prologue was dressed in a peculiar *ornatus*, a fact also confirmed by the evidence of the prologue to the Poenulus, where we read v. 126: *valete, adeste: ibo, alius fieri nunc volo*, i. e. instead of in the ornatus prologi you will soon see me reappear as persona comica; but Dziatzko forgets to quote this passage. We are, therefore, obliged to assume that v. 3 is intended to give us the logical disposition of the prologue. In the first place, Ambivius intends to state why on that occasion it should be himself and no other who appears in the character of the prologue: and after this he is going to inform his audience what is to be the subject of the prologue proper. But strangely enough, all is arranged differently from what we are thus led to expect, and hence originated Guyet's and Paumier's alterations, though it should be added that they were justly rejected by Bentley's sound judgement. Again, it seems

evident that v. 10 means precisely the same as *quor partis seni Poëta dederit quae sunt adulescentium*, and to strike out this line is more than bold, as it is quoted by Nonius. Dziatzko avails himself of a suggestion of Ritschl, who assumes a gap after v. 2. By repeating here his own attempt of restoring the lost connexion of the passage, it will be easy to give the reader an idea of Dziatzko's conception of the whole. He is of opinion that Terence wrote something like the following:

nequoi sit vostrum mirum, quor partis seni
poëta dederit, quae sunt adulescentium,
[id vos docebo: sed ne huiusce fabulae
vos ignoretis nomen et qui scripserit]
id primum dicam, deinde quod veni eloquar.
ex integra graeca integram comoediam
hodie sum acturus Hauton timorumenon.
[graece hanc Menander scripsit, vortit denuo
latine, quem iam nostis, Afer Publius.]
nunc quam obrem has partis didicerim, paucis dabo.

As for this, I would observe that Terence himself never mentions his own name in any of his prologues, and that it seems therefore unadvisable to introduce *nostis Afer Publius* in the gap. Again, Dziatzko himself shows in his dissertation that the *tituli pronuntiatio* generally took place prior to the recital of the prologue, yet assumes at the same time that this habit was not observed in the present instance. Ritschl assumes also a gap after v. 5: the first part of the prologue consists in the mere announcement of the title, and of the Greek and Latin authors of the play, at least according to Dziatzko's restoration which, he says, coincides with Ritschl's view of the matter. Without assuming a gap, this first part would consist of only two lines, and after these, Dziatzko says p. 11, the poet could not continue 'tam verboso transitu' *nunc quam obrem* and so on. This sounds quite plausible, but is the case much improved by having four lines instead of two? As it is, 42 lines would still belong to the second part, containing the author's petition for indulgence; and the proportion 4 : 42 is still so unequal, that this argument for assuming a gap—and it is the only one we are favoured with—appears somewhat weak. And this is, no doubt, Dziatzko's own impression, when he concludes p. 17 by saying 'fortasse ante v. 10 alia quoque interciderunt; sed *certa* (?) ratiocinatione nihil praeterea statuere possumus'.

I confess I can see no reason why we should here assume a deviation from the customary mention of the title and the author of the play previous to its performance. Only in so doing we should not assume a gap *before* v. 3, but directly after it. As to myself, I take a different view of the logical disposition of the prologue: (1) we are informed why the poet sends Ambivius, and this part commences v. 11 *oratorem esse voluit me, non prologum*, and we hear only of the

poet and his intentions so far as v. 34. The whole is recited by the manager and not by a young actor, because Ambivius' *facundia* (v. 13) was expected to produce a favourable impression. (2) After this comes the reason, which induced Ambivius to comply with the poet's request, viz. his own wish to ask for a quiet and orderly behaviour of the spectators during the performance: he thinks they ought to do so out of regard for himself and also for the poet. This second part extends from v. 35 to the end.

After v. 3 we are now, of course, obliged to assume a gap of a few lines, e. g.

> postquam quod instat maxume, perfecero:
> etenim novisse decet vos nomen fabulae,
> hodie quam spectaturi convenistis huc.

We then have v. 4 and 5, and their sequel v. 10. *nunc* at the commencement of v. 10 indicates nothing more than regression to v. 2, as this particle often does. It will be seen that, throughout this disquisition, we have never paid the slightest attention to vv. 7—9: to say nothing of v. 6, which has been justly rejected by Ihne in his 'Quaestiones Terentianae', his view being accepted by Ritschl, Parerga 1 381, and Dziatzko p. 11. But even vv. 7—9 do not belong to this prologue, as will be seen from the following arguments: (1) *novam esse ostendi*. The Hauton timorumenos was, it is true, *nova* at the time of its first exhibition, see also v. 29. It was *integra fabula*, i. e. not 'contaminated', for this is the true sense of *integer*, cf. Cic. Top. 18, where we have an antithesis between *integra* and *contaminatis*, and *integra latina ex integra graeca* means 'one complete Latin play adapted from one complete Greek play': see also Dziatzko p. 8. But the word *ostendere* is here without any sense at all, as nothing is demonstrated in the preceding lines: Lessing's idea of supplying *apud aediles* having been justly rejected by Dziatzko p. 8, note 1. (2) When a play has not yet been exhibited, as was then the case with the Hauton timorumenos, how can the audience be supposed to know who were the authors of the Greek and Latin plays? It may be answered that Ladewig in his essay 'über den kanon des Volc. Sed.' p. 14 was by this very passage led to the conclusion that Menander's plays were quite familiar to most Romans in the time of Terence, and that his plays were much read even in their original language. But surely this is giving the Romans of that time more credit than they deserve: for there can be little doubt that but very few Romans of that period understood Greek, except of course the well-known patrons of Terence, least of all those Romans who composed the noisy and unmannerly audience in the theatre. (I may now add, how many persons among an English audience know anything of the real authors of the French plays which they make acquaintance with

in Mr Dion Boucicault's English adaptations? Or how many would be able to understand the French originals? Surely if this is the case now-a-days when civilization is more general than in the time of Terence, what would it be then?) But these doubts and difficulties would disappear in case we read the lines in question under the following conditions: (1) it shall be previously said, that the play is *nova*, whence it might follow that the case would have been doubtful without an explanation of this kind; (2) we are prepared to understand the familiarity of the spectators with the names of both the Greek and Latin author, if indeed the play was previously known to them. These conditions are found to exist in the Hecyra. After the first unsuccessful exhibition of the play, Terence put it aside for a long time, until at last he ventured to produce it again, after having re-written it, as it seems. It is in this way he observes of his play (Hec. prol. 1 5) *nunc haec planest pro nova*. No one would, of course, credit the poet's words unless further explanations were added, and indeed the poet is going to inform us at greater length of the circumstances: but then comes the gap pointed out by Ihne (see note on Hec. prol.) At the conclusion of the demonstration that the play was indeed *nova*, we ought to place the three lines which a curious fate has carried off to the prologue of the Hauton timorumenos, whence Dziatzko was the first to remove them to their original place.

Throughout this play we are deprived of the valuable assistance afforded us in the other plays by Donatus' commentary.

6 This line is pronounced spurious by Ihne, quaest. Ter. p. 42. The reading given in our text is thus explained by Westerhovius 'sensus videtur esse, Terentium in hac fabula duos fecisse filios familias amatores, duas amicas, duos servos, duos etiam senes, *quum haec omnia simplicia essent in Menandro*'. If this be a satisfactory explanation (and it seems indeed to be the only one of which the words as they stand are capable), we should have to assume that the play was 'contaminated': which would be against Terence's own assertion v. 4. Bentley reads *simplex quae... duplici*, where the sense is quite satisfactory, but the laws of comic prosody are violated in *dŭplici*, as *pl* cannot lengthen the preceding *u*. But the origin of the line will be readily understood on considering Donatus' note on Andr. 301 as quoted in our Introd. p. 9. **10** *dabo* 'will explain': cf. Virgil's *sed tamen iste deus qui sit, da, Tityre, nobis.*

11 f. *orator* 'an ambassador': so again in the second prologue to the Hecyra *orator ad vos venio ornatu prologi. actor* in the following line has precisely the same meaning. *vostrum iudicium fecit* = vos iudices fecit 'he has placed the decision in your hands': the passage quoted from Livy

XLIII 16, 12 has a different sense. 13 *si* is Bentley's emendation for *sed* of mss., it appears more plausible when we adopt the ancient spelling SEI as has been done in the text. Ambivius says 'the poet wants me to plead his cause, (which I will do) if only his advocate can command as much power in his delivery as the poet has exhibited in thought and expression'. *a facundia:* 'as concerns his eloquent delivery': for the preposition *a* conf. Pl. Aul. 184 (*valet*) *haut a pecunia perbene* with my note. 14 *cogitare* = excogitare, so again Phorm. 240. 15 *dictūrūs sum:* for the prosody see Introd. p. 17. 16 *malivoli* is subject: he means especially the *malivolus vetus poëta* Andr. prol. 6 f. and here v. 22. *rumores differre* 'spread rumours', so Suet. Aug. 14 *rumore ab obtrectatoribus dilato;* cf. also the similar expression Pl. Trin. 689 *ne mi hanc famam differant.* 17 The subject *eum* is omitted. *multas Graecas:* the charge is here expressed in very strong terms; before the Hauton timorumenos, Terence had altogether exhibited only two plays only *one* of which was contaminated. (Introd. p. 4, as for the Hecyra, see note on the first prol.) 18 *factum id* is merely = *contaminasse Graecas* not including *multas.* 19 *autumo* 'non id solum significat 'aestumo', sed et 'dico' et 'opinor' et 'censeo'' Gellius XV 3, 6. 20 *bonorum:* cf. Andr. prol. 18. The repetition *exemplum quo exemplo* is familiar to the readers of Caesar: to give another instance from Terence, cf. Hec. (prol. II) 11 f. 23 *repente* 'all of a sudden', i.e. without any previous training. *studium musicum* = ars musica Phorm. prol. 18, both especially denoting poetry. 24 *ingenium* and *natura* are originally synonymous, but the first is generally used as a nobler word than the second. The difference is here marked enough, 'relying on the genius of his friends, not his own talents'. 25 *existumatio* 'judgment'. 27 *aequi* means of course the poet's patrons, *iniqui* his adversaries. So again in the next line. 28 *crescendi copia* 'a chance of rising' (both in your estimation and in the world generally). 29 The construction *faciunt copiam spectandi* (for *spectandarum*) *novarum* is very singular, but not unparalleled. So Pl. Capt. 848 *nominandi istorum tibi erit magis quam edundi copia,* or in Terence himself Hec. 372 *eius* (sc. uxoris) *videndi* (for *videndae*) *cupidus recta consequor,* with which we may again compare Pl. Capt. 1004 *lucis tuendi copium.* The same construction occurs in Lucretius V 1225 (where see Munro's note). Varro R. R. II 1. Cic. fin. V 17, 29. Inv. II 2, 5. Verr. II 2, 31, 77. IV 47, 104. Phil. V 3, 6. Suet. Aug. 98. Gell. IV 15, 1. XVI 8, 3: see Corssen, Krit. beitr. p. 131 f. 31 This can only mean that Luscius had in one of his plays represented a slave coming on the stage in great hurry (just as we find it in Pl. Amph. III 5. Merc. I 2.

Poen. III 1, 20) and the people making way for him. Terence considers it indecorous for free-born men to make way for a slave, hence the indignant question *quor insano* (sc. servo) *serviat* (sc. populus) 'for what reason should free citizens make themselves slaves to a mad slave'? *insanus* the slave seems to be called on account of his foolish presumption that the citizens should make way for him. **35** This is a regression to v. 28. **36** *stataria*, so called because its action was quiet and sedate = *lenis* v. 45, opp. to *motoria* (such as the Eunuchus and Phormio). **38** *autem* 'and then again'. **40** This line will be readily understood from our remarks in the introduction to this prologue. **46** The recommendation of *pura oratio* is characteristic of Terence's own endeavours and aims: for this very reason Caesar calls our poet *puri sermonis amator*. **47** *in utramque partem*, i.e. *in statariis et in motoriis agendis*. After this line we generally find in the editions three lines which occur again in the second prol. to the Hecyra v. 49, 50, 51; but as they are not given here by the Bemb. ms., I have thought it advisable to omit them altogether. **51** *adulescentuli* with reference to *seni* v. 43.

Actvs I.

We know from Varro (de re rust. II 11, 41) that Menedemus appears here dressed in a hide: '*in tragoediis senes ab hac pelle vocantur* διφθερίαι, *et in comoediis qui in rustico opere morantur, ut apud Caecilium in Hypobolimaeo habet adulescens, apud Terentium in Hauton timorumeno senex*'. **53** *nuper est* = nupera est, but there is no reason for reading so here, as Parry does, who is quite wrong in stating that *nupera* is the reading of the Bemb. ms. Cicero, moreover, quotes the passage as it stands, fin. II 4, 14. **54** *inde adeo quod* is the reading of mss. and edd., but as *inde* has here a temporal sense, *quod* cannot be right. Fleckeisen writes *quom* and this is possible: I have conjectured *ex quo*, as EX might easily be passed over after EO of the preceding word. **55** *rēi* here 'intercourse'. **57** *quod* 'a circumstance which' *in propinqua parte amicitiae* 'next door to friendship'. **58** One would almost wish to do away with the copula *et:* for *audacter moneam familiariter* would mean 'I venture to address you in a familiar manner.' Yet *et* gives a good sense 'I address you boldly (considering we are almost unknown to each other) and (after all) like a friend (considering we live so close together).' **60** *adhortatur* like the Greek κελεύει, translate merely 'obliges you'. **61** f. The Greek original of these lines runs as follows πρὸς τῆς Ἀθηνᾶς, δαιμονᾶς γεγονὼς ἔτη Τοσαῦθ'; ὁμοῦ γάρ ἐστιν ἐξήκοντά σοι. **63** *his regionibus* without *in* of the mss. as the scanning would

otherwise be greatly impeded. **64** *neque* where we ought to expect *aut*. So in Greek *οὐδεὶς ἔχει ἀγρὸν ἀμείνω οὐδὲ τιμιώτερον*. **65** *servos compluris* sc. habes, but the construction is rather harsh. *proinde quasi* 'just as if', so again Phorm. 382: we should rather expect *perinde*. **66** *fungor* with the accus. is the rule in the language of the comic writers: see note on Ad. 603. **69** The right punctuation of this line is due to Guyet, and it is a striking instance of careless reading to find that Cicero fin. I 1, 3 connects *denique* with the preceding words. Donatus on Phorm. 121 reads *facere denique*, and Bentley adopts this reading. Madvig on the passage in Cicero justly observes 'equidem apud Terentium illis adsentior qui a voce *denique* novam sententiam incipere statuunt; nam postquam Chremes dixit *tam mane* et *tam vesperi*, conligit omnia: *denique Nullum remittis tempus*. Donatus quidem (ad Phorm. l. c.) hoc loco utitur ut ostendat solere Terentium *denique* in fine ponere; nec tamen minus frequenter initio ponit, ut Eun. prol. 40. Andr. I 1, 120. Eun. III 1, 42 et 54 et alibi'. See also Munro on Lucr. I 17. **71** For *volŭptáti* see Introd. p. 15. II. The legitimate quantity occurs v. 149. The prosody of *tibi ĕsse* becomes intelligible as soon as we recollect that Terence himself wrote *tibi ese*. *satis* drops its final *s*. **72** *enim*=enimvero, in the first place of the sentence only in the language of the comic poets and their imitator Appuleius: see note on Pl. Aul. 496. Copyists who were not acquainted with this peculiarity of Terence's language, prefixed *at* to the line thereby destroying the metre. *paenitet* 'I am not satisfied': we have already noticed this meaning of the word on Eun. 1013: Servius on Virg. Ecl. II 34 quotes the present line and explains '*paenitet, parum videtur*', he omits *dices* because it was of no importance for his purpose in quoting the line and Bentley ought not to have availed himself of this omission to cast suspicion on *dices* in Terence's own text. **74** *in illis* of course the slaves: perhaps we should suppose that slaves are working with Menedemus when Chremes addresses him, in which case he would simply point to them, so that *illi* would appear in its original 'deictic' force. *exercere* 'to keep at work' until one is tired: so Virg. Georg. I 210 *exercete, viri, tauros*. **76** My text gives the reading of the Bemb. ms.; for the asyndeton cf. e.g. v. 604. **77** Seneca says of this line Epist. XCV: *iste versus et in pectore et in ore sit...habeamus in commune ad quod nati sumus*. **78** *monere* with reference to v. 58, *percontari* simply impelled by curiosity. **79** *ego ut faciam* to do afterwards the same as I see you doing. **82** *siquid laborist* (i.e. *labori est*)=si quid tibi dolori, aegritudini est, so Pl. Rud. 190 *nam hoc mi hau sit labori laborem hunc potiri*. *nollem* stands here in the same sense as *nol-*

lem factum Ad. 165. 83 *de te* 'against yourself': cf. v. 138. Plautus has the expression *videre commeruisse hic me absente in te aliquid mali* Epid. I 1, 59, but in a different sense. 84 *fac me ut sciam:* the accus. *me* is owing to a well-known prolepsis. 87 His *causa* is contained in v. 77. 89 *adpono* 'put by': Andr. 725. 90 *vocivom* is the original form (here given by the Bemb. m. 1. Brix on Pl. Trin. 11), not *vacivom;* on *voco vocuus vocatio*, etc., in the archaic writers see Munro's note on Lucr. I 520; he says 'the *a* does not appear in inscriptions before the age of Domitian'. Here we have to connect *vocivom laboris*, as Pl. Bacch. 154 has *vocivom virium.* 92 *hos* sc. rostros. 93 *nunc:* Chremes has meanwhile put the mattock out of Menedemus' reach. 96 *e Corintho:* Corinth was a city notorious for its dissolute life and its swarms of loose women. 99 *humanitus* 'kindly'. 100 *aegrotum* '(love-)sick'. 101 Bentley says that *via* is here monosyllabic, like our 'way': cf. note on Hec. 73. Perhaps we should write *tractâre, sed viâ pervolgatâ patrum.* 105 *me ignoras* 'you do not understand my character'. 110 *istuc aetatis* 'at *your* age'. Cic. Cluent. § 141 *se in balneis cum id aetatis filio fuisse.* 111 *in Asiam* to serve in the wars of the *διάδοχοι. armis belli* 'by warlike deeds'. Goveanus and Guyet read *simul rem et bĕ li gloriam armis repperi*, and this change may seem to improve the expression, yet it is not absolutely necessary. Cf. Pl. Epid. III 4, 14 *apud reges armis, arte duellica Divitias magnas indeptum.* 115 *et sapientia* is the reading of the Bemb. mss., *et benevolentia* of the Calliopian mss. 117 *ad regem:* it is impossible to say what king among the successors of Alexander the Great is here meant. Instead of *militatum* Plautus uses the equivalent expression *latrocinatum* in describing the same thing: Trin. 599. 119 *sed* is the reading of the Bemb., *etsi* of the Calliopian mss. For *sĕd illum* cf. *nĕque illum* v. 153. 125 The text gives the ms. reading which has, however, been altered by Bentley and Fleckeisen who read *inde alii.* Bentley says 'si iam videt, cur versu abhinc tertio narrat *ubi video?* hoc non est venae Terentianae', but why should it not be so in spite of Bentley's displeasure? To me the construction appears all the more emphatic if we keep the ms. text 'I see them...and on seeing them, I began reflecting'. 127 *faciebant* in spite of the preceding singular *quisque*, plurality being implied in the pronoun. See n. on Andr. 627. Many instances of this construction occur in Livy, collected by Drakenborch on II 22, 7. 129 The subj. *sint* is necessary on account of *vestiant* and *faciam* v. 130 f. Bentley wrote so for *sunt* of mss. 130 *ancillae:* he means the *lanificae* and *vestispicae:* the word *vestire* is here 'work garments for me'. 131 The

expression *eversae cervices* is quite parallel to *flexus eversi* as used of a serpent Verg. Cul. 180. 138 *usque* 'perpetually': here all the more emphatic on account of *usque* v. 136. 139 *quaerere* and *parcere* the two essential conditions of thriftiness: cf. Ad. 813. 141 *vas et vestimentum* probably was a kind of proverbial expression to denote superfluous finery: we should also notice the alliterative form of the phrase. 143 *exercirent* is the reading of the best ms. authorities and is also attested by Paulus, the breviator Festi, p. 81 M., where he has *exercirent, sarcirent.* Bentley explains 'qui laboris sui fructu alimenta sua exsercirent et compensarent', and quotes the corresponding phrases *damnum sarcire* and *resarcire.* Guyet was the first to accept the genuine reading in this passage. 144 For *produxi vendidi* cf. Eun. 134. *inscripsi aedis* sc. *venalis,* as Plautus has the full phrase *aedis venalis hasce inscribit litteris* Trin. 168. 145 *quasi ad* 'something near': so Liv. XXVII 12 *cecidere in pugna quasi ad duo milia.* 148 *fiam* in reflective signification 'as long as I make myself wretched'. 154 *vere* 'harmoniously'. 158 *maximumst* according to the Bemb. *peccatum* being treated as sb. *a me* means then 'on my part'. 159 *recte spero* sc. omnia esse eventura; the same phrase recurs Ad. 289. 162 *hic* in the δῆμος where the scene is laid. 165 *impulerim* is the ms. reading, our text gives Bentley's excellent emendation. 169 In this line we have again a brilliant emendation of Bentley's. The common reading was *monere oportet,* but Lindenbruch says that *oportet* does not appear in any of the old mss.; hence Bentley's emendation. It is, moreover, supported by the Scholiast in the Bemb. ms. who observes on this line 'tempus supra horam significat', and by this *supra* shows that he read *tempus* twice: see Umpfenbach, Hermes, 2 p. 366. Cf. Hec. 597 *tempus est concedere.*

174 If Poliziano's collation be trustworthy, this line is not read in the Bemb. ms.; Guyet reports the same of other mss., and it is true that it is not absolutely necessary for the connexion of this scene and the following. 175 Clinia is naturally impatient to see his sweetheart on his return to Athens. *cessant* sc. Antiphila and Dromo who are again meant in the next line. 176 *simul* drops its final *l:* Introd. p. 18. 177 *mittas* 'let go' (the original meaning); so Virg. Aen. VI 85 *mitte hanc de pectore curam.* 185 *amplius* belongs to *invitatum:* Chremes wishes he might have pressed Menedemus a little more; some connect it with *esset,* as indeed the mere order of words would lead us to do; but first of all, there seem to be no more instances of such a phrase as *esse amplius* ('to be with us beside the other guests'), and then Chremes had

really invited Menedemus v. 162, so that a mere *quam vellem Menedemum invitatum* would be against the truth. **187** I have inserted *hercle* as Fleckeisen does. L. Müller de re metr. p. 386 writes *atque étiam nunce témpus est*, but a form *nunce* is not attested in other passages and cannot be assumed for this alone. **188** *etiam* 'as yet'. **189** In *ómniā* notice the original quantity of the neutral *a* of the plural. *se erga:* a line from Pacuvius' Niptra, 248 R., shows the great liberty the language admitted in placing this preposition differently: *pariter te esse erga illum video, ut illum ted erga scio.* **190** *misere amat* 'loves her to distraction'. **192** *narrat*, of course the person of paramount interest for the two speakers, Clinia. **192** In former editions we read *credere est* with the explanation ἔστι νομίζειν and a reference to Ad. 628 *scire est.* But Lachmann on Lucr. v 533 shows that constructions like these have no good authority in early authors and that we must read *crederes* here and *scires* in the Adelphoe. **195** For *-mus quī ea-* see Introd. p. 21. **197** In *senĕx* the final *x* was very probably sounded like *s:* see Introd. p. 18. **199** *illicine* = is *illice* + *ne* and *illic* is here nominative, not dative. *hunc* means of course Clinia, *illi* again Menedemus. **200** *mansum oportuit:* for the construction see note on Andr. 239. **201** Some editors read *aliquanto*, but Bentley justly compares Eun. 131 *aliquantum avidior.* In *iniquiōr* the ending appears in its original quantity. *praeter eius lubidinem* = praeter quam ei lubebat. **204** *quod* 'as regards'. *insimulat* is said of Clinia: the Bemb. ms. has, however, *insimulant* which Bentley adopts and explains of both Clinia and Clitipho, as the latter, too, had called him *senex importunus* v. 197. But if Chremes intended to include his son, he ought to have said *insimulatis*, for obvious reasons. Yet after all, the reading of the Bemb. may be the true one, as we may understand *insimulant* 'people accuse him of being hard', thus supposing that Chremes would give his son the impression that he had heard others talk of Menedemus' behaviour towards Clinia. **205** *qui* stands here almost = *si quis* and the whole clause refers to the fathers, not the sons. *tolerabilis* means either 'reasonable', or may perhaps be taken in an active sense (cf. Horace's *oceanus dissociabilis*) = *tolerans*, 'a father who can put up with (overlook) a few peccadilloes'. **208** *ubi semel* recurs v. 392, in both passages *semel* means 'for good'. **213** *in* dependent on *iniqui*, not *iudices.* **214** *a pueris:* cf. Ad. 440. **215** *adfinis* 'implicated in', here with the genitive as also in Cie. Sulla, § 17 *huius adfines suspitionis;* but Plautus Trin. 331 has the dative *publicisne adfinis fuit an maritumis negotiis*, so also Lucr. III 733 *corpus...vitiis adfine*, and Cie. Sulla, § 70 *huic adfines sceleri.* **216** In *lubidinē* we

have a capital instance of the original quantity of the abl.-ending *e:* Introd. p. 14. In the same way, *filiŭs* in the next line should be claimed as an instance of *ŭs* in the nom. of the *o*- declension. If so, *erit* should be pronounced without its final *t*. **219** It is necessary to write *meust* instead of *meus* of mss., as otherwise the construction of the whole sentence would fall to the ground. **222** The expression appears to be proverbial: cf. Hor. Ep. II 1, 199 *scriptores autem narrare putaret asello Fabellam surdo.* Prop. IV 9, 21 *cantabant surdo.* Virg. Ecl. X 8 *non canimus surdis.* Liv. III 60 *haud surdis auribus dicta.* Lindenbruch quotes a Greek proverb ὄνῳ τις ἔλεγε μῦθον· ὁ δὲ τὰ ὦτα ἐκίνει. *hauscit* is one word, like *nescit.* **224** This line is not found in the Bemb. ms. according to Poliziano's collation; and is not indeed necessary for the connexion between v. 223 and 225. **225** *sat suarum rerum agit* 'has sufficient trouble with his own affairs', the same expression occurs Pl. Bacch. 637. **227** *potens* is the ms. reading and is commonly explained *imperiosa*, but without sufficient authority, as Bentley shows, who himself conjectures *petax*, a word which is not used by good writers. I have written *petens* where the participle denotes of course a settled and constant quality. *procax* is a stronger word than *petens*, though ultimately it comes to the same purpose, cf. Festus p. 224 M. *procari poscere, unde procaces meretrices ab assidue poscendo. magnifica* 'giving herself airs'. *nobilis* one who is fastidious in the selection of her lovers. **228** *reete:* instead of thanking him, Bacchis receives his presents as a kind of tribute, as if he were naturally obliged to bring them. *mihi religiost* 'I have scruples'.

Actvs II.

232 The ms. reading in this line is *concurrunt multae opiniones quae mihi animum exaugeant*, but Bentley shows that the expression *animum exaugere* is applicable only to joy, not to grief, and that also the word *opiniones* cannot be used properly of what follows, namely a recital of facts. Parry says '*opinio* is used not only for an opinion, but also for the grounds of an opinion': if so, Bentley would no doubt have been acquainted with the fact, but it is quite unjustifiable confidently to assume a meaning merely on the authority of a single passage. I have, therefore, adopted Fleckeisen's reading of the passage which differs from Bentley's only in so far as the latter proposed *multa opinionem hanc*, but our reading is nearer the traces of the mss. The change of *animum* into *animo* is easy to understand as *animo* could easily pass into *animō*. **233** *quoius* is here monosyllabic. **235** *etiam caves* 'will you *just*

take care': cf. Pl. Trin. 514 *etiam taces* 'will you *just* be silent'; *etiam* in the original sense of *iam* 'on the spot'. **236** *animus praesagit:* the same expression occurs in Pl. Aul. 176 where see my note. According to its etymology, the word *praesagire* is synonymous with *praesentire* 'to smell beforehand'. **239** *longule* is a word of a formation characteristically peculiar to comic language 'rather long'. It occurs also Pl. Men. prol. 64 and Rud. 266 and then again in Appuleius. **240** *conantur* is the only reading which has good authority; we should supply the infinitive *ire*, as in a similar passage Phorm. 52, and need not read *cunctantur* or still less *comuntur*.

242 *sermones caedere* is explained by Priscian p. 323 H. as equivalent to the Greek phrase *κόπτειν τὰ ῥήματα* (a phrase which I cannot recollect in any Greek author): in Latin the expression seems to occur only here. **244** It must be confessed that Bentley's conjecture *vivo* instead of *video* would be a great improvement of the text (cf. v. 430. Pl. Bacch. 246. Stich. 31. Trin. 773. 1075), but it can hardly be said to be absolutely necessary. **245** *impeditae sunt*=habent impedimenta. **249** *dum* is frequently added to imperatives in comic language to impart greater emphasis. **252** In English we express the same by the negation 'don't you see'. **253** Faërnus had already observed that it was necessary to supply *ei* before *esse*, and Fleckeisen was right to put it into the text as it is absolutely required in order to understand the full purport of the passage. **256** For *Iúppitér* see note on Andr. 930. **257** For *interea loci* see note on Eun. 126. **260** *cantabat:* we should say 'was always preaching', or 'lecturing about them': cf. also Pl. Trin. 287 *haec dies noctisque canto.* **261** *aspellere* is a word peculiar to comic language and four times used by Plautus. Cicero himself used this word in a poetical effusion Tusc. II 9 *sed longe a leto numine aspellor Iovis.* **262** *tamen* drops here its final *n.* **266** *fecimus* is the reading of the Bemb. in accordance with the invariable habit of Plautus and Terence. Bentley observes that Plautus has *coniecturam facere* at least 5 times, and Terence always says so: see 574. Andr. 512. Ad. 822. *cepimus* is the reading of mss. of the Calliopian class, contrary to the usage of the older writers, but in accordance with that of later ones, e.g. Cic. Mur. § 9. **269** *huius* is here monosyllabic=*huis*. Cf. *quoisque* 284. **271** *alterae:* the fem. dat. is occasionally found in older writers, and is here no doubt chosen by Terence in order to avoid ambiguity, as *alteri* might also be understood of Dromo who was with Syrus. **282** *existumandi* 'form an opinion': the same expression occurs in an interpolated line, Hec. 163. **287** *anuis* an instance of the original formation of the genitive in the *u*- declension: see also Phorm. 482.

Hec. 735. 288 *sibi* becomes more forcible by supplying the antithesis *non amatoribus*. *tum* 'in short'. 289 Bentley shows that the infin. *esse* is not governed by anything in this sentence, but instead of accepting his bold conjecture *interpolatam* in place of *esse expolitam*, we prefer assuming a gap after this line as Fleck. does. As a specimen of what may originally have stood in this gap, we suggest here the following line *ut illam dicat qui texentem* (or *sedentem*) *viderit*. The *mala res muliebris* denotes here paint and all things implied in the expression *adiumentum ad pulchritudinem* Phorm. 105. The whole passage there is worth comparing with this one. 290 *passus* is the reading of all good mss., of which *sparsus* in later mss. is only a gloss, see Phorm. 106: but *sparsus* seems to have been the reading familiar to Ausonius who says alluding to this passage (Id. XII fin.) *totum opus hoc sparsum, crinis velut Antiphilae: pax*. The mss. read *prolixus* of which Bentley briefly observes 'non placet', and he is no doubt supported by facts in rejecting this reading. *capillus prolixus* was formerly defended by Virg. Ecl. VIII 34 and Ov. Trist. IV 2, 34 but in both places the reading of good mss. is always *promissus*. This induced Bentley to write here, too, *promissus:* but as this as well as *prolixus* is unpleasant on account of the two accents (*prómissús*) on a molossic word, Fleckeisen has justly written *prolixe et*, a change much easier than Bentley's reading and avoiding all difficulties. As for the use of the adverb, comp. Appuleius (who imitates comic language) Met. 4 *arbores prolixe foliatae*.
291 *pax* 'tush'. '*pax* nihil aliud sibi vult nisi "satis est" vel *παῦσαι*' Ritschl. Opusc II. 254, where he also quotes 717 below. 293 *subtemen* instead of *subtegmen* (connected with *tex-* cf. *tela* for *tecla*): the same expression as here, *subtemen nere*, occurs Plaut. Merc. 518. 297 *sordidatus* always refers to dress (e. g. Pl. As. 497) and was hence used of defendants who appeared meanly dressed to excite pity: *sordidus* refers more to natural qualities, here to Antiphila's poverty which did not allow her to make much show in her servants, *hanc* refers to 294 f. Cf. a similar passage in Cic. Pis. § 99 *nec minus laetabor cum te semper sordidum, quam si paullisper sordidatum viderem*.
299 *internuntius* the proper word for 'go-between'. Bentley says Antiphila had only one: consequently he reads *quom tám neglegitur éius internúntia;* but first of all the plural *internuntii* might stand in a general sense, as Clitipho's remark is altogether of a general character; but even as it is, Antiphila has two servants who might be used as 'go-betweens', the *anus* and the other *ancillula* 293. 300 *eisdem munerarier* seems to be the reading of the Bemb., but *eisdem* is utterly void of sense, as Bentley first observed, yet his own reading deviates too much from the mss.: our

text gives Fleckeisen's (or Bergk's?) beautiful emendation *eis demunerarier*. 301 On *adfectare viam* ('try to gain access to') see my note on Pl. Aul. 567. 302 *cavĕ:* Introd. p. 15. 307 The mss. add *tuo* at the end of the line, but this ruins the metre: perhaps this word was originally added by one who was not aware of the long quantity of the *i* in *fīeri* in archaic writers. In the Augustan period, the *i* was of course short, but not so in Plautus and Terence. 309 *nil esse* like our 'it was nothing', of unimportant things, cf. Andr. 449. Eun. 638. *scibam* for *sciebam*, as often in archaic Latin: n. on Andr. 38.
310 *vicissim:* Clitipho thinks it is now his turn and repeats his question of 272. The new subject of conversation is hardly started before the metre changes (v. 312).
313 The exclamation *o hominis inpudentem audaciam* occurs also Pl. Men. 710. 314 *nec* Bemb. *et* Call. against the metre. As soon as the supreme authority of the Bemb. ms. is recognised, Bentley's conjecture *et commemorabile* loses all probability, as it is based on the reading of an inferior class of mss. 315 *laudem:* because the slave had used the word *memorabile*. *is quaesitum*=quaerere vis or paras. 316 Note the antithesis between *te* and *ego*. In *fŭgerit* the final syllable appears in its original quantity: Introd. p. 14. 317 *illo*, sc. Syro: Clitipho addresses this angry observation to Clinia. Bentley's conjecture *illa* was prompted by mere caprice. 318 *malum* is here an angry interjection like Eun. 780. 319 Clinia does not want the slave to expostulate with his master, but simply to state the facts. For *ηultimodis* see Andr. 939; for *iniurius* ib. 378. 323 *hau stulte sapis* εἰρωνικῶς: *hau stulte* is=*sane*, cf. Hor. Sat. II 3, 158 *quisnam igitur sanus? qui non stultus:* but the phrase *stulte sapere* is admirably suited to the character of comic language which is very fond of ἐξύμωρα. 328 *copia* 'opportunity', so Pl. Capt. 526. Epid. III 1, 4 ff. 329 *eadem* (abl.) is here monosyllabic. 336 The sense of the whole passage requires Loman's correction *verum:* 'it would be too long to tell you my reason now; but believe me, I have a good reason'. 342 The expression was proverbial: cf. Pl. Pseud. 123: PS. *de istac re in oculum utrumvis conquiescito.* CA. *in oculumne an in aurem?* PS. *at hoc pervolgatumst nimis.* Forcellini quotes a Greek proverb ἐπ' ἀμφότερα τὰ ὦτα καθεύδειν, the usual form of which is ἐπ' ἀμφότερα καθεύδειν, as in a line from Menander's Πλόκιον in Meineke p. 143. Cf. also the following passage from the "Mill on the Floss" by George Eliot, 1, 13 "If the family name never suffered except through Mrs Glegg, Mrs Pullet might lay her head on her pillow in perfect confidence".
343 Clinia's words here, 345 and 347 form one complete sentence. 346 *istuc:* viz. what he had said (340) that

he was going to do. 349 *concaluit* 'he has got warm', his love for Bacchis conquering his fear. 350 Syrus is still talking in the tone of offended dignity. 352 Bentley reads *tu es inlex* as Syrus according to him cannot be properly called *iudex* 'quis enim accusare solet iudicem suum'. One of the over-refined notes in Bentley's commentary, where his logical acuteness makes him miss a nice turn in the poet's words. *tu es iudex* means *tu iudica quid meo amore meaque fama fiat*, after which there is an obvious propriety in the pointed caution '*sed vide ne quid accusandus sis, dum ipse iudicas*'. 356 The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. *huic homini*, τῷδε τῷ ἀνδρί = mihi. 357 *res est neglectu* instead of *neglectui:* so *vestitu* for *vestitui* Ad. 63. 358 *scilicet* has here, as in other passages, the construction it requires according to its origin = *sci, licet* 'know, you may'. Lucretius, therefore, once decomposes it by substituting *scire licet* II 809. Other instances of the same construction are 856. Pl. Pseud. 1179. Lucr. II 469, and *videlicet* is so used by Pl. Stich. 557 and Lucr. I 210. *locus* 'state'. 360 For *necessus* see note on Eun. 998. 363 *quos* = quales. 368 *eadem* is abl. sc. via, an adv. like *una*, and as for the pronunciation cf. 329. 369 *ruere* has here the same sense as *titubare* v. 361 and as *labi* elsewhere: but the word is significantly chosen for Clitipho whose youthful hot impetuous love might be apt to ruin everything. 370 *patrem:* the acc. is due to prolepsis. 371 *inpotens* 'unable to control oneself'. 372 *inversa verba* occurs also in Lucr. I 642 where Munro quotes Quint. inst. VIII 6, 44 ἀλληγορία *quam* inversionem *interpretantur, aliud verbis aliud sensu ostendit, etiam interim contrarium:* I think it has the sense of the German 'verdrehte worte', i. e. quizzing words. Ovid. Her. XVI 231 has *versa cervice;* Terence's *eversa* produces a very ludicrous effect: the lover turns his neck so much out of its natural position that it nearly goes out of joint altogether. 373 *abstinere* with an acc. is a rare construction, but besides here occurs also in Liv. II 16: see also my note on Pl. Aul. 342, and Brix on Pl. Men. 985. 374 *tutimet* not *tutemet* according to a general law that a short final *e* in composition with *met* and *ne* passes into *i: hice* + *ne* = *hicine* etc. 382 *isti* is the ms. reading which I have kept as I consider it to be a genitive, cf. *istimodi* Pl. Truc. v 38 (= 918 Geppert). See also Ritschl's remarks, Opusc. II 691—693. 384 The Scholiast of the Bemb. ms. adds here the corresponding line of Menander ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται. 385 *in animo considerare* seems ἅπαξ εἰρ.; cf. however Ad. 500 *cum animo cogitare*, a phrase also found Pl. Most. 702, and similar phrases Pl. Aul. 707. Sall. Iug. 13 and App. Flor. p. 119 ed.

Bip. **386** On *vostrarum* see Eun. 678. *volgus* sc. amatorum. **388** For *bonăs* see Introd. p. 19. A pronunciation *b'nas* or *bons* is quite out of the question. The acc. *bonas* stands in the same way as Phorm. 766, nor is it necessary to change these accusatives into datives as Bentley does. *bona* denotes here of course only relative goodness, though perfect enough in the eyes of Bacchis. **389** *colere* significantly instead of *amare:* the first denotes perhaps a greater amount of outward show, but less of real love and affection. Cf. Ov. A. A. I 722 *qui fuerat cultor, factus amator erat,* where *amator* certainly means more than *cultor.* **394** *utrique ab utrisque:* the plural denotes the class of lovers in general. **397** The same expression as here occurs Andr. 628. **400** *tui:* this is the only passage in Terence where *careo* takes a genitive after it. **401** *frui* in comic language always governs the accusative. **402** *turbas* is an excellent emendation (by Bergk) instead of *duras* of mss., the phrase *duras dare* being quite without authority: even *duras partes dabit,* as Bentley actually writes, is a very harsh expression in this place. *turbas dare* is quite a Terentian phrase, see Eun. 653. But the first part of the line is still open to objections, as a satisfactory explanation of the words *ut patrem tuom vidi esse habitum* has not yet been given. Calpurnius and other commentators take *esse habitum* = sese habere, but there is no other passage to prove that it can have that sense. I should think *esse habitum* means 'has been considered or estimated', and *ut* stands in the sense of *qualem* (cf. 436). If so, Syrus says 'To judge from the general repute your father has been held in hitherto, he will yet give us a good deal of trouble'. **403** *intuitur:* from *intuor* as found Pl. Most. 836. Capt. 557. Turpil. 159. Att. 614; *intueor* stands in Plautus only Rud. 449: so also in the archaic writers *optuor* and *contuor* (5 times in Plautus). **404** The same expression in Pl. Merc. 681 *disperii, perii misera.* **408** *exoptatam* is Faërnus' correction of the ms. reading *exoptata* which is alike against metre and grammar.

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410 *hoc* is δεικτικῶς; Chremes points to the sky. The very same phrase is used by Pl. Amph. 543 where, however, the best authorities seem to agree in reading *lucescit,* while here the Bemb. gives *luciscit.* It is true, *isc-* is in later Latin, a very frequent substitution for *esc-*, but Schuchardt's careful collection 2, 359—364, shows that it is also well-authenticated for authors of an earlier period. Thus we find *conticiscam* Pl. Glor. 410. Bacch. 798, *flaccisco* in Livius Andronicus and Pacuvius, and *lucisceret* in Cic. ad fam. xv 4, 8. For *hoc* compare also Pl. Curc. 182 *nam hoc*

*quidem ed*pol hau multo post luce lucebit.* Nor is it foreign to this passage to quote Lucr. v 318 *denique iam tuĕre hoc, circum supraque quod omnem Continet amplexu terram*, where Mr Munro appropriately quotes Pacuv. 86 *hoc vide circum supraque quod complexu continet Terram.* Comp. also Isaiah xl. 26 'lift up your eyes on high and behold who hath created these' meaning the stars. **411** *primo* abl. belonging to *me*, a necessary emendation for *primum* of mss. **414** *eius* is here monosyllabic. **415** *ei* is the reading of the Bemb. according to Poliziano's collation; other mss. and Fleckeisen read *illi*, but *ei* corresponds more closely to *eius* in the preceding line. **416** *quod potero:* see note on Eun. 215. **422** *adimere* lit. 'take away', i.e. here 'diminish'. Comp. *augescit* in the following line. **425** *magis* drops its *s* twice in this line: but note here again the varying accentuation of a word occurring twice in the same line. Even Bentley forgot to alter this passage so as to reduce the word to the same pronunciation—perhaps because he saw no possibility of changing the reading. **426** On *fŏrās* see Introd. p. 19. **434** The frequentative *fugitat* is here and Pl. Capt. 545 much more expressive than the simple *fugit* would be: translate 'he avoids studiously'. **438** *victus* 'subdued'. **441** *commetare* is a beautiful emendation by Bentley instead of *commeare* of mss. It is now, moreover, confirmed by the Schol. Bemb. (Hermes 2 p. 373) 'legitur etiam *commetare* quod venit ab eo quod est commeare. nam *commetare* frequentativum est'. The word is several times used of illicit intercourse between young men and loose women. **446** The two synonymous expressions *coacta ingratiis* (so always in the comic writers, never *ingratis*) express one and the same idea more forcibly. Comp. *coacti necessario* Andr. 632 with note. **447** *volgo* 'among the people', or 'abroad'. **450** *instructa* 'in possession of all accomplishments necessary to ruin a man'. Plautus has a similar expression Bacch. 373, only he uses the word of an inanimate thing, *omnis ad perniciem instructa domus;* and so also Liv. I 54 *dictis factisque ad fallendum instructis.* **452** *satrapa* is no doubt the form used by Terence himself, as in his time all Greek words on being introduced into the Latin language had to submit to a disguise by means of Latin endings: yet it seems that the Bemb. reads *satrapes:* but Bentley has justly written *satrapa* on the authority of one of his mss. which reads *satrapas.* As far as I can see, Plautus never uses this word in his comedies, but it is well-suited to the Grecian style of Terence's diction; cf. Menander ap. Athen. v p. 189 (Mein. p. 283), *αὐλὰς θεραπεύειν καὶ σατράπας*, where *σατράπης* has also the sense of 'rich'. **454** *tu* is emphatic here and yet stands in a thesis. This and many other instances show how absurd is

the opinion of those who believe that an emphatic word in the metres of the comic poets ought always to be made prominent by being under 'ictus'. **457** *pytissare* is another of the Greek words for the first time introduced by Terence: *πῠτίζω* 'to spit'. The Bemb. m. 1, and a very old ms. of Bentley's write this word with one *s*, yet I have ventured to print *pytissando* with Bemb. m. 2, Vict. and Dec. and other inferior mss.: my reason for doing so is simply the analogy of *massa μᾶζα*, *badisso βαδίζω*, *malacisso μαλακίζω*, *atticisso ἀττικίζω*, *cyathisso κυαθίζω*, *tarpessita* or *trapessita τραπεζίτης* and others: see Fleckeisen's ep. crit. (prefixed to his Plautus) p. XIII. Bacchis' affectation during the dinner is well described: she conducts herself as if nothing could be good enough for her. **458** *sic hoc* 'yes this', i.e. 'this will do'. **459** *pater* a very familiar appellation of Chremes on Bacchis' part. **461** *habui* is the ms. reading, for which Bentley justly emended *habuit*, sc. Bacchis: for the phrase he quotes Pl. Glor. 1087 and Men. 585, and Nonius who says *habere, facere: Varro: Habeat homines sollicitos*, though this is inaccurate, *sollicitum facere* meaning 'to make', but *s. habere* 'to keep' in the state expressed by *sollicitus*, which is perhaps best understood here from its derivative *sollicitare*. Bacchis keeps asking and asking for other things. **462** For *exedent* comp. Eun. 1087 with note. **471** For *techinis* see note on Eun. 718. **472** *ibi*=in ea re, as the construction is Eun. 816: cf. 983. In English we say 'they are at it'. **473** *Syrus cum illo vostro*= Syrus et ille voster, which explains the following plurals *consusurrant* and *conferunt:* cf. Sall. Cat. 43 *Lentulus cum ceteris constituerant* and Virg. A. I 292 *Remo cum fratre Quirinus iura dabunt.* **481** *fenestra* 'an opening', here in the same way as Suet. Tib. 28 *si hanc fenestram aperueritis, nihil aliud agi sinetis.* Cf. also Pliny Ep. I 18 *illa ianuam famae patefecit,* quoted by Henry on Virg. Aen. II 661 *patet isti ianua leto.* **484** f. 'Tolle totum hoc panni vulgaris adsumentum. Ex notula aliqua olim in textum irrepsit sententiola generalis'. *Bentl.* **497** After this line all mss. and all editions before Bentley place v. 508—511, where see note. **500** The omission of *ac* is in accordance with the habit of comic language. **501** *adsum* is Bentley's reading instead of *adero* of mss., a proceleusmatic being quite out of place here. **505** *quia in re* with a shortening of *in* which is nothing strange in comic prosody. Bentley's transposition *quia re in* is therefore quite unnecessary. **509—511** Bentley's transposition (see on 497) is so simple that its truth appears self-evident, and one finds it almost hard to believe that nobody should have had the same idea before him. It is true, Guyet had perceived the inaptitude of

v. 508 in case nothing else follows: but the way in which he cuts the knot instead of solving it (he pronounces the line to be spurious) can hardly meet with anybody's approval: Boeclerus had proposed *huic* instead of *tibi*, but how could the latter have been substituted for the former? It would indeed be difficult to account for a change of this kind.

511 Faërnus had, though doubtfully, assumed a form *congruĕre* 'ut quod forte sit secundae declinationis'; but Bentley adds 'apage illud *congruo*': yet what he gives himself *consentire* instead of *congruere* is hardly better as this is a word much later than Terence, and is scarcely found in any writer before Cicero. Cas. prol. 59 *proptérea ea una cónsentit cum filio* is not written by Plautus, as the whole prologue to the Casina was composed for a performance which took place after Terence's death. And even there *consentit* is perhaps no genuine reading, and we should conjecture *contendit*. Fleckeisen adopts the reading given by Bentley's 'Vir doctus', i.e. F. Hare, *ne nósmet inter nós congruĕre séntiant:* but this is only a very cheap way of getting over the difficulty. If *congruĕre* be utterly inadmissible, I should even then prefer *ne nós* ISTI *inter nos c. s.*, as ISTI could easily escape the eye of the scribe before INTER—but there is another consideration against this conjecture: viz. the words *inter nos* must be pronounced so as to let *nos* appear as an enclitic: *intér nos*, whence it follows that either we must revert to *congruĕre*, as recently even Corssen did, Krit. beitr. 539, (cf. *terg- strid- sorb-* with the secondary forms *terge- stride- sorbe-*), or we are obliged to substitute some other word for *congruere*, e.g. *congrediri* which Parry proposes, or *concordare*. I have let the text stand as the mss. give it: one of the few instances in which I have found it possible to agree with Parry's criticism of the text.

513 Syrus addresses the money which has not come to him yet: *circumcursa* 'run about', as if he were pursuing the money which was trying to escape him. Bentley, who was the first to give this explanation, justly compares v. 678. 518 *recte* 'ioco vult Syrus deflectere orationem in aliud et subterfugere eri reprehensionem'. *Calph.* Translate 'all right'. 521 *αἰτοῦ γῆρας* prov. of 'green age'. 523 Chremes is by no means so enthusiastic as the slave in his praise of Bacchis: *sic satis* 'just right'. 524 An excellent observation by Bentley 'palpatur seni, temporis acti laudatori, quasi illo iuvene formosiores essent homines quam nunc'. 529 *ni sciam* is Paumier's emendation instead of *nesciam* of mss. For the order of words (*quid ego ni* instead of *quidni ego*) comp. Ad. 622. Pl. Glor. 1120. Pseud. 652. 540 *vel* 'for instance'. 544 The sentence as it stands in the mss. (without *hic* before *tolerare* and *huius* instead of *eius*) is awkwardly ex-

pressed, as in the first clause *Clinia* is the subject, and Menedemus in the second, although it requires a moment's reflection to find this out. Bentley writes, therefore, *abigat* 'until he (Menedemus) drives him (the son) away again', thus getting the same subject in both clauses. But I think that my reading is far easier: *hic* naturally denotes Menedemus (cf. v. 540), while *eius* is the son. **545** *ad* 'towards'. The *fallacia* (513) is considered as a machine which is to be used against the old man. **549** *tanto melior* sc. es: see the contrary to this, Ad. 528, *tanto nequior*. **557** It is not without irony that the slave repeats the expression used by Chremes himself, v. 553. **559** *numquam umquam* 'never did I ever hear', a peculiar abundance of expression. **560** Parry observes, 'Bentley adopts *male facere*, an emendation of Muretus, without any particular advantage; for the construction *licere male facerem* is perfectly good Latin'. There is little doubt that Bentley knew Latin as well as Parry; but he very likely thought that any attentive reader would see that *male facerem* (as the mss. give) was untenable on account of the ambiguity produced by the two subj. impf.

562 Chremes had left the stage after 558, and comes now out of the house with Clitipho, whose free behaviour towards Bacchis has aroused his suspicions. **564** *hisce oculis τοῖσδ' ὄμμασιν*, i.e. *ὄμμασι τοῦδε τοῦ ἀνδρός* 'my own eyes'. **568** *in vino παρ' οἴνῳ* 'during the *συμπόσιον*'. 'Scriptum sane fuit in Bembino *here*, sed *e* inductae superscriptum est *i*. bis in tanta exemplorum multitudine apud Plautum *here* legitur: Pers. 108 et Mil. I 1, 59: in reliquis omnibus, quae video circiter triginta esse, constans est *heri* scriptura'. Ritschl, Opusc. II 255. **570** The mss. and editions before Bentley read *amantium animum: advortunt*, but Bentley justly adopted an emendation by Paumier, as *advortere* alone is never used in the sense of *animum advortere* either by Plautus or Terence. **575** In *ómniá* we have an instance of the original long quantity of *a* in the neut. plur. **580—583** The dialogue between Syrus and Clitipho is conducted in such expressions that Chremes believes that Syrus is merely upbraiding his son for his bad behaviour, though at the same time the slave and Clitipho understand each other perfectly well. Only v. 584 is said aside in an under tone. **587** *deambulatum* is quadrisyllabic both times. **592** *quantum tibi opis di dant* 'as far as it is in your power'. Cf. Pl. Cist. IV 2, 1 *nisi si quid mi opis di dant, disperii*. **595** f. The mss. add *aut* at the end of this line, and *dum etiam* after *non* in the next. I have considered it less violent to do away with these words which look like mere expletives than to adopt Bentley's reading *aut est* instead of *repperisti*. But then my reading necessitates a change in v. 597, where the mss. read *est*,

for which I have written *sic* 'yes', not that I consider this as a certain emendation, but merely because I cannot suggest anything better. 600 f. The editions before Fleck. add *hic* at the beginning of the next line, and some editors place it at the end of this; but in the Bemb. *hic* is entirely omitted (Poliz.), and hence it becomes necessary to write *huice*. For the whole line see Ritschl, Opusc. II 472. 601 *mille* is here, as *mutuom* also shows, a subst. = χιλιάς, whence also the gen. *drachumarum*. 606 ff. Our text gives here the reading of the Bemb. which is not, however, easy to explain. Faërnus observes 'alii *poscet* legunt: sed utroque modo hoc mihi non satis clarum'. Bentley and C. Dziatzko after him (*rh. m.* XXI 315) wonder why Chremes should repeat the expression *poscit:* but this seems the slightest difficulty in the passage. Chremes repeats this word simply to express his surprise at the whole proceeding, catching up the last word he hears: cf. Pl. Bacch. 222 *nam iam huc adveniet miles.* CH. *et miles quidem.* To this Syrus may justly rejoin 'well, you need not be surprised at her presumption in asking for so much money'. But then a great difficulty lies in the words *ego sic putavi*, as Syrus himself has just said that he never thought any presumption of the kind in the least doubtful or surprising. Kayser perceived this and proposed therefore to read *audivi* 'I have heard it as certain': but the two words *putavi* and *audivi* are too dissimilar in shape to be mistaken for each other. I have prefixed an obelus to *putavi* in order to indicate that the reading is corrupt: but now it appears to me not improbable that the words *ego sic putavi* should be attributed to Chremes. 611 f. Here again my edition follows the Bemb., but this time with decided advantage, as its reading is far superior to that of the other mss.: see Dziatzko l. c. p. 314. Chremes fancies he can throw out Syrus completely by anticipating Menedemus' answer '*non emo*', and so asks 'should Menedemus say so, what would you do?' But the cunning slave is not easily disconcerted, witness his answer '*optata loquere*', i. e. loqueris. It is now Chremes' turn to be surprised '*qui*' 'how so?' Syrus then answers 'it is not necessary (that Menedemus should buy her)'. Chremes: 'what, it is not necessary?' Syr.: 'To be sure not'. Chr.: 'I wonder how you make that out'. Syr.: 'Well, I'll tell you' &c. The mss. of the Calliopian class read v. 611 *atqui* without dividing the last four words of the line among Chremes and Syrus: an error merely due to the habit (still visible in the Bemb.) of denoting Chremes throughout the scene by A and Syrus by B: AQVI passed then into ATQVI, and thus the whole confusion arose.

624 According to Poliziano, the Bemb. reads *et* instead of *etsi* of other mss. I have therefore written *at* and put

at incredibilest in brackets. 625 *portat* 'carries with it', i. e. portends. 628 *minor* is Bentley's conjecture for *domina* of the mss.: '*erus minor* est Clitipho qui profecto sorore inventa· mactabatur dotis eius damno. sic olim legebat Eugraphius, ut ex verbis eius colliges *nove dixit auctus damno, quod ei coheres puella venerit*'. For the expression *minor erus* Bentley quotes Pl. Asin. 329 and Merc. 112. *damno augeri* is a significant ξύμωρον, quite in keeping with the habit of the comic poets: cf. Pl. Persa 484 *iam liberta auctu's* (in getting a liberta, he loses an ancilla) to which Dordalus indignantly answers *enicas*. 632 *equidem ego* is here the reading of the Bemb.: Bentley writes *quidem*, because *equidem* 'per se valet *ego quidem*': but Ritschl who adopts this doctrine Proll. LXXVI justly admits pleonasms like this, conf. Pl. Merc. 264 *amavi equidem hercle ego olim in adulescentia*, and Persa 187 f. *equidem si scis tute, quot hodie habeas digitos in manu, Egon dem pignus tecum?* 638 *quod voluisti* is subject of *prospectumst* 'how well you carried out your intention'. 639 *prodita anui illi* 'was left entirely at that old woman's mercy'. 640 *per te* 'for anything you cared'. 644 *vincor:* cf. Phorm. 501 *veris vincor*. 645 *animus natu gravior* probably occurs only here: the peculiarity of the expression consists in transferring to *animus* what should be said of Chremes himself. The expressions *gravis annis* or *aetate* or *aevo* are quoted by the commentators, but whereever they occur, they are used of persons. We have here, it seems, a σύγχυσις of two ideas: *tu es natu gravior* and *animus tuos propter aetatem est ignoscentior*. 647 For *scilicēt* see Ad. 839 and cf. *licēt* 666. 665 *in tollendo* when the question was, would you bring her up or not: strictly speaking in Chremes' case it was *in non tollendo*. 667 *fert* is Bentley's conjecture for *est* of mss.: cf. Andr. 188. 668 Bentley writes *permultum* in order to avoid the hiatus after *me*. 678 *retraho* is the proper word of overtaking and bringing back a fugitive: *is paulo ante ex fuga retractus erit* Sall. Cat. 47.

681 Clinia uses the same expression of absolute submission as Pamphilus Andr. 897 *tibi, pater, me dedo:* cf. also Eun. 1026. 683 *ex sententia* 'according to your heart's desire': cf. Ad. 371, 420. Hec. 872. Phorm. 256. 684 *usque* 'from beginning to end'. 685 *quoiquam* (or as Bentley writes *cuiquam*) is a necessary emendation by Bentley for *cui* or *quoi* of mss., the hiatus being quite inadmissible. Bentley adds that we should connect *aeque commode*, and that *quoiquam quicquam* is precisely in the style of the comic poets. *quam* (written QUĀ) escaped the eye of the scribe on account of the following QUE in *aeque*. 691—693 Clinia continues

in a state of extreme joy and excitement at the certain prospect of his union with Antiphila, and has no mind to listen to Syrus' inuendoes who wants him to be less selfish and to further his friend's plans in regard to Bacchis. 693 *apti* = adepti (as late mss. often read instead of the simple verb); cf. Phorm. 406. The simple verb seems almost the rule in Plautus: but in almost every passage where it occurs later mss. give *adipisci*. Trin. 367 *apiscitur* A, *adipiscitur* all other mss.; Epid. v 2, 3 (=652 G) *adipisci* B m. 2 (*apisci* m. 1?), *aspici* Pall. et Par.; Capt. 480 *adipiscier* seems the reading of all mss., yet I think Plautus wrote *apiscier;* but Stich. 280, the metre shows that *adipiscundi* is right; Rud. prol. 17 B reads *apisci*, inferior mss. *adipisci*. For Lucretius see Munro's note on I 448. The expression *deorum vita* for unlimited happiness is easily understood: cf. moreover Virg. ecl. IV 15 *ille deum vitam accipiet.* 699 *Syrē* in the caesura: but perhaps the *e* appears here in its original quantity, cf. n. on Andr. 267. 706 *recta via* 'straightway'. 708 *perdis* is the reading of the Bemb. ms., while the mss. of the Call. class have *prodis*, which is not so effective as 'you ruin him'. Even *plane* alone shows that Clinia intends to use a very strong impression. The line as it stands forms an iambic senarius, but this seems quite out of place here, being entirely isolated between a series of iambic septenarii and trochaic septenarii. In order to understand the line, it would, moreover, be necessary to supply such a clause as 'hoc si faciam' or, as Hare did, 'hoc si fecero': the omission of which seems, to say the least, very harsh. I have for the present followed Fleckeisen in bracketing the line, though it is also possible that it may be genuine, in which case a few words must have been lost by the scribes. 715 *fors* is Guyet's emendation for *fortasse* of the mss. Bentley quotes Virg. Aen. v 232 *et fors aequatis cepissent praemia rostris.* 716 Syrus is near losing his patience, as is shown by the interjection *malum.* *aetatem* = aevitatem, i. e. per aevum, for ever, for an eternity: cf. Hec. 747. 719 *redeo ad illos* 'retreat to those who say'. The expression *caelum ruit* was proverbial of a very great, yet at the same time impossible danger: so Arrianus Ἀνάβ. I 4 relates that Alexander asks the Celts ὅ τι μάλιστα δεδίττεται αὐτοὺς τῶν ἀνθρωπίνων, ἐλπίσας ὅτι μέγα ὄνομα τὸ αὐτοῦ καὶ εἰς Κελτοὺς καὶ ἔτι προσωτέρω ἥκει, καὶ ὅτι αὐτὸν μάλιστα πάντων δεδιέναι φήσουσι. τῷ δὲ παρ' ἐλπίδα ξυνέβη τῶν Κελτῶν ἡ ἀπόκρισις...ἔφασαν δεδιέναι μήποτε ὁ οὐρανὸς αὐτοῖς ἐμπέσοι. Syrus says, there is of course a certain venture in everything: but what would become of any enterprise, were we always to count upon remote chances?

723 *proterve* 'immoderate et superbe: dictum est ideo

quod proterit alium qui protervus est. nam *protervus* est qui dum alius obvius est, proterit' Donatus on Hec. 503. So below *protervitas* 814. *induco* 'entice': cf. Andr. 399. **724** The construction is somewhat loose: translate 'should he cheat me now in regard to the ten minae which he promised me'. For *darē* see Introd. p. 14. **727** It would be perverse to connect *spe animi; animi pendere* occurs also Pl. Merc. 126, and has its numerous analogies in the language of archaic writers (e. g. Phorm. 187. Ad. 640, see also my note on Pl. Aul. 165). **728** *poenas pendet* is not only noteworthy for the alliteration, but in *pendĕre* we have no doubt a pun on *pendēre* in the preceding line. **730** *dormiunt* 'they feel safe'. **733** *currere curriculo* lit. 'to run with a run', i. e. hurriedly, rapidly, a construction of the so-called 'figura etymologica': the same phrase occurs Pl. Most. 362 and Glor. 523, *curriculo* standing there like an adverb, cf. *curre cursim* Afran. 294. We also find the analogous expressions *curriculo ire* Pl. Rud. 798, 855. *sequi* Epid. I 1, 12. *volare* Persa 199. *percurrere* 'to run across': we might also translate 'to run over' to the villa: for this sense of *per* cf. Key's Phil. Essays p. 319. **734** *quid incĕptat:* Introd. p. 19. **737** Bacchis repeats Syrus' *quin* with a great deal of humour; Syrus: 'why, the money is ready'. Bacchis: 'why, then I stay'. **739** There is a hiatus after *tibi* in the caesura. **742** *etiam* 'still': see n. on Andr. 116. For *tuom tibi reddo* comp. Ad. 249.

Actvs IV.

749 f. *Menedemi vicem* (fortunam) *miseret me* is a construction *κατὰ σύνεσιν, miseret me* standing = *misereor.* **751** *familia* denotes the slaves and servants (*famuli*) of Bacchis. For the infinitive see note on Andr. 245. **753** Bentley rejects this line as spurious: but his arguments are very weak. In the first place, he objects to *fuit* which he says ought to be *est:* 'nam Cliniae desiderium quem nondum senex viderat in horas iam crescit'. This is certainly logic carried too far: Chremes is thinking of his conversation with Menedemus and therefore uses the perfect 'he then showed such great longing for his son'. The second argument, that *filius* recurs three times directly afterwards, proves nothing at all: for how often do words recur in Terence in close proximity! Only compare in the prologue to this play v. 28 and 29. And if we were so minded, we might even find that *filius* was repeated with a great deal of emphatic irony, especially if we were to translate 'that darling son'. Finally, Bentley says 'deest in uno codice': but what importance can be ascribed to the omission of the line in a late ms.? **755** The mss. give

cotidianos which Bentley rashly changes into *cotidiano*, a conjecture adopted by Parry because 'in most cases the harder reading commends itself to our judgment'. If so, it is strange Parry has not adopted more of Bentley's readings; as to ourselves, we always keep a reading when given by the best ms. and capable of satisfactory explanation. **760** For *dictum factum* see Andr. 381, where the phrase is used in an adverbial sense, but here it is the object of the verb, 'I made your word (become) a fact'. Here as well as in the passage of the Andria the mss. add *ac*, which I have omitted in accordance with Guyet's view. In the present passage *ac* is, moreover, quite incompatible with grammatical construction. **762** *caput demulcere* 'pat one's head' occurs only here, *caput scabere* in the same sense is quoted from Lucilius. **763** *ac* emphatic: cf. Pl. Capt. 352. **769** Bentley finds it necessary to have *se* here and writes *se eam:* but we have repeatedly had opportunities to observe that the subject in an acc. c. inf. is frequently omitted in comic language. **770** *immo si scies* is the reading of the mss. for which Bentley gives *immo sic satis* without the least reason for a change of this kind. **773** *complacita:* see on Andr. 645. **778** *aurum atque vestem:* cf. 248. 252. 452. 855. 893. **795** Bentley writes *vere* for *verum* without any urgent necessity: Syrus says 'on the other hand' or 'but you ought also to remember'. **796** The same proverb quoted by Cic. Off. I 10 '*summum ius summa iniuria*' *factum est iam tritum sermone proverbium.* **798** I give the line according to Bentley's emendation which is also adopted by Fleckeisen: the mss. omit *esse* and have, moreover, *acta parte*. For further support of Bentley's conjecture see Hor. Ep. I 16, 68; I 7, 51. Sat. I 4, 32; I 20, 20. **803** *simul* drops its final *l*: Introd. p. 18. In *fáciliús* the last syllable is long: ibid. p. 14.

806 The ms. reading is *quam*, which though my text gives Fleckeisen's conjecture *quom*, I ought to have maintained; see the similar instances given by Brix on Pl. Men. 396. **807** *quam* = quamvis. **810** The expression *di deaeque omnes quantumst perduint* occurs in precisely the same way Pl. Aul. 778. **812** The final *i* in *modi* is here shortened by the power of rhythm, and *modi mihi* is therefore ⏑⏑⏑́⏑=–⏑́. **813** *ibin* is Bentley's emendation of the reading *in* as found in the Victorianus: cf. Eun. 536. **818** *abin istic* is a very happy emendation of the ms. reading *abiisti:* I believe it to be Fleckeisen's conjecture. **825** In the first part of the line I have kept the order of words given by the mss., while Fleckeisen has *homo sum fortunatus:* but in the latter part I have transposed *deamo te* the ms. reading: cf. *te amo* Eun. 186. Haut. 360. Ad. 946.

829 The Bemb. reads *hinc*, other mss. *nunc*. Chremes believes Clitipho to be near (*hic*) without exactly knowing where he is. 830 For *pleraque omnia* see note on Andr. 55. 831 *lapis* 'simpleton, blockhead': cf. 917. Hec. 214. So Pl. Merc. 631 *ego me credidi Homini docto rem mandare: is lapidi mando maxumo.* 835 Chremes estimates his expense as if he were so to say buying his daughter from Bacchis. The whole passage is well explained by Bentley '*ornamenta* sunt vestimenta. ceterum in venditione et emptione mancipiorum separatim olim agebantur "tantum dabis pro nudo corpore", "tantum pro vestimentis sive ornamentis", ut hodie in equo vendendo phalerae et ephippia separatim aestimantur. inde parasitus apud Plaut. Stich. II 1, 18 *nunc si ridiculum quaeret hominem quispiam, Venalis ego sum cum ornamentis omnibus.* quin et apud comicos minae, ut hic, decem statum pro vestimentis pretium erat. Plaut. Curc. II 3, 65 *quia de eo emi virginem Triginta minis: vestem aurum; et pro his decem accedent minae.* Persa IV 4, 19 *tuo periclo haec sexaginta dabitur argenti minis, Heus tu, etiam pro vestimentis his decem accedant minae.* recte ergo opinatur Chremes, alteras decem minas pro ornamentis sive vestimentis Bacchidi (quod non adverterunt interpretes) adhuc sibi solvendas esse'. 838 *haec*, sc. viginti minae: this first outlay necessitates another expense. 839 *iusta iniusta* is a conjectural reading first introduced by G. Fabricius and then also approved by Guyet and Bentley: it is, moreover, supported by Eugraphius in his note on the passage. The same expression occurs also Ad. 990. The mss. give *ac prava* which is only a gloss added to the original reading. *moribus* 'according to common usage'. 840 *relictis rebus:* see note on Andr. 412.

844 *resipisse:* the same formation of the perfect as in the simple verb: cf. Rud. 899 *pol magis sapisset, si dormivisset domi.* 848 *homini's = hominis es*, so that *homini's* stands for *hominis's:* cf. Hec. 643 *quid mulieris.* I have closely followed the reading of the Bemb., but in Chremes' answer have added *quid* (cf. 894), as the metre shows that a syllable is wanting. As *quid* occurs twice before in the line, it might easily escape the eye of the scribe the third time. 852 Menedemus is at first startled by Chremes' news: yet he soon recollects a circumstance which speaks against Chremes. This is introduced by *immo* 'but no, it is not so'. *haec* is Bacchis. 854 In this as well as in the preceding line my text follows the Bemb. ms.; Faërnus explains as follows 'hic primo negat Menedemus, id quod asserit Chremes, scilicet per speciem desiderii nuptiarum fallaciam in se a Clinia filio intendi ad extorquendum argentum quod Bacchidi detur: non enim hanc eius amicam esse, sed Clitiphonis,

contra asseverante Chremete id esse compositum inter adulescentes, ut Bacchis amica Clitiphonis esse dicatur atque ut Clinia uxorem velle se fingat, ut per speciem uxoris ornandae et nuptiarum apparandarum argentum a patre accipiat quod det Bacchidi. tandem Menedemus in opinionem Chremetis inducitur: ac tum demum dicit *id est profecto* et quae secuntur'. The only point where I have deviated from the Bemb. ms. is *desponderim*, v. 854, instead of *desponderis:* the first person is given by most mss. of the Call. class, and seems absolutely necessary as it is Chremes who *despondet filiam*, not Menedemus. **856** *scilicet* with an infinitive, in accordance with the original meaning of the word 'you may be sure that he will give it her': see n. on v. 358 above. **858** According to my collation this line is not in the Bemb. ms. nor is it absolutely necessary for the passage. I have therefore bracketed it without, however, absolutely denying its Terentian origin. **862** *perpetuo* 'steadily'. **866** *quóque ĕsse:* a quantity easily explained by the fact that Terence wrote *ese.* **873** *scientem facere aliquem* 'to acquaint a person with a piece of news': see also Pl. Asin. 48.

Actvs V.

Menedemus is now thoroughly acquainted with the whole trick practised on Chremes and is at last in a position to repay him with interest for the tutorial superintendence until now bestowed upon himself. So one of the favourite maxims of comic poets is that we can easily give good advice to others and see their faults, but when placed in their position we fall at once into the very errors we censured in them. **877** *dicta* is the reading of the better class of mss., e.g. the Bemb., while later mss. have *dictae:* and this is an instance in which the 'harder' reading deserves preference as it is at the same time supported by ms. authority: see note on v. 755. *dicta* is 'epithets'. In v. 876 *hoc* is rather accusative than ablative. **878** *potest* sc. dici. **879** 'is read *óhe, iam desiné deos uxor grátulando optúndere* in the mss. of the Calliopian class and in Bentley's edition, though the accent falling on the last syllable of a dactylic word is against the rule; the Bemb., however, has *ohe desine inquam deos*, and in harmony with this I have in my edition, and as I still believe rightly, written *óhe, desiste* etc.' Fleckeisen 'plautinisches' in his *jahrbücher*, 1867, p. 629: where he also changes *desine* into *desiste* in a similar passage, Pl. Men. 405. *gratulari* 'express thanks'; cf. *gratulor deis* Afran. 21 and *Iuppiter, tibi...gratulor* Enn. trag. 242 (Vahlen). **882** For *séd ínterim* see Introd. p. 19. **887** *scelus* denotes Syrus (=homo scelestus) who teaches his pupils even *voltus fingere* (Caes. B. G. I 39)

'to put on looks'. So again *veterator* 889 of Syrus. **890** *dum* was appropriately added by Bentley, 'wait a while'. **892** *scilicet* 'I'll be bound'. **895** *unum* 'on this point alone'. The editors read *conficerentur* with the exception of Fleckeisen whom I follow. **898** *finxit* 'has trained him'; the expression is no doubt chosen so as to allude to v. 887. **899** *olĕre* and *olĕre* occur side by side in the language of the comic poets: cf. Phorm. 474. **904** For *dictum factum* see note on Andr. 381. In sense Justinus' expression is equivalent *nec dicta res morata* II 3, 13 where Gronovius quotes Ov. Met. IV 546 *res dicta secutast* and Apoll. Rhod. Argon. IV 103 ἔνθ' ἔπος ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἑσσομένοισιν. **908** Now all of a sudden a light breaks upon poor deluded Chremes. This is admirably expressed by a change in the metre. **909** *familia*=res familiaris, especially in juridical language; so *herciscundae familiae causam agere* Cic. de Or. I 56. **913** The ἀποσιώπησις is more significant than words would have been: cf. Eun. 479. **915** For *suscenseo* see note on Andr. 376. **918** For *si vivo* see Andr. 866. **919** The words *non te respicis* are a direct allusion to Chremes' words v. 70. **928** What a contrast between the two fathers, if v. 858 is really genuine! **930** *sumptibus* is ablative 'in his extravagance'. **931** *vero* 'in truth, indeed': you chose manual labour of your own free will, but I shall be driven *ad rastros* in order to gain my livelihood. **932** *quot incómm—:* see Introd. p. 19. **934** *ingratum* 'thankless': i. e. is not appreciated as a favour. Chremes' grief is of course all the deeper and stronger, as this unexpected conduct of his son has at the same time placed him in a ridiculous position in Menedemus' eyes, who treats him with well-deserved irony. **937** The mention of *dos* at once suggests an idea to Chremes, and it should again be observed that, as soon as he has decided on its execution, the metre changes v. 940. **940** *duo talenta:* cf. 838. **942** For *ómniā* see Introd. p. 14. **944** *vero* 'in reality': I need not feign being surprised at and ignorant of your motives, as I really do not understand them. **945** f. *redigam* is used absolutely without *in* or *ad* or some other prepos.: so again in Lucr. I 533 where Munro quotes Ter. **949** *est aequom* has the same construction as *decet*, as the infinitive *confutari* is omitted: for more instances see my note on Pl. Aul. 122. The expression *dictis confutare* is equivalent to *verbis confutare*, Phorm. 477. *futare* means originally 'to keep within a dish or cup'; from *futis* which Varro L. L. V 119 explains as *vas aquarium*. Hence *confutare* in a more general sense 'to keep within bounds'. See Corssen, krit. beitr. p. 214 f. It appears accordingly that Chremes still keeps to the same metaphor as in v. 946 where he used *dif-*

fluit. 950 My text gives A. Klette's excellent emendation: the best mss. give *egone* instead of *egomet:* for this Fleckeisen reads *ego*, but this causes a hiatus between *vivo* and *adeo.* See Klette *rhein. mus.* XIV 467. 951 *depexum:* of course *fusti* or *verberibus:* cf. *pugnis pectere* Pl. Men. 1019 and *fusti* Capt. 892, where Brix quotes *fuste dolare* Hor. Sat. I 5, 22. The preposition *de* three times occurring in compound words in this and the next line imparts a peculiar emphasis to the whole passage. 953 *vidua mulier* like our 'an unprotected female': her natural protector (and representative before law, according to ancient custom) being dead, a widow had to apply to some one else to represent her rights: cf. Quint. decl. 333 *et per se imbecilla res est femina, et adfert infirmitati naturali non leve pondus quod vidua est.*

Menedemus who had gone into his house after v. 949, returns now with Clitipho whom he has already acquainted with his father's irate disposition towards him.

955 In *eiecerit* the final syllable is long: see my Introduction to the Aul. p. xix. 962 The expression *animo omisso* becomes clear by comparing Ad. 831. 963 *in longitudinem consulere* is to all intents the same phrase as *in longius consultare* Tac. Hist. II 95. 965 *decet* with a dat. occurs also Ad. 491 and 928. 967 *tuae stultitiae = tibi stulto.* 972 *istoc* sc. moriendi consilio. 974 *ilicet* 'get off with you'. 975 *aram et precatorem parare,* the usual last resort of slaves who had cause to be afraid of punishment; a very good instance of it occurs at the end of Plautus' Mostellaria, where Tranio avails himself of this means of avoiding punishment. The altar then made use of by slaves is the same as explained in our note on And. 726, see also Pl. Aul. 598. 977 *nĕc tibĭ nec tibĭ:* the changing quantity (cf. *mānĕ manē*) and accent are quite in harmony with the ordinary habit of comic versification. On the two pronouns Bentley has the just observation 'vultu et nutu haec aguntur; primo Syrum, deinde filium intuetur'. Cf. Pl. Capt. 444 *et tua et tua huc ornatus reveniam ex sententia.* *mihi* sc. suscensere; *quod facio* on account of what I am doing now. 978 For *quĭd ŭnde* see Introd. p. 19. 979 *alienavit* sc. a se. 980 *a fame* is the reading introduced by Bentley from his 'Codex veterrimus': he compares Hec. 736. 983 For *ibi sum* see note on v. 478. 984 *non aberit longius* sc. consilium, I shall soon have an idea. 985 *qui istuc* 'how do you make that out': but *qui* is only the reading of a ms. of the Calliopian class ('cod. G. Fabricii') whence it has been adopted by Bentley; the Bemb. has I think *quid,* and this is not absolutely impossible. 986 *in mentemst:* in this phrase the acc. seems to be the rule in archaic language, and instances of it occur also in

later writers and especially in juridical language. See also Key's L. G. § 1337 n. **988** *te indulgebant:* the accusative stands after this verb also Eun. 222, and in a line of Afranius 390 *qui nos tanto opere indulgent in pueritia;* the dative (cf. 861) is far more usual: but this is no reason why we should assume *te* to be a compressed form of the dative *tibi*, as some do erroneously. **989** *filia vera:* as you were but a *filius assumpticius.* **992** *solĕnt ĕsse:* the first three syllables form an anapaest as *solent* drops its final *t*. **993** *quĭd ĕrgo* is explained Introd. p. 19. *ergo* is the reading of the Bemb. ms. and should not be changed into *ego* which is given by inferior mss. **996** *quoius* is monosyllabic. **997** My text gives Fleckeisen's reading of the passage which I suppose to rest on good authority, as the editor does not print anything in italics: but I am not aware of the actual reading of the mss. **1002** For *senĭ* see Introd. to Aul. p. xxiv.

1009 *restas* = resistis; see Paley on Ovid Fasti II 749. **1010** *de integro* is Loman's emendation of the ms. reading *ad integrum.* Chremes says 'rather will I allow that you know it than that the same theme should be brought up again'. Hence Sostrata's expression *me tacere de re tanta postulas.* **1014** For *sic erit* see note on Eun. 732. **1018—1020** The hand of an interpolator betrays itself but too plainly in these lines, especially in the parallel expressions *id quod est consimilis moribus* and *nam tui similis est probe*, and again *quo magis credundum siet* and *convinces facile ex te natum.* I have adopted A. Klette's restoration of the whole passage: the brackets indicate what parts are due to interpolation. See Klette's Exercitationes Ter. p. 16 s. **1021** *qui sit et idem* is the reading of the Bemb., *quin itidem sit* of the Basilicanus, whence A. Klette (l. c. p. 15) elicited the original reading. **1023** The sarcastic expression *rem quom videas, censeas* is rightly explained by Bentley 'cum hominem intus noveris, censeas severum esse'.

1025 *vŏlūntate* with the second syllable short as the *n* was not sounded in the Roman pronunciation. **1032** *cāve ĭn te:* see Introd. p. 19. **1034** *damnosus* 'spendthrift'. **1046** *inhumane:* how significant that now everything should be done by Chremes as it had been done by Menedemus towards *his* son: cf. v. 99. **1050** *exorent* sc. Sostrata and Clitipho; the reading of later mss. is *exorem* or *exoret*, but we follow the Bemb. ms. **1052** *se* or *animum offirmare* 'to be obstinate'. **1054** For *decĕt* see Introd. p. 14. **1055** For *ómniă* see Introd. p. 14. So *făcilĭă* v. 1059. **1056** *recipio ad me* 'I take it on myself': so *recipio* alone, Pl. Glor. 230. **1062** *nasus aduncus* 'turned up' (*ad* = *ἀνά*): cf. Hor. Sat. I 6, 5 *naso suspendis adunco:* where Heindorf quotes Pers. I 40

nimis uncis naribus indulges. 1063 *credas animum ibi esse* 'one may easily believe that all his attention is devoted to these subjects'. 1065 For *Archonidi* see note on Andr. 368. *huius:* he points to the house where Archonides lives.

PHORMIO.

In the didascalia I again follow C. Dziatzko *rh. mus.* XXI 72: according to it, the Phormio was first exhibited at the *ludi Romani* a. 593; see also my introduction p. 4. Donatus says that the performance took place at the *ludi Megalenses*, but wrongly as I think, and merely on account of the same ludi occurring in the other didascaliae (see Dziatzko l. c. p. 71): or also in accordance with the Bemb. ms. where we have a didascalia which belongs to a later performance of the play. It runs as follows: *incipit Terenti Phormio acta ludis Megalensib. Q. Caspione Cn. Servilio cos. graeca Apollodoru Epidicazomenos. facta est* IIII (rh. mus. XX 575): and seems to point to a performance under the consulship of *Q. Pompeius* and *Cn. Servilius Caepio* a. 613, as has been observed by Ritschl Par. p. 250. In the ordinary didascalia of the other mss. we find also the actor L. Atilius of Praeneste (see notes on the did. in the Eunuchus): but he no doubt belongs also to a later exhibition, very probably to the one in 613.

Graeca Apollodoru Epidicazomenos: the title of the play, not the name of the Greek poet, recurs prol. 25: where see note. Apollodorus was one of the minor stars of the New Comedy, from whom Terence took this play and perhaps also the Hecyra.

Prologvs.

On the close resemblance of this prologue to that of the Eunuchus, see Introd. p. 4 n. 3.

1 *poëta vetus:* Luscius Lavinius, see Introd. p. 3. The opposition of the poet of the old school to 'our poet' or 'the poet' is very significant. 2 *retrahere:* cf. v. 3 *deterrere* and 18 *reicere:* all expressions denoting Lavinius' vehement efforts to alienate Terence from dramatic poetry. On *transdere* Donatus observes 'veteres sohantius quod nos lenius dicimus *tradere:* et *tralatum* nos *translatum* e contrario'. *transdere in otium* 'place' or 'transfer' (*dare* is orig. 'to put', *τίθημι*, root *θε*) 'in leisure', is said like Haut. 807 *me haec deambulatio...ad languorem dedit*, or Pl. Pseud. 928 *in timorem dabo militarem advenam.* 4 Bentley writes *ante hic* instead of *antehac* which is given by

the mss. But the subject is easily understood. **6** *scripsit* is the reading of the mss., but as Donatus says, 'legitur et *fecit*', Bentley adopts this at once, quite forgetting that this reading can only be due to a scribe who put *fecit* here in imitation of v. 4. Bentley says, moreover, '*faciendi* verbum poëtae proprium', as if *scribere* did not occur in the same way, while we have *scriptura* of poetical style only one line before. **7, 8** We do not know what was the precise nature of the scene in one of Lavinius' comedies which Terence here finds fault with. But if it was a scene similar to the one in Plautus' Menaechmi where Menaechmus simulates madness (cf. *insanum adulescentulum*), and addresses the old man as *leonem vetulum olentem edentulum* (v. 864), a scene in which we have a comic imitation of scenes in tragic poets where Agave mistakes her son Pentheus for a young lion (*νέον λέοντα* Eur. Bacch. 1166); then indeed Terence's criticism would be very unjust. It might seem that a supposition of this kind would not be far from the truth, as Donatus says 'haec omnis *περίστασις* tragica, et ideo in comoedia vitiose inducitur'. **9** For *stetit* see Introd. p. 14. *stetit* means that Lavinius' play was received favourably, *nova* when first exhibited. **11** After this line old editions have the line *et magis placerent quas fecisset fabulas*, which also occurs in Andr. prol. 3: but as it does not stand in the Bemb. and two other mss., it was justly omitted by Faërnus. **13** For the explanation of this line see Introd. p. 3, and our notes on the prologue of the Andria. **15** This line is due to an interpolator, as was first pointed out by W. Ihne in his Quaest. Ter. p. 42: 'cui tam diu obsecundandum intelligimus' says Ritschl Par. I 551 'quam diu non *dicere*, sed *scribere prologum* poëtae esse existimabitur'. **17** *ars musica* is here poetry. **18** *reicere* is here trisyllabic, as in the well-known line *Tityre, pascentes a flumine reice capellas*, Virg. ecl. III 96. **20** Here again as in v. 4 the subject must be understood by the reader or hearer. **21** *ille* is here Terence; in *rellatum* the double *l* is due to assimilation as the original form was *redlatum:* cf. *red-eo* etc., and especially *redduco* Andr. 559. See Munro on Lucr. II 1001. **21, 22** Donatus misinterprets these lines entirely, as he does not understand the sentence as a question: nor did Bentley see this, and as he was not pleased with the 'patientia paene christiana' ascribed to Terence by Donatus, he went so far as to change the text. The true explanation appears first in Stallbaum's reprint of Westerhov's smaller edition, at least so far as I am aware. **25** *Epidicazomenon* is a reading which was found difficult to explain as far back as Donatus, who says that 'Terentius hic manifeste errat', as the play from which he took his Phormio was called *Epidicazomene* 'a puella de qua iudicium est': yet

he adds 'cum sit alia *Epidicazomenos* eiusdem Apollodori.' It would be desirable to know whence Donatus derived this information, as there is no doubt that he himself never read the Greek plays from which he quotes passages. At all events, there is no objection to the title Ἐπιδικαζόμενος in itself, as ἐπιδικάζεσθαι was the term used of the plaintiff bringing the action, i. e. in the present case Phormio who would then be the Ἐπιδικαζόμενος. Thus instead of using the Greek participle Terence substituted the name of the person designated by it. 26 *Graeci Latini* is the reading of the mss. which I have kept as it is not quite void of sense: Terence says 'the Greeks call the play Ἐπιδικαζόμενος, the Latins will now follow my example and call it Phormio'. But it cannot be denied that Bentley's correction *Graece, Latine* would be a considerable improvement of the passage. 29 *voluntas* 'good will, favour'. 31 f. This and the two following lines allude to the unsuccessful performance of the Hecyra a. 589, and were no doubt intended by the poet as a hint preparatory to the second exhibition of the same play in the succeeding year (a. 594): see Introd. p. 4.

Actvs I.

Davus is merely a προτατικὸν πρόσωπον like Sosia in the first act of the Andria. 35 The words *Amicus summus meus et popularis* are rather pompous in the mouth of a slave such as Davus: but it is the custom of servants to talk like their betters. 37 *relicuom pauxillulum* 'a small sum in arrear', cf. Cic. ad Att. XVI 3 *maxime me angit ratio reliquorum meorum.* 38 *id ut conficerem* (should get it ready: see v. 859) depends on the idea of *rogavit* or a similar word, implied in *ad me venit.* 39 *nam* presupposes an idea like this 'nor is it difficult to guess why he asked me for' etc. 40 *conraditur* a word expressive of the great difficulties Geta finds in scraping together a decent present: the preceding diminutives *ratiuncula* and *pauxillulum* expressed the same. 43 *unciatim* seems to occur only here and in Pliny: in general, adverbs in *-tim* are frequent in archaic Latin. *demensum* or *demensus cibus* was the allowance made to slaves for their own sustenance: see Pl. Stich. 60 and the commentators on Trin. 944. 44 *defrudare* is the genuine form instead of the common *defraudare. suom defrudans genium* means 'robbing himself of what ought to have benefited himself'. Servius on Virg. Georg. I 302 says 'quotiens voluptati operam damus, indulgere dicimur genio. unde e contrario habemus in Terentio *suum defrudans genium:* genium autem dicebant antiqui naturalem deum unius cuiusque loci vel rei aut hominis'. *genius* (from root *gen* in *gi-g(e)n-o* and

in-geni-um) may in many instances and here also be translated by 'his own self'. See also note on Pl. Aul. 718. *compersit* 'vetus scriptura est' (Bentl.) and constantly given by the best mss. of Plautus: Bentley says that Charisius gives the common form *comparsit*, but there (p. 223, 18 Keil) the mss. read *compersit*, while *comparsit* is found in the ed. princ.; in Paul. Festi p. 60 M. we have *comparsit*, but with an absurd explanation of the word. Here the *e* is moreover supported by the Bemb. ms. The perfect *parsi* instead of *peperci* is in general peculiar to archaic Latin: cf. Hec. 282.

46 The omission of the subjunctive *sit* is rare even in later writers, much more so in earlier authors. 47 *ferietur munere:* the expression is easily understood, but seems to occur only here. The commentators justly compare the analogous phrase *tangi argento* or *damno*.

49 The explanation of the words *ubi initiabunt* was doubtful even to the ancients; Donatus quotes from Probus, a grammarian of the end of the first century, who explained the passage by a reference to Varro who says 'initiari pueros Eduliae et Poticae et Cubae, Divis edendi et potandi et cubandi, ubi primum a lacte et a cunis transierunt' and most commentators explain accordingly that Geta had to make his third present when the child was weaned: but this view loses sight of the question *when* the child was weaned, and if the customs of the ancients coincided with ours, it would seem that the weaning of the child took place before his first birth-day: and if this be true, we shall hardly believe that *initiare* means here 'to wean', as according to our text the *initiare* took place after the first birth-day. I am therefore inclined to accept the second explanation mentioned by Donatus, although he does not express it very clearly 'sed Terentius Apollodorum sequitur, apud quem legitur, in insula Samothracum a certo tempore pueros initiari more Atheniensium, quod ut in palliata probandum est magis'. It is hardly credible that Apollodorus alluded to the Samothracian mysteries: but the true explanation is that we should understand *initiari* of admission to the *sacra*. If we might draw a parallel between this and corresponding acts in Christian life, the servant has to bring presents at the birth of the child, at his first (and of course also subsequent) birth-days, and finally on the occasion of his confirmation. *mater* is here the real mother, not as many commentators say, the nurse. The whole passage lets us peep into the domestic arrangements for taxing the savings of the servants.

50 *causa* 'excuse, pretence': cf. Hec. 80.

52 *conabar* sc. ire. In saying *en*, he offers the money to Geta.

53 *lectumst* 'nothing but first-rate coin': so Pl. Pseud. 1149 *accipe: hic sunt quinque argenti lectae nume-*

ratae minae, and from Lucilius Donatus quotes *lecti omnes: Atticon hoc est.* **54** *amo te* 'thank you': a phrase of frequent occurrence in conversational language: see Eun. 186. Ad. 946. Pl. Poen. I 2, 41. Cic. ad Att. I 3, 2. **61** *quid* is the interrogative 'and there what profit would it be to me?' **62** Both Plautus and Terence use the phrases *operam dare* and *dicare* quite indiscriminately. **68** *modo non* or *tantum non* (*μόνον οὐχί*) 'almost, nearly'. For *montis auri* see my paper on Ribbeck's Virgil p. 4. **70** *ingenium* 'natural bent', *rex* was, as is its equivalent 'king', used to denote any one and anything rich and magnificent: as for the sense of the passage, it is impossible to explain it better than Donatus does who observes 'acue *me*': and very properly so, as Davus says 'oh, if *I* were rich, how different I should be!' then Donatus adds 'ostendit pauperum affectiones qui se solos uti divitiis scire aiunt, si eas habeant'—an observation of great psychological truth. **73** *mihi usus venit* 'I have had my experience of it': cf. Ad. 895. **74** *deo irato meo* will become intelligible by comparing Andr. 664. Donatus quotes the corresponding phrase *deo meo propitio* from Naevius: v. 70 Ribb. Cf. Pl. Poen. II 4 *dis meis iratissumis*. **76** Bentley changes the singular *seni* into the plural *senibus*, on account of v. 71: but this is overdoing logic and the singular is readily understood by unsophisticated readers. *scapulas perdere* a very emphatic expression: 'my back got so well thrashed that it seemed to have lost all feeling'; cf. the analogous phrase *corium perdidi* Pl. Epid. I 1, 84. **77** *nam quae* for *quaenam*. **78** *advorsum stimulum calces* sc. iactare, is the Latin translation of the well-known Greek proverb *πρὸς κέντρον* (or *κέντρα*) *λακτίζειν* (Aesch. Prom. vinct. 324. Agam. 1624. Pindar. Pyth. II 174. Eurip. Bacch. 795. Acta Apost. 9. 5): the variety *calcitrare contra stimulum* is quoted from Ammianus Marcellinus. **79** It is characteristic of slaves to use proverbs and idiomatic expressions such as we have had to notice throughout the scene. Here again Donatus informs us that *scisti uti foro* was 'vulgare proverbium', which, he says, was originally applied to merchants who adapted their prices to the market as they chanced to find it; we may say 'you knew how to make the best of the market'. **82** *perdite* is explained 'pro *valde*' by Charisius p. 213, 16 on the authority of Arruntius Celsus of whom he also quotes another observation 'antiqui enim dicebant *ardere* pro *amare*', an observation which I at least cannot understand without assuming that Arruntius Celsus found in his copy of Terence *ardere* where we read now *amare*: and if this conclusion is just, I do not see why we should not admit *ardere* into the text. For *ardere aliquem* or *aliquam* see the commentators on Virg. Ecl. II 1. **86** *sectari, in*

ludum (sc. *fidicinum* Pl. Rud. 43) *ducere et redducere* are merely the contrivances he had to resort to in order to accomplish his aim: *oculos pascere.* **87** *otiosi* 'having nothing else to do': Donatus quotes the corresponding words of Apollodorus, but as usual, the Greek is almost hopelessly corrupt: ΝΑΛΚΕΙΣ *δεσυνεμαλι* μΕΟΛ, where the last two words may have been *δὲ συνομιλέομεν* or *-οῦμεν.* *operam dare* is explained by *sedere* v. 91. **88** *exadversum* occurs again v. 97, but with a different accent. An observation related by Gellius VII 7, 4 shows what inaccurate philologers the ancients were. **89** *tostrina* is an excellent form instead of *tonstrina*, owing to the soft pronunciation of *n* before *s:* cf. the Plautian forms *mostrum praemostro praemostrare* (Lorenz on the name *Mostellaria* in his edition of the play p. 1). **90** *dum inde iret domum* in order to *redducere.* **95** For *hic viciniae* see note on Andr. 70. **97** *benivolens* 'patron' as a subst.: cf. Pl. Persa 650. Trin. 46. 1148. Pseud. 699. Most. 195.

99 *adiutare* stands here just like *adiuvare*, and in general frequentatives are often used in the language of the comic poets in pretty nearly the same sense as the original verbs: cf. also Hec. 359. **105** With this and the following lines compare the passage in the Hauton timorumenos 286 —291. **110** *scita* is explained by Festus p. 330 'bona facie', and Donatus justly compares Andr. 486 *scitus puer.* **113** In *sibi ĕius* the first syllable of *eius* is shortened: see Introd. p. 20. vi. *enim* = enimvero.

123 *confidens* in a bad sense 'pro improbo audaci ac temerario' (Don.): cf. Lucilius' line *improbu' confidens malus et nequam videatur. qui* in execrations has the same power as *utinam:* cf. Pl. Trin. 923. 997. Men. 308. **127** *dicam scribere γράφεσθαι δίκην* occurs in two other passages of the Phormio: v. 329 and 668. Terence took the expression from Plautus: see my note on Aul. 753.

130 *qui* adv. 'in what manner'. **131** The words *quod erit mihi bonum atque commodum* are generally connected with the preceding sentence and *confingam:* but they are more easily understood if we join them with the following sentence 'and if you do not refute my charge, which circumstance will be to my advantage, I shall of course gain my suit'. **138** On this common-place Donatus observes with much justice 'hae graves sententiae ex persona servorum cum dicuntur, ridiculae sunt et eo consilio interponuntur'. Cf. Ennius' line which in the Annales was put into the mouth of Pyrrhus *quidve ferat Fors Virtute experiamur* (204 Vahlen). The contrast between a Geta and a Pyrrhus needs no illustration. **140** *credo* is ironical: for the *prĕcator* see Haut. 976.

141 *amitte* 'let him off'. **144** *paedagogus* of Phaedria, see v. 86. **146** After *fortasse* there is a hiatus

which is legitimate on account of the change of speaker. 148 *quoad*=ad quod tempus 'et recte locutus est, quia adventus finis est expectationis'. (Don.) 150 *portitores* is explained by Nonius 'telonarii qui portum obsidentes omnia sciscitantur ut ex eo vectigal accipiant': they were also allowed to open letters, see Pl. Trin. 794. 152 *Dorcion* (Δόρκιον) 'femininum nomen est ut Planesium Glycerium' etc. (Don.); perhaps she was Geta's wife, as Syrus has Phrygia for his contubernalis Ad. 973.

Actvs II.

According to Donatus the real summing up of the whole scene is given in the words *nostri nosmet paenitet* 172, discontentment with our own affairs. 153 The infinitive in exclamations 'that it should have come to this pass!' *ut* in this line is emphatically repeated in the next. Comp. a similar passage Pl. Trin. 140—144 *subigis maledictis me tuis, Megaronides, Novo modo adeo ut quod meae concreditumst Taciturnitati clam, fide et fiduciae, Ne enuntiarem quoiquam neu facerem palam, Vt mihi necesse sit iam id tibi concredere.* 154 My edition gives here the reading of the Bemb., from which other mss. and Priscian differ in the order of words. For *adventi* instead of *adventus* comp. note on Andr. 365. *venit in mentem alicuius rei* is a construction found in the best writers, *e.g.* Cic. Or. II 61. 155 *eum* is put in brackets as it is omitted by the Bemb. ms. On *incogitans* Donatus gives Probus' remark '*incogitans* in usu est, at non eodem modo *cogitans*': *i.e.* the first was in general use as 'thoughtless', the latter was rarely or never used for 'thoughtful'. 156 *mihi conscius sis facinoris* 'you who share with me the knowledge of the deed', *i.e.* 'who are my accomplice'. 157 In *quod utinam* the connecting *quod* has neither more nor less meaning than in *quod ni* 155, or in the well-known *quod si*. Instances of *quod utinam* occur Cic. ad Fam. XIV 5, and Sall. Iug. 14, 21. 159 *illud* is the reading of the Bemb. ms., instead of *illos* in the editions. 160 In *ángerét* the final syllable appears with its original long quantity. 164 *certo* is here preferable to *certe*, as Bentley shows by comparing Pl. Men. 313 *nam tu quidem hercle certo non sanu's satis.* 166 According to Poliziano's collation the Bemb. ms. has *depicisci:* cf. a similar case v. 589. Phaedria says 'I would purchase the possession of my beloved girl even at the sacrifice of my own life'. *conicito cetera* 'form a conclusion as to other things'. Plautus Cas. I 1, 5 has *conicito ceterum*, but it does not follow that Terence wrote the same, as Bentley would have it; and moreover *cetera* is supported by the grammarian Diomedes p. 389, 2. 174 *etiam* 'still'. 175 The reading of the mss.

is *retinere amare amittere:* but Bentley justly remarks that we expect a double question after *consulendi* in the preceding line: hence he conjectured *retinere amare an mittere*, and this was perfected by Fleckeisen whose reading I give in my text: a reading borne out and justified by the next line. **179** *celere* is here neuter according to Donatus, but adverb according to Charisius p. 214, 14. *reppereris* is simply an impossibility as the metre shows and *rĕpereris* (with the first syllable short) is inadmissible as Terence and all Latin writers in general say *repperi:* and a present *repperis* is quite inconceivable. Faernus says 'antiqui omnes *repperis*', but this is not the reading of the Bemb. ms. which has *repper* ... (*i.e.* three letters erased). The only way of making the passage smooth and unobjectionable consists in adopting Lachmann's *reperies*, which is also given by the ms. D of Priscian I p. 152, 6. **180** *inpendere aliquem* instead of *pendēre in aliquem:* Donatus remarks expressly 'accusativo casu'; in an analogous case in a line of Lucilius (*nunc ad te redeo ut quae res me inpendet agatur*) Festus maintains that *me* is a dative=*mi;* but we should acknowledge accusatives in both cases, cf. *mare quae inpendent* Lucr. I 326 with Munro's note. A dative *te* or *ti* is altogether imaginary: see Introd. to the Aul. XLV and n. on Haut. 989. The line quoted by Mr Key in support of a dative *te*, Virg. Aen. IX 486, is commonly considered to be corrupt. **181** After this line the editions before Bentley add a line from Andr. 208. **186** *laterem lavare παροιμία, πλίνθον πλύνειν* (Don.); 'it would be a pretty hopeless task to wash a brick in the hopes of getting the colour out of it' (Parry). **187** For *animi* see note on Haut. 727. **189** *ultus:* because his running away would be the best punishment for the old man's wrath. **190** *convasassem* is a reading supported by Donatus, Charisius and Nonius, and yet abandoned by Bentley for the worthless reading *conrasissem. convasare* 'figuratum est a colligendis vasis' according to Donatus; hence in general 'pack things together'. *se conicere in pedes; dare se in pedes* and *se conferre* are frequent expressions in the comic poets; cf. a passage in Plautus very similar to this, Bacch. 374 *me continuo contuli protinam in pedes.* The best mss. read here *protinus*, but *protinam* is attested by Festus p. 226 who has also the order *prótinam conicerem* instead of *coni. prot.*, and this is preferred by Bentley and Ritschl (Opusc. II 245). **192** *quaerere* is a loose construction instead of *ut quaeram* or *quaerendi.* **193** *hoc nuntio*=hoc nuntiante. **194** *ibi plurimumst* 'there he is generally to be found'. **195** *satis pro inperio*=satis inperiose. **200** For *nam quod* cf. v. 77. **203** Cf. Cic. Tusc. II 4 *fortis enim non modo Fortuna adiuvat, ut est in vetere proverbio, sed multo magis ratio:*

see also de fin. III 4. A line of Menander runs *τόλμη δικαίᾳ καὶ θεὸς συλλαμβάνει*, and one of Sophocles *οὐ τοῖς ἀθύμοις ἡ τύχη συλλαμβάνει*. **204** For the phrase *apud se esse* see note on Andr. 408. **206** *non possum inmutarier* 'ostendit naturae suae timiditatem nullis adhortationibus eici posse'. *Don.* **208** *nil est* 'a matter of slight difficulty': see note on Andr. 449. **213** With *saevidicus* Munro on Lucr. IV 180, compares *spurcidicus* Capt. 56, and *suavidicus* which occurs in the passage in Lucr. *protelare* is explained by Festus to be 'longe propellere', but his derivation from the Greek *τῆλε* is nonsensical. Very likely, the word is connected with *telum* and thus might mean originally 'to drive away by missiles': whether the word has anything to do with *protelum* (for which see Munro on Lucr. II 531), I do not venture to decide. But from Donatus' note it appears that the ancients themselves knew nothing about the origin and first meaning of the word. **216** As soon as Demipho himself is in sight, Antipho's assumed courage suddenly evaporates. **218** Donatus draws attention to the parallelism in *me et peccatum meum* and *Phanium et vitam meam:* in the second line *vita* and *Phanium* may be considered identical, as beloved girls are frequently called 'my life' by their adorers; or we may also explain the words 'I recommend to your protection Phanium, with whose safety my own life is closely connected: should I lose her, I should make an end of my own life'. And with this he hurries away. **220** *pendens* 'tied to the whipping post'. **223** *aufer mi* 'don't mention the word, I beg': for similar passages see my note on Pl. Aul. 630, and add *iurgium hinc auferas* Pl. Persa 797, *pollicitationes aufer* Ter. Phorm. 857, *aufer frivolam insolentiam* Phaedr. III 6, 8, *aufer me voltu terrere*, Hor. Sat. II 7, 42. **225** *noxia* 'blame'. **226** *vincibilis* active: 'apt to conquer'. Cf. *placabilius* Ad. 608. **229** *in insidiis* is, as it seems, the reading of the mss. and is also given by Nonius 11, 22, while Priscian II p. 415, 3, has the reading *subsidiis* which Bentley prefers; he endeavours to prove that Donatus too is in favour of it. Donatus observes 'tota metaphora de re militari est' to which Bentley sagaciously adds 'legebat ergo *subsidiis;* nam etiam extra rem militarem *insidiae* sunt'; but here where *insidiae* are mentioned together with *adire* ('quasi ad proelium' *Don.*) and *subcenturiatus*, Donatus' remark is surely sufficiently clear and just. Finally Bentley himself quotes Pl. Pseud. 959 *ingredere in viam dolo: egomet hic in insidiis ero*, which supports our reading of the passage. *subsidiis* arose, no doubt, from a confusion with the following *subcenturiatus.* **230** *subcenturiati* 'dicuntur qui explendae centuriae gratia subiciunt se ad supplementum ordinum'. *Don.*

232 *mitto* 'I won't mention'; Donatus has also another reading *taceo* which is, however, but a gloss of the genuine *mitto*. **233** For the infinitive of indignation, see Munro on Lucr. II 16. **234** *monitor:* cf. Haut. 875. *vix tandem* 'hardly so': *tandem* is ironical. **235** The future *reperiam* here like *expediam* 238. *dicet* sc. Antipho. **238** *illud durum* 'that is a hard nut', i.e. a difficulty not so easily got rid of. **242** *advorsam* 'that chances to come in his way'. **243** The reading of this line is due to Cicero Tusc. III 14, where he quotes 241—246, while all our mss. are here interpolated. The same holds good of v. 245. For *pericla damna* (without *et*) comp. Pl. Truc. I 1, 8 *quot sunt pericla, damna; di, vostram fidem* in accordance with Brix's excellent emendation in his note on Trin. 302. **245** In *áccidát* the final syllable appears with its original long quantity. In the mss. the line runs *communia esse haec: fieri posse, ut nequid animo sit novom:* a splendid instance for those who want to study the theory of interpolation. **247—251**: a similar instance of humorous parody occurs in the Adelphoe, 423—430. **248** For *ómniă* see Introd. p. 14. **250** *opus ruri* 'work on the farm': cf. Eun. 220. For *áccidēt* cf. on 245. **261** *darĭ mi ĭn* with the final *i* of the passive infinitive shortened, for which see Ad. 311 and my introduction to the Aul. p. XXVIII. **262** *illum* very ironically 'that good-natured old dad'. **266** *dicendam* is Fleckeisen's emendation instead of *defendendam* of the mss.: cf. 272. **268** *inprudens* 'without knowing', as Demipho is quite ignorant of Phaedria's own love-affair. **271** *rei* is here monosyllabic. He means of course the *res familiaris:* cf. Sall. Cat. 25 *pecuniae an famae minus parceret.* **273** *malitia* 'cunning'. **276** *adimunt* and *addunt* by their judgment. Cf. the following lines by Antiphanes *καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς. Τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει.* **284** The common reading is *ibi óbstupēfecĭt pudor*, but *obstupefacio* has its *e* always short. See in general Ritschl's discussion Opusc. II 618 ff. where he also speaks of this line (p. 619 note): Ritschl is not, however, satisfied with *illic*, he says 'perhaps *ibi* is only a remnant of *subito: ita eům tum timidum súbito obstupefecĭt pudor:* or rather keeping the reading of the Bemb. *subito stupefecit*, as it would be difficult to show that the simple verb would be inadmissible'. **287** *columen* 'mainstay, prop'. **294** *do* is Fleckeisen's reading for *addo* in the preceding line, and *sino* directly afterwards. **297** For *quaérerēt* see Introd. p. 14. **305** *nil suave meritumst* 'no lenient treatment has been deserved' sc. by Antipho and the girl; but the past participle with a passive meaning is very scarce, if not unique here. **307** *nempe Phór: nempe* frequently occurs as a pyrrhich in the metres of the

comic poets. **310** The words *recta via quidem illuc* are meant by Phaedria in a different sense from that in which Demipho understands them. For the benefit of the audience Geta at once subjoins the true explanation. **311** *salutare* 'to pay one's first respects to the gods', cf. Pl. Stich. 534 *deos salutatum atque uxorem intro modo devortor domum.*

Actvs III.

315 Phormio begins in the same way as Demipho v. 231. **318** Donatus observes that the proverb was originally peculiar to 'rustici de alliato moretario'. In German there is the same proverb 'du hast es eingebrockt, nun musst du es auch ausessen'. The same proverb is found in Auson. Id. vii. *tibi quod intristi exedendumst: sic vetus verbum iubet.* **325** *nervom* 'appellamus ferreum vinculum quo pedes inpediuntur' Festus p. 165 M. This is the reason why Phormio subjoins directly '*iam* pedum *visast via*'. **329** *enumquam* 'ecquando' Paulus Festi p. 76 M. Cf. v. 348. **330** *tennitur* is a reading preserved by Donatus instead of *tenditur* of mss. This form of the verb is no doubt due to the careless pronunciation of every-day life. **332** This line is not found in the Bemb. ms., if Poliziano is right, though it is explained in Donatus' commentary. As it is not absolutely necessary for the understanding of the text, and may easily have arisen from an explanatory note originally added to the preceding line, I have put it in brackets, and my suspicions against its genuineness are also strengthened by the awkward use of *illis* to which Bentley was the first to advert in his note. **338** *rex* was the name given by parasites to their patrons: Pl. Stich. 455. Iuv. Sat. I 136. **339** *asumbolum*, the Greek word = *immunis* Hor. Od. IV 12, 22, whence *immunes et asymboli* Gellius VI 13. See *sumbola* Andr. 88. **340** *ab animo* 'as concerns one's mind' cf. Pl. Truc. IV 3, 59 *ab ingenio inprobus.* **341** Observe the forcible alliteration in *ringitur* and *rideas.* **342** *cena dubia* a passage of almost Plautian colouring. Horace alludes to it Sat. II 2, 76 f. *vides ut pallidus omnis Cena desurgat dubia?* **346** In *sénex* the second syllable is shortened; we should pronounce either *senĕc* or *senĕs.* Here again as in 229 f. the expressions belong to military language: 'et congredi milites et *coire* dicuntur' *Donatus;* and for *ludere* in the next line see Ov. Trist. III 12, 19 *levibus nunc luditur armis.*

352 *negat* here drops its final *t.* **355** *eius* is monosyllabic. **356** This line was first omitted by Bentley who saw that it was due to interpolation, as Phormio afterwards appears ignorant of Stilpo's name v. 386. **359** *malitia* 'evil disposition'. **362** *opere* sc. rustico.

368 The words *videas te atque illum ut narras* have been a stumbling-block to the commentators ever since Donatus who gives no less than four explanations of the passage: but in his long note I find only one remark which really bears upon these words, viz. 'allusit ad illud quod ait *quem ego viderim in vita optimum*'. Yet I do not think that the passage is in reality very difficult, if we translate 'compare yourself and him, according to your description', i.e. according to your tale he was such an excellent character; well and what are you? you speak in such a high moral strain, and yet we all know who and what you are: hence we may well doubt whether your account of Stilpo's character be correct. This long periphrasis comes to the same as Donatus' first explanation 'parem te illi existimo atque illum tibi'. 370 *hanc* is here shortened and the syllables *ob hanc ini* form a proceleusmatic: others talk of a pronunciation *inimitias* which does not exist. *quam* in the next line refers to *hanc*. 373 The phrase *ain tandem* has been noticed on Andr. 875. Bentley says '*tandem* et versui officit et sententiae', and forthwith corrects *ain tamen*, a correction I am surprised to see adopted in Fleckeisen's text. A spondee in the fourth foot is by no means rare, nor is it in any way objectionable that this foot should be filled up by a single word. As for the sense, *tandem* is simply ironical as in many other passages, *carcer* 'jail-bird': cf. the similar appellations of *crux patibulum prostibulum*, etc. in the comic poets. Donatus quotes a line from Lucilius *carcer vix carcere dignus*. 394 *malefaciant* should here be pronounced as *malfaciant:* see our remark on *beneficium* in the note on Eun. 149. 394 *usque* 'all the way': cf. *usque ex Aethiopia* Eun. 471. 396 *tum* sc. cum causa agebatur: cf. v. 400. 402 *quoius* is monosyllabic. 405 *regnas* i.e. you can have everything and anything you wish: cf. the similar passage Ad. 175. For the law mentioned in the next line comp. Demosth. Lept. p. 535 *οἱ νόμοι δὲ οὐκ ἐῶσι δίς πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνας οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτο οὐδὲν εἶναι*. See also v. 445. 410 *dare* instead of *dari* in prose: see note on Pl. Aul. 242 and 351. See also v. 414. 411 *homo suavis* 'a sweet man', ironically, like the Greek *ἡδύς* and *γλυκύς*. 419 *actum ne agas:* the origin of the proverb may be gathered from v. 406. Cf. Pl. Pseud. 261 *stultus es, rem actam agis*. Cic. Lael. 22 *praeposteris utimur consiliis, acta agimus, quod vetamur veteri proverbio*. 420 For *sine modo* see note on Eun. 65. 426 Phormio's words *tu te idem* (neuter) *melius feceris* are his answer to Demipho's threat of ejecting Antipho with his wife from his house: 'then you had better do so'. The syllables *tu te id* form a dactyl, as *te* is not elided. 427 *me advorsum:* this preposition

is in the comic poets frequently placed after the pronoun it governs: see Pl. Aul. 682. Poen. I 2, 118. Amph. 936. **428** *infelix* 'cursed fellow': comp. the Greek κακοδαίμων and such phrases as *infelix arbor*, etc. **434** For *senĕctūtem* see Introd. 20. v. The malicious and yet seemingly good-natured admonition *respice aetatem tuam* is the hardest cut of all, and Demipho is quite unable to restrain his passion any longer. **439** On *tibi inpingam* see Introd. p. 19. The phrase *dicam inpingere* is highly expressive, as it reminds the hearer at once of the original phrase of *pugnos inpingere*. **440** Phormio's last words before he leaves the stage, are said in a whisper to Geta. *domo me* sc. compellito, petito.

442 *inpedivit* as in the meshes of a net, whence there is no escape. **443** f. These two lines are again very suggestive, showing as they do that Phormio's confident answer v. 426 was founded on an accurate insight into the character of the old man, who after all dislikes resorting to violence against his son, glad as he would be to get rid of his daughter-in-law. Demipho is quite a weak character. See again below, v. 461. **444** *quidve* is acc. as we may say *ego sum id sententiae*. **446** *quid ago* 'what shall I do?' the indicative as here Eun. 811. Ad. 538. Haut. 343. **447** The punctuation *ego? Cratinum* is suggested by Donatus and is no doubt preferable to the common reading *ego Cratinum*. **451** *restituere in integrum* is explained by the jurisprudents (Leg. 8 § ult. Pand. De bon. lib.) to mean 'in causam pristinam restituere'. **453** *sedulo* stands here in its original meaning 'sine dolo', i. e. 'candidly'. **454** With the proverb comp. Hor. Sat. II 1, 27 *quot capitum vivont, totidem studiorum Milia*. The Terentian words are also used by Cicero de fin. I 5, 15. **459** Geta now comes back from the house where he had been to inquire about Antipho. After *negant* understand *eum*. **462** *quoad* is monosyllabic here.

465 *multimodis* occurs also Andr. 939. **469** The ordinary reading is *pateretur:* but Donatus has 'legitur et *potiretur*', on which he justly observes '*potiri τῶν μέσων* fuit; Plautus *hostium potitus est*' (cf. Epid. IV 1, 35); see also Ad. 871 *pátria pótitur cómmoda*, where we have at the same time an instance of *pot-* in the third conjugation, to which we may add in the Phormio 830 *poteretur*, and this is the true reading here, as has already been observed by Fleckeisen and Parry. **470** *quoius* is monosyllabic here. **471** *qui* = cum tu. The reading *equidem* in this line instead of *et quidem* is not supported by any good mss., whereas Faërnus says that the latter is given by 'tres antiquissimi et Basilicanus'. **472** While blaming Antipho for his cowardice in absenting himself from the field of

action, Geta at the same time expresses a very slender estimation of Antipho's power to assist him, Phormio and Phaedria in their schemes against Demipho. *defecimus* 'we have been remiss'. **476** *strenuom hominem praebuit* sc. se, which is generally added by other writers. **477** For *confutavit* see note on Haut. 949. **478** *quod potui:* see on Eun. 215. *omnis vos amo* 'I'm much obliged to you all': cf. v. 54. **480** *ut* stands here precisely in the same way as Ad. 648. We should assume a *σύγχυσις* of two constructions: *ut aibat volebat facere* and again *aibat sese velle facere.* Bentley does not admit this and emends both here and in the passage from the Adelphoe which I have quoted. **482** *metuis:* see on Haut. 287. *redire* is the reading of the Bemb. ms., *venire* is that of most editions, while Fleckeisen gives *videre*, I do not know on what authority.

484 *palaestra* means here of course Dorio's house: cf. Pl. Bacch. 66 *adulescens homo Penetrare huius modi in palaestram?* Phaedria now comes out of Dorio's house, and thus another affair falls on Phormio's and Geta's hands, in the ingenious combination of which consists the principal interest of the play.

489 *non queo* is the reading of the Bemb. ms., the editions have *nequeo.* **491** *suo* is metaphorically used of scheming, planning and contriving, cf. *consuere dolos* Pl. Amph. 267. Pseud. 540: cf. also the expression *sutelae* Capt. 688, explained by Festus 'dolosae astutiae a similitudine suentium dictae'; Brix compares the Homeric expression *δόλους καὶ μῆτιν ὑφαίνειν. suo capiti* εἰς *τὴν ἑαυτοῦ κεφαλήν.* **492** *iam* is the reading of the Bemb., *dum* of editions. *fabulae, logi* 493 and *somnia* are all synonymous expressions: cf. also the French *chansons* with *cantilena* 495. Pl. Trin. 287 *haec dies noctisque canto.*

499 *inpudentem:* Bentley is shocked at Dorio's rudeness in calling Phaedria *inpudens*, and therefore corrects *inprudens* (cf. 294), but it is surely preposterous to determine how far Dorio might take liberties with a youth whom he believes himself to have in his power: cf. a similar case Hec. 213.

500 *phalerata dicta* are explained by Donatus 'honesta atque ornata'; *phalerae* is used by Persius in the sense of 'showy ornaments' III 30 *ad populum phaleras, ego te intus et in cute novi.* **502** *atque* is my conjecture instead of *neque* of mss. Donatus' explanation of the passage is 'neque tum esse mihi hoc obiectum malum cum Antipho alia sollicitudine esset occupatus, levi quapiam, non hac de nuptiis, quae est gravissima'. This explanation is at all events more satisfactory than Bentley's who says 'indignatur Phaedria...se tum in sollicitudine esse, cum Antipho beatissimus sit'—both interpretations are of course drawn from the word *alia*, but appear to be very artificial and to my taste strained. Guyet not being satisfied, simply

considered 501—503 to be spurious: Paumier changed *neque* to *aeque* and thus got an excellent sense 'oh, that this mishap should have fallen to my lot, while Antipho himself was equally busy with another trouble on his hands!' but there it seems that *alia* scarcely harmonizes with *aeque*. I have therefore written *atque* 'and that this should have happened to me, when Antipho etc.' Phaedria thinks that Antipho would have assisted him in a love-affair of his own, had he not been engaged in one himself.

503 *autem* is the reading of the Bemb., *autemst* of editions. **506** *auribus teneo lupum:* Donatus quotes the Greek proverb τῶν ὤτων ἔχω τὸν λύκον, οὔτ' ἔχειν οὔτ' ἀφεῖναι δύναμαι, but it seems that he or the authority he followed borrowed it from Aristaenetus Epist. II 3 ἐγὼ γὰρ τὸν λύκον τῶν ὤτων ἔχω, ὃν οὔτε κατέχειν ἐπὶ πολὺ δυνατόν, οὔτε μὴν ἀκινδύνον ἀφεῖναι, in the Latin the following line is but a parallel passage added here by way of explanation: cf. 176. Bentley was the first to see that this line did not originally belong to Terence, though it seems that St Jerome was acquainted with it, as he alludes to it in his Letter to Pammachius (quoted by Lindenbrog). Cf. Suet. Tib. 25 *cunctandi causa erat metus undique imminentium discriminum, ut saepe lupum tenere se auribus diceret.* **508** *ne parum* etc. 'must you laugh at us too in order to let us have the full benefit of your mean nature!' **510** For *véndidit* see Introd. Aul. p. xix. **511** *suo* is the reading of all editions but Fleckeisen's, and as that editor does not print *mea* in italics, I conclude that he has ms. authority for it. I have, therefore, given *meo*, as there cannot be any doubt, that it is more appropriate here than *suo*, though this is also supported by Donatus. In Guyet's notes I find 'quidam libri *meo* pro *suo* praeferunt'. **512** *mutare fidem* is the reverse of *fidem servare* and *firmare* (Hec. 581): for instances see Pl. Glor. 983 and Liv. XXXI 28: yet the expression *cum aliquo fidem mutare* seems to occur nowhere else, though we may defend it by the analogous phrase *cum aliquo perdere fidem* Pl. Pseud. 376. **513** For *quód ĕst prō* see Introd. p. 14. **515** *obtundes:* see on Andr. 348. **516** *bónī:* see Introd. p. 15, and note on Eun. 8. *boni* is the reading of the Bemb. ms., *bene* of most editions. *conduplicaverit* is of course = *conduplicabit.* **519** *neque ego neque tu* is Dorio's ironical and sarcastic answer to Antipho's passionate appeal: 'can you bear to see their true love thus rent asunder?' 'well', says Dorio, 'neither you nor I shall exactly like it, but if we can't help it, why I suppose, we must lump it'. **521** Observe the copula connecting those two participles which denote actions taking place at the same time, while *flentem* again stands isolated. *contra* is adverb (as always in Terence) = e contrario. This has necessitated a punctuation different from

that of former editions. *haec* sc. sunt or se habent. 524 *quoad* is the reading of Guyet and Bentley instead of *quam ad* of mss. and editions, which cannot be genuine, as in Terence monosyllabic prepositions never stand after the case they govern. Guyet quotes Pl. Pseud. 622 f. *argento haec dies Praestitutast quoad referret nobis*, and Bentley refers the reader to v. 148 and 462 in the Phormio. Besides this, *quoad* is also found in Bentley's cod. Petrensis, though it is a mere chance that so late a ms. should offer the genuine reading. 526 *sterculinum* is, as Bentley shows, the genuine form of the word, not *stercilinium*: *stercilinum* is given by the mss. of Plautus Pers. 407, where the term is also applied to a 'leno': Bentley quotes also Cas. I 1, 26 (=26 Geppert), where it seems that most mss. have *sterquilinium*, but the excellent ms. J in the British Mus. reads *sterculino*. Bentley quotes also an ancient Glossary 'sterculinum *κοπροδοχεῖον, κοπριά*'. 529 For *modi* cf. note on 516. 532 *dare* for *daturum esse*: see n. to Andr. 238. 533 *potior sit* is the reading of the good mss. and there is no reason why we should accept Bentley's transposition *sit potior*. 534 *huic* sc. lenoni. 535 *quod* refers to *argentum* in the preceding line. *pote fuisset* = potuisset, by which the original reading is superseded in the inferior mss. For the prosody of *quŏd hĭc sĭ* see Introd. p. 14. 537 The form *adiuerit* (or *adiurit*) instead of *adiuverit* here just as in Enn. Ann. 839 *o Tite si quid te adiuero curamve levasso* (quoted by Cicero at the beginning of his Cato). Donatus says '*adiuverit*: secundum *u* pronuntiari debet'; but he is either wrong, as Ennius' metre shows, or a *non* has been omitted by his copyists. 538 *experiemur* Bemb., *experiamur* other mss., *experimur* Faërnus. 542 *ităe* appears here with its *a* long, a quantity admissible on account of the change of speakers. *pulchre* is ironical. 544 *in malo crucem* 'quasi dicat, in malo aliud malum' *Don.*, but the *crux* is the worst of all *mala*. 546 *parŭmne* is intelligible when we recollect how often a final *m* is dropt in the metres of the comic poets. 548 *ignotum* is added with much force: a place where it will be difficult to follow her: cf. v. 551. 551 *persequi* 'follow through thick and thin'. 552 *pedetemptim tamen* is an equivalent for the Greek *σπεῦδε βραδέως*. *pedetemptim* is originally said of cautiously crossing a ford, always testing each step before venturing forward (*βάδην*). As for the spelling of the word, it should be observed that the best and oldest mss. not only here, but wherever the word occurs, support the spelling adopted in our edition, which is also justified by the connexion of the word with *temptare*, the invariable spelling, not *tentare*: see Munro on Lucr. I 530. And surely, the orthography of the Latin writers is sufficiently settled to entitle us to introduce genuine forms when-

ever they are authorized by the mss. (see Bentley's note). **554** *plus minusve facere* is 'to take a foolish step either by overshooting the mark or by remissness in what one ought to have done': cf. Pl. Capt. 991 *eheu, quor ego plus minusve feci quam me aequom fuit;* and Suet. Aug. 84 *ne plus minusve loqueretur ex tempore.* **555** As soon as Geta expresses his willingness by saying *quaero*, Antipho becomes full of hope and declares his firm belief that Phaedria is now in safe hands. *verum enim* = enimvero. **556** *bóna malā:* Introd. p. 14. **557** For *ărgenti* see my Introd. to the Aul. LIII. The same price which is here asked for a young slave-girl, is also mentioned in Pl. Curc. 63 and Rud. 45. For a cheaper price see on Ad. 191. **562** *μόνος φιλεῖν γὰρ τοὺς φίλους ἐπίσταται* Apollodorus. The turn of the whole expression is very idiomatic: cf. Pl. Bacch. 386 *homini amico quist amicus*, and Glor. 658 *nec qui amico sit amicus magis.* **563** *ābī:* Introd. p. 15.

ACTVS IV.

571 *familia* 'household, servants'. **572** *profectam* 'set out'. **575** *τὸ γῆρας ἐστιν αὐτὸ νόσημα* Apollodorus. **578** *consili* is here like *animi* with similar adjectives: see note on Haut. 727, and cf. Hec. 121. **579** *condicionem ferre* 'offer the match'. *extrarius* is the same as *alienus*, v. 582. **580** *sit* sc. filia. **586** *se excutere domo* 'to get oneself out of the house'. **587** *ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος* Apollodorus: because his own control in the household was next to nothing, his wife's power predominating. **589** For *defitiscar* which is here given by the Bemb. ms. see note on v. 166. The Bemb. ms. reads *neque adeo defitiscar umquam e.*, while in the mss. of the Calliopian class *umquam* is omitted altogether. Priscian on the other hand reads *neque defetiscar usque adeo e.* and Bentley follows him. But as it seems that *umquam* or *usque* is just that part of the sentence which impedes the metre, and also changes its place in the different mss., I have preferred omitting the word, as in general the Bemb. ms. is a far higher authority than Priscian. It is, however, possible that Terence used an active form *defitiscam* (cf. *fatisco*), in which case we might keep the order of words as found in the Bemb. ms. **590** The two monosyllables *sum id* do not coalesce.

592 *hominem* 'venuste repetitum' *Don.* cf. 598. **598** *ad forum* is quite isolated in Terence who has *apud forum* in other passages: see note on Andr. 254, and perhaps we should write so here too. **601** *pater* drops here its final *r:* see Introd. p. 17; *belua* is the better spelling, not *bellua:* for the sense cf. Pl. Trin. 952 *ne tu me edepol*

arbitrare beluam. 604 *hinc unde = ab eo a quo,* as the next line shows at once. See n. on Eun. 11. *a primo* 'at first, originally': cf. v. 642. 605 For *adoriar* comp. Haut. 757.

609 *Chremes,* although Χρέμης in Greek, appears here with its second syllable short, after the analogy of such Latin disyllabic words as *bonas foras* etc. 610 Former editions have here and Hec. 857 *volupe,* but it has been proved by Ritschl (*rh. mus.* VII 319 f.) that *volup* is the only right form: cf. such lines as Pl. Men. 674 *scio, ut tibi ex me sit volup* and Most. 155 *victitabât volup* where the word stands at the end of the line. *volup* is originally a neuter noun = *voluptas,* which is only a derivative of it: etymologically it is connected with the Greek ἐλπ-ί-ς: see Curtius Gr. Et. I 229 first ed. In the passage quoted from the Mostellaria, *volup* is used as an adverb. 614 *circumiri* 'to be cheated': cf. Pl. Pseud. 899 *ne fidem ei haberem: nám circum ire in húnc diem,* which passage shows also that in Plautus' time the word had not yet become a compound in its metaphorical sense, as he admits synizesis: but whenever he has it in its original sense, he treats it as a compound: cf. *an quási mare omnes circumimus ínsulas* Men. 231, cf. Rud. 140. Curc. 451. Truc. II 4, 56. *commodum* 'just now': see Eun. 343. 621 Bentley reads *vidémus inter nós:* but see note on Haut. 511, and cf. below 639. The reading of the mss. is moreover confirmed by Priscian who quotes the line II 191, 8 H. 628 *exploratumst* 'it is not in the least doubtful'. 630 *pono* is the reading of the Bemb. ms. 'I will assume'. Cicero has *pono* in the same way, Brut. 45, 165. 631 *eius* is the reading of the Bemb. and other mss.; I prefer writing with Bentley *ei* which Guyet quotes from a 'vetus codex'.

634 '*datur ei in manum* qui furtim accipit sine arbitro aut interprete'. *Don.* 638 For *tria non commutabitis verba inter vos* see Andr. 410. Donatus explains here 'verba commutare est quod altercari dicimus'. 639 Demipho seems by no means pleased with Geta's unauthorized proceedings, but Chremes is satisfied from the very beginning. 643 *nimium* (est) *quantum* (postulabat). The grammarian Celsus (quoted by Charisius p. 207 K.) explains 'immane quantum, incredibile quantum': in our mss. of Terence we find traces of another explanation 'quantum libuit', and *libuit* even superseded the second *quantum,* which Bentley and others saw to be the original reading. Comp. the Greek πλεῖστον ὅσον, θαυμαστὸν ὅσον. 644 The expression *talentum magnum* occurs here, Pl. Rud. 1330, Most. 647, Aul. 307, Cist. II 3, 19 and in a fragment from C. Gracchus ap. Gell. XI 10, 6: a talent was called 'great', because it was a great sum of money. 646 f. 'in Graeca fabula senex hoc dicit: *quid interest me non suscepisse*

filiam, si modo dos dabitur alienae? *Don. locare* alone stands for *in matrimonium conlocare;* see note on v. 759.
652 Bentley reads *incommodi:* but the nominative is not altogether against Terence's habit, cf. Eun. 233 and especially Haut. 886. **653** Cf. Pl. Trin. 689 ff. *ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* The poor woman who marries a rich man becomes thereby her husband's slave, as he is not likely to allow her any voice in the administration of his house and fortune. See also Aul. 224—233. **654** For *erāt* see Introd. p. 14.
655 *qui* is abl. = ut eo. **661** Donatus appropriately quotes the Greek proverb *καὶ αὐτὴν τὴν ψυχὴν ὀφείλει.*
662 *minas* stands here with its second syllable short: see on 609. Those who would advise us to pronounce *m'nas*, forget entirely that it was just in order to avoid the Greek form *μνᾶς* with its uncouth and difficult beginning *mn*, that the Romans interposed an *i*, as they did in many other instances where they found the pronunciation of the Greek form not sufficiently easy for their organs.
664 I give Bentley's emendation in my text; the mss. give *hasce.* It would also be possible to write *pétito tu hasce a mé decem.* Fleckeisen has *repetito*, as if it were intended that Demipho should advance the whole sum at first and claim afterwards a moiety from Chremes. **667** *sane* 'at least'. For the position of *inquit*, cf. v. 673 and 910. **668** *sescentas: μυρίας*, as Apollodorus had actually said. **672** *fallaciae* 'tricks'. **674** For *quantum potest* see note on Andr. 861. Geta wants to get the money without delay, as all would now depend upon speediness: cf. Dorio's words v. 533. **680** *fructus* is orig. the real produce of the land, hence also the money one may get either by selling that produce or by letting the estate to a tenant: cf. the dictionaries s. v. *Lemni* 'in Lemnos', Donatus has also another reading *Lemno* 'from Lemnos' since the *fructus*, so to say, travels from Lemnos to Athens.
681 *inde* is anything but isolated in the metres of the comic poets: see Introd. to Aul. XLV. **682** This is the only passage where Terence uses the word *emungo*, and significantly enough, it is into a slave's mouth that he puts it. Plautus has the word not rarely, in one passage, Most. 1109, with an allusion to its original meaning, Theopropides: *méd emunxti.* Tranio (the slave): *vide sis, satine récte: num mucci fluont?* and in no passage more graphically, though at the same time with vulgar taste, than Cās. II 6, 39 *ut oculos emungare ex capite per nasum tuos.* See Long on Cic. Lael. 26 and the commentators on Hor. A. P. 238. In Greek *ἀπομύττειν* was used in the same way, Pollux II 73.
686 I have kept the reading of the mss. which is also supported by Priscian I 329, 15: in *redit* the final *t* is dropt

(Introd. p. 17), and thus there is no need of transposing the words. For the expression cf. Soph. Oed. R. 1374 *ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα*, and other passages in the Greek tragic writers (Eur. Alc. 228. Bacch. 246. Heracl. 246). **687** In the reading of this line I follow Fleckeisen. Comp. Haut. 810. **688** *malis exemplis* = gravibus poenis, cf. Eun. 946. **689** f. There is no doubt that we have here dittographies in our text, as Bentley was the first to point out, cf. Ad. 372. Yet the fact had already been partly anticipated by Mericus Casaubonus. **690** *utibilis* occurs only here in Terence, who has *utilis* in all other places. *volnus* is here the reading of the Bemb. ms. (see Umpfenbach, Hermes 2, p. 382), while all other mss. and Donatus read *ulcus*, and indeed *ulcus tangere* occurs in an analogous passage in Cic. N.D. I 37 *horum quidquid attigeris, ulcus est*, where *ulcus* means the weak side of an argument, and Donatus even tells us that the phrase was used as a proverb. But on the other hand there is no reason for rejecting *volnus* which is the reading of the best mss.: and Forcellini quotes a sufficient number of passages in which the word means 'calamitas, casus adversus, pernicies, damnum'. It is of course easy enough to say that *volnus* is merely a gloss of *ulcus*, but I conceive it is very difficult to prove that it must be so necessarily, while if *ulcus* were found in the Bemb. and *volnus* in later mss., the case would be clear at once. **693** *uxor ducendast domum* depends on *si* and belongs to the protasis. **695** *enim* = enimvero, as often. **696** *nervom* is explained on v. 325: *in nervom ire* is simply 'to go to prison'; insolvent persons were handed over to their creditors to be kept by them until they discharged their debts. **697** *male narrare* 'give such an account of a matter as to let all the light fall on the unfavourable sides of it, while its favourable parts disappear in shadow.' **699** *iam* 'directly'. The usual caesura of the iambic senarius shows where we have to place the semicolon, i.e. before *iam* and not after it. **705—710** a most interesting passage and capable of much illustration: here I give only what seems most appropriate among the numerous passages adduced by others, especially Lindenbrog. **705** *postilla* (Eun. 127): since Phanium became engaged to me. **706** *ater alienus canis* 'a black dog whose owner was unknown to me': for the superstition comp. August. de doctr. Christ. II 20 *si canis intervenerit*, and Tzetzes Chil. XIII Hist. 474 *κἀκ τούτων σύμπαν μάντευμα καταχρηστικωτέρως κληδὼν, πταρμὸς, συνάντημα κυνὸν* κτλ. In Göthe's Faust the devil appears in the shape of a black dog: 'siehst du den schwarzen hund durch saat und stoppel streifen?' **707** *anguis in impluvium* is Guyet's emendation (*per impluvium* the mss.), cf. Pl. Amph. 1108. Lindenbrog quotes from Theophrastus c. 16·

ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἱδρύσασθαι. Even now-a-days serpents are considered in the East and in Greece as incarnations of demons. **708** *gallina cecinit:* cf. Clem. Alex. Strom. VII ἀλεκτρυὼν τρεφόμενος ἐὰν ἀπὸ ἑσπέρας ᾖσῃ, τιθέμενοι τοῦτο σημεῖόν τινος. So Chrysost. Hom. 12 in Paul. ad Ephes. IV, κἂν ὄνος ἀνακράξῃ κἂν ἀλεκτρυὼν...πάντα ὑποπτεύουσι. The following words *interdixit hariolus, Aruspex vetuit* denote the conclusions drawn by the 'hariolus' and 'aruspex' from the preceding 'monstra'; in Theophrastus' description of the δεισιδαίμων he at once πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷ τί χρὴ ποιεῖν. *hariolus* is the 'soothsayer', and I have no doubt that Donatus justly connects it with the root *fa-* 'speak', so that it would stand instead of *fariolus* and would imply a theoretical word *farius*. G. Curtius (Gr. E. I 170) connects both *hariolus* and *haruspex* (for such is the original spelling which is here also given by the Bemb.) with *hara, hira* and *hilla* (Skr. *hirâ* and Greek χορδή χολ-άδες). **709** *autem* is the reading of the Bemb. and all better mss. and thence it is easy to see that there must be a gap after *incipere*. In order to obtain a smooth text, inferior mss. read *aliquid;* but this reading has not the slightest authority. 'cum arte irrisit Terentius homines quibus religio sit aggredi negotium aliquod diebus decrescentibus'. *Don.* **711** *me vide:* see Andr. 350 with note.

714 *amittam=dimittam* 'I will not let it go from me'. **717** *altera illaec* the other girl mentioned by Geta 657 as engaged to Phormio. For the trisyllabic *reiciat* see note on v. 18. **718** *putasti*=reputasti, 'you've taken into consideration'. **719** f. *abit* Phanium, *dicat* uxor, *suscenseat* Phanium. **725** It is not impossible to scan the line even with *quoque* in it: *volo ĭpsĭu'* | *quoque haéc* | *volŭntât* | etc.; but it is much easier and more in accordance with Terence's general habit to consider *ipsius* as ⏑–⏑ instead of ⏑⏑⏑, and *quoque* is very probably but an intruder. **727** *illas*, his daughter and wife from Lemnos. **728** *quo*=ad quem as in the next line *unde*=a quo. *ad aliquem referre* in the sense of 'consulting' is also used by Pl. Curc. 254. **731** *tolerare violenter* δεινῶς φέρειν, or *aegre ferre* in classical Latin. Cf. Hec. 478. **732** *nam quae*=quaenam. **740** This is one of the weakest points of the whole comedy, as the whole plot would have come to a breakdown if Demipho had mentioned the name of Phanium's father to Chremes. **743** In saying *st*, Chremes points towards his house. **744** *conclusam* caged like a wild beast: see on Andr. 386. **746** *effutire* 'to let it (run) out'. Donatus gives the real etymology of the word, from *futi-* a derivative from *fud-* in *fundo*, comp. *futtilis* Andr. 609 with note. **750** *aegritudine hac* is the reading of the Bemb. ms.; *hac* is omitted in other

mss., in which case the abl. *e* in *aegritudine* would be long. **751** Chremes' answer *male factum* does not express any great sorrow for the death of his Lemnian wife, and probably enough he is glad to be rid of her, as Nausistrata would never have forgiven him, had her rival been alive. **754** The question 'what, has he two wives?' is very ludicrous in Chremes' mouth, whose own case was the same. **756** Donatus observes that in his time *ex composito* was the usual phrase: but Virgil Aen. II 129, still uses the same as Terence. **757** *forte temere* is said in the same way by Cic. Div. II 68. Liv. X 43, 12. XXIII 3, 3. XXV 38, 12. XXXIX 15, 11. XLI 2, 7. and Curt. V 11, 10. The line *ταὐτόματον ἡμῶν κἀλλιον βουλεύεται* is quoted from Menander. **759** Here we have one of the rare instances in which we are obliged to deviate from the Bemb. ms. It reads here *conlocatam amari*, while other mss. and Priscian I 574, 12 H. read *collocatam filiam:* Fleckeisen adopts Faërnus' conjecture *conlocatam gnatam*, but it should be observed that Terence has in no other passage the word *conlocare* in the sense of 'marrying', and as the present passage is also on other grounds open to doubts, we may well agree with Bentley in adopting here, too, that form of expression which is in harmony with Terence's habit. My text gives therefore Bentley's reading. **765** *audietis* (sc. tu et Phanium) is Weise's and Kayser's emendation of the ms. reading *audies*.

Actvs V.

766 For *malos* which we keep in accordance with the best mss., see note on Haut. 388. I do not understand on what grounds one of the editors founds his assertion that *malis* (preferred by Bentley in harmony with three mss. of the Calliopian class) 'has the best authority'. **768** The words *ita aiunt* show that we have here a proverb. Donatus offers two explanations of it, the second of which seems to be correct: 'ita fugias, ne praeter casam (eas), ubi custodiri magis et prehendi fur et mulctari verberibus potest'. The application of the proverb in the present case is this: in trying to avoid one evil we fall into another. **769** *obiectum:* just as one throws something to a wild beast to appease its ferocity. **770** *qui* abl. = ut eo. **772** *illi* is understood by the editors to be a dative = we have managed the affair nicely in his favour. But it seems just as natural to take *illi* as adverb = *illic*, i. e. in illa re. **774** *hauscio* one word, like *nescio*. **775** *ut* is probably not from Terence's hand, but put in by a corrector in order to avoid the long quantity of the perfect-ending in *censuit*, for which there are, however, many parallel instances in Terence. *eius* is monosyllabic. **780** With *in eodem luto haesitare* the editors comp. Pl.

Pseud. 984 *perii, nunc homo in medio lutost*, and Persa 535 *neque mi haut imperito eveniet, tali ut in luto haeream.* The expression is readily understood. *vorsura solvere* 'to pay (an old debt) by contracting a new one'. The same expression is used by Cic. ad Att. v 15, and a similar one (*versura vindicare*) ib. XVI 2. Donatus mentions the analogous phrases *vorsuram facere* 'de eo qui aes alienum ex aere alieno solvit' (cf. Cic. ad Att. v 21. Nep. Att. 2), and it was probably the analogy of this phrase which induced the scribes to change the original ablative *vorsura* in this passage to an accusative *vorsuram*. 783 *huius* Nausistrata's, who appears on the stage just as Geta leaves it.

785 *sua voluntate* i. e. so that we need not force her: cf. 725. 786 The indic. *adiuvas* is preferable to *adiuves*, though this is the reading found in most mss., as Nausistrata has already expressed her willingness to assist Demipho. *re* of the money which is mentioned v. 681. 787 On *factum volo* see my note on Aul. 144. For *virī* see Introd. p. 15. 788 With *patris bene parta* comp. Lucr. IV 1129 *et bene parta patrum fiunt anademata mitrae.* 790 *stātim* 'perseveranter et aequaliter' Nonius p. 393, 10: 'regularly'. 791 *rebus multo vilioribus* 'when things were far cheaper'. 792 *scilicet* is here merely ironical. *natum* is the reading of the Bemb. ms., conf. Phaedr. III 8, 11 *vir natus quod rem feminarum tetigerit.* 793 *ego ŏstĕnd-:* see Introd. to Aul. LI. 794 The rude word *iurgari* is omitted by Demipho, who wants only to silence Nausistrata, not to irritate her. 796 But v. 716 f. the same Chremes had advised Demipho to use despatch.

797 *paene plus* sc. dixi. 798 *iam recte* an evasive answer: see on Haut. 518. *ista* Phanium, *hanc* Nausistratam. 801 For *sic erit* see note on Ad. 182. 806 *neque ĭntĕll-:* see Introd. p. 19. *nil narras*=nihil gnarum reddis. *quid hoc* is the reading of the Bemb. ms., *qui* Bentley's emendation, necessary on account of the metre. *qui* means the same as *quo pacto* 818. 809 With the expression used by Demipho comp. Pl. Epid. III 1, 3 *sitne quid necne sit, scire cupio.* Demipho is going towards the house where Phanium is when Chremes stops him with the simple exclamation 'a'. 811 *satis quaesitum*=exploratum, 'ascertained'. *illa filia* is abl.: cf. Haut. 462. 812 *recte* here as v. 798. 813 *sic* 'yes'. 816 The question *iamne operuit ostium* 'has she shut the door' is a capital indication of Chremes' fear lest his wife should hear anything that is not intended for her ears. 817 For *nuptam cum* cf. above v. 304. 818 *potuit* 'was it possible'.

820 *ut* 'in whatever position'. For a similar instance of *ut* for *utut*, cf. Cic. ad fam. XVI 18. *fratri* 'my cousin', properly *frater patruelis*. *optigisse* is here the spelling of

the Bemb. **822** *medeor* with an acc. stands on the same footing with *medicor* c. acc. in Virgil Aen. VII 756. There are many verbs which we find with the dative in classical language, while the comic writers join them with an accusative, e. g. *parco* c. acc. Pl. Curc. 381; *ignosco* Amph. 257; *obrepo* Trin. 61, 974; *occurso* Glor. 1047; and *indulgeo* Eun. 222. **824** For *evolvere* conf. Eun. 723. **825** Nothing can be more instructive than the difference here between *celetur* and *patefit:* he is doubtful as to the possibility of concealing the affair, while he is almost certain that it will become known. **828** The line is altogether unmetrical, and looks very much like a gloss. Bentley takes the trouble to arrange the words so as to suit the metre; in his edition they run as follows, *rogem quód conveniundi patris me témpus capere iúbeat.* The line is not explained by Donatus. **830** For *poteretur* see note on v. 469. *propria* as his property, so as to remain with him. **832** *sumam* 'take' as holidays: cf. Ad. 287, where we have the original meaning 'to spend' (comp. *sumptus*) out of which grew the application in which we see the word used here. **834** *absumere* is the reading of the best mss., not *sumere.* **839** *conficere* 'squander', as explained by Nonius p. 269, 17. **840** *abs te:* cf. Andr. 682.

841 'Aliud *Fortuna* est, aliud *Fors fortuna:* nam *Fors fortuna* est cuius diem festum colunt qui sine arte aliqua vivunt, huius aedes trans Tiberim est' Don. *Fortuna* and *Fors fortuna* are deities entirely different: see Preller röm. Myth. p. 553, and a note by Paley on Ov. Fasti VI 773. **842** Observe the play on the word *onero* here and in the next two lines. **844** On slaves hurrying through the streets with their pallia (ἱμάτια) thrown across the shoulder, see Brix on Pl. Capt. 775. **844** *em tibi* 'there you are again!' **848** The first words *pergit hercle* are an observation addressed either to himself or to the spectators, the following words to the caller whom as yet Geta has not taken the trouble to look back at. **850** On *vapula* Festus observes 'tum dici solitum cum vellent minantibus significare se eos neglegere et non curare'. A passage very similar to this occurs in Pl. Asin. 47 ff. *tun libero homini Male servos loquere?* LE. *vapula.* ME. *id tibi quidem hercle fiet.* **851** A motive analogous to this is supposed to influence Mr Stirn in his intercourse with Randal in 'My Novel' III 4, 'This tone instantly inspired Mr Stirn with misgivings: it was a tone so disrespectful to him that he was seized with involuntary respect; who but a gentleman could speak so to Mr Stirn?' *familiarior* 'very intimate'. *malum* has here the sense it usually bears in the mouth of slaves, as is clearly shown by *vapulare* in the preceding line. **852** *séd ísne est* should be pro-

nounced like *séd ĭn est.* **853** It is true, the Bemb. has *homo hominum*, but Bentley justifies the order we give in our text (and which is also found in all other mss. but the Bemb.) by referring to Ad. 218 *hominum homo stultissume.* **854** Cf. Andr. 973. **856** *delibutus gaudio* orig. 'besmeared with joy', as if joy were an ointment; Appuleius has the analogous phrase *delibutus laetitia.* **857** *aufer:* see on v. 223. **859** *apud for-:* the preposition drops its final *d.* **860** *sumus profecti* 'we set out'. **865** *Sŏphronā* is in perfect accordance with the habit of even Augustan prosody, in which the nom. *-a* repeatedly appears long in proper names of Greek origin: cf. *Nausistratā* v. 1037. **867** *suspenso gradu* 'on tip-toe', what Phaedrus II 4, 18 calls *suspenso pede.* Ovid, Fast. I 426, has the same expression as Terence. **869** *captare* 'try to catch': the phrase *sermonem captare* occurs also in Pl. Cas. II 8, 8. In saying *hoc modo*, Geta imitates the position in which he stood near the door. **877** *dabo* almost equal in meaning to *dicam:* cf. Haut. 10. **880** My text gives the reading of the Bemb. ms.; others read *eius habendae se dare.* **881** It is due to an oversight of mine that the text gives Fleckeisen's (i.e. Bentley's) reading of this passage. The Bemb. ms. sanctions only *missús sum*, which is quite in harmony with the laws of comic versification, as *sum* is an enclitic and naturally draws the accent on to the last syllable of the preceding word. The same ms. seems to omit *em* at the end of the line, though this is found in all the mss. used by Bentley. **886** The construction of the preceding line would necessitate *adimendi* here, but negligences like this are excusable in the language of every-day life of which comedy is only a faithful representative. Instances of infinitives after *occasio* occur also in Plautus: see Brix on Capt. 421. **889** *ingratiis* 'in spite of all opposition'. *ei* in the next line is 'Phaedriae'.

896 I have followed Fleckeisen in putting this line here, as it is no doubt meant to relate to Antiphila, whereas if read after 906 (where the mss. place it), it is quite out of place. *liberalis* 'a thorough lady'. *uti dixi*, in a conversation which is left to the imagination of the reader to supply. **897** *quantum potest* 'as quick as possible'. **898** *dilapidat* is the reading of the Bemb., while other mss. have the subjunctive *dilapidet.* Either is possible, but we are bound to submit to the authority of the best ms. **901** *ibamus* 'we were just going'. **901** *eadem* is disyllabic. **902** In *verĕbámini* we have a very strong instance of the extension of the metrical law explained in the Introd. p. 15 sub II. **903** *recepissem* 'had promised': see Cic. ad fam. XIII 3. **904** For *quanta quanta* cf. Ad. 394. **910** *dehortatus* should

here be pronounced as *dortatus:* see Introd. p. 21.
913 *vidua* (comp. Sanskr. *vi-dhavâ* 'without a man' or 'husband') is any married woman who is either for ever or only for a time separated from her husband: here it means 'a divorced wife', and the same meaning we find in Pl. Men. 113 where Menaechmus threatens his wife *praeterhac si mihi tale post hunc diem Faxis, faxo foris vidua visas patrem.* 914 *dudum:* see v. 413 ff. 922 f. *rescribere* was the usual expression of repaying money received: 'rescribere est debitum solvere, hoc est scriptum debiti liberare' is Acron's explanation on Hor. Sat. II 3, 76, where see the Editors. Monetary transactions were usually conducted through bankers; here Demipho asks Phormio to authorise his banker to transfer the thirty minae again to Demipho's account. But Phormio has (or rather pretends to have) paid the sum away already by dividing it or having it put to the account of his various creditors. *discribere* is used in precisely the same sense as here by Cicero Phil. v 8. For *quodne* see note on Andr. 768. *porro* is 'forthwith', i.e. directly on receiving it. 928 *vostri honoris causa* 'out of regard for you'. 929 *dabat* = datura erat, 'offered'. 931 *fugitivos* is the Latin for δραπέτης. 936 *immo* appears here as a pyrrhich: see my Introd. to the Aulul. XLIII. 937 *odiosus* 'troublesome'. 942 *sepultus sum* 'it's all over with me': as for the metaphor, see Phormio's own words v. 1026. 948 *malum* is the interjection. Instead of taking Demipho's *ut ludos facit* upon himself, Phormio at once retorts with *ludificamini.*
949 The reading of the mss. is *sententia*, but the lines immediately following show that *inconstantia* is what we should expect here. This emendation is found in Fleckeisen's text, though I do not venture to assert that he was the author of it. 954 f. Demipho's character is maintained throughout with admirable consistency. Just as before he had refused to pay Phormio the money in order to induce him to marry Antiphila, he now prefers getting Chremes into a scrape to losing the money. It is true, he succeeds in the first, but not in the latter. 957 Comp. Eun. 769. 960 For *quód ipsa* see Introd. p. 20 sub v. 961 *placabilius* stands here in an active sense, cf. Ad. 608 where we have also the same conclusion of a line as here. For analogous instances see Munro on Lucr. I 11. 963 The final *i* of *ulcisci* is not elided here. The hiatus is legitimate on account of the change of speakers. 964 *adfectare viam* see Haut. 301. *gladiatorio* i.e. as hostile as possible; for a gladiator the question is always 'to be or not to be', either to kill or be killed. The colouring of this passage is quite Roman, contrary to Terence's general habit. 971 *huius* is monosyllabic here. We must suppose that Phormio points

to the house of Nausistrata. The genitive after *vereor* occurs repeatedly in older writers, e.g. *quae non vereatur viri* Afran. 99. and *cuius veretur* Pac. 183. **972** *novo* may here be taken either as a pyrrhich with a shortened pronunciation of the dativa1 ending, of which there are many other instances in the comic poets; or else we may assume a monosyllabic pronunciation = *nuo* (cf. *noventius* contracted to *nuntius*), but this is after all much less probable than our first supposition which agrees better with the general law explained in the Introd. p. 14. **974** *incensam dabo:* cf. Andr. 683. Haut. 950. **975** '*stillare* est guttas emittere ex corpore. *extillare* ipsum corpus guttatim finire; ergo quasi totum in lacrimas converti et ex toto stillare corpore'. *Don.* The word, which is very scarce, is best explained by Stallbaum 'etiamsi lacrimando animam exhalaveris'. **976** This line is here no doubt merely a gloss: it occurs without the slightest difference also in Pl. Most. 655. **978** *scelus* = scelestum hominem, as often. *publicitus* 'at the public expense'. The reading adopted in our edition is found in the Bemb.: see Ritschl Par. 1 369. **979** *in solas terras* 'into a desert', conf. Pl. Rud. 227, where we have the very same expression. **981** The words *huc, si quid lubet* are pronounced in a very loud voice, as Phormio now wants to bring Nausistrata out of the house. He is making for the house, where the two *senes* are to find their *ius* awarded to them. **982** f. The whole passage requires a great deal of spirited acting in order to become intelligible. When Chremes calls upon Demipho to help him against Phormio, Demipho comes and at all events lays hold of, perhaps even strikes Phormio who then calls out 'there's one action for assault against you', upon which Chremes answers 'well, go to law then', and Phormio at once assures him that there will be another action for him as well. **989** The mss. read *exclude*, with the exception of the Bemb. ms. which reads *exculpe*. The reading *exclude* is, however, also supported by Priscian who quotes the line II 98, 8 (Hertz) and gives *excludito*. Yet *exclude* cannot be the genuine reading, as the expression would be too strange to be credited; and on the other hand *exculpe* of the Bemb. ms. looks like an uncouth attempt at emending an original *exclude*. I say an original—as the presumption of its being the original reading in the archetype of our mss. of Terence is also supported by a passage in Pl. Pseud. 510 where the mss. again give *excludito mi hercle oculum*, but Ritschl emends *exlidito*, in imitation of which emendation Fleckeisen here, too, writes *exlide*, and him I have followed. For the rest see the dictionaries. **990** f. The following scene is, for genuine humour, one of the best in all Terence, and one can hardly understand how a scholar like Guyet could believe that it was the work of an inter-

polator. **1001** Phormio's words to Demipho admit of a *double entendre*. In the first place, they may mean that Demipho always stood up for his brother and helped him to hide his Lemnian marriage; and in the second place they might signify 'it is you who have got your brother into this scrape'. **1005** On *mi homo* Donatus has a capital observation 'feminarum oratio etsi non blanditur, blanda est'; but after all, it is difficult to decide whether Nausistrata addresses herself to Chremes or to Phormio. **1007** *dormire* 'be without any apprehensions': see on Ad. 693. **1010** *mi* is, as Donatus says, 'eleganter insertum'. For the purport of the whole line cf. Pl. Asin. 812 f. *ain tu? apud amicam munus adulescentuli Fungare, uxori excuses te et dicas senem?* **1013** *fructus*=reditus, see on v. 680. **1014** *meritum* is the reading of the Bemb.; *eum* the subj. is omitted as we have already noticed in analogous instances. **1015** *quin* in its original meaning 'why not'; hence we may translate 'but it surely may be pardoned'. *verba fiunt mortuo:* the same expression Pl. Poen. IV 2, 18 *verba facit emortuo.* Some of the commentators quote the Greek proverb νεκρῷ μύθους εἰς οὖς λέγεις. But this is scarcely identical in meaning with the Latin expression, which signifies that Demipho's whole speech is lost upon Chremes, since he is already *sepultus* (943 cf. 1026) and past all hope—at least according to Phormio's view of the matter. This explanation of the passage is also supported by Pl. Bacch. 517 ff. *igitur mi inani atque inopi subblandibitur Tum quom nilo plus ad suam rem illut referet, Quam si ad sepulcrum mortuo dixit logos.* If this be right, *mortuo* means 'Chremeti', and does not relate to Nausistrata, as Bentley imagines. **1021** *defungier* 'have an end of all': see on Ad. 508. Nausistrata means that Chremes has now reached the utmost of conjugal misdemeanour and had better stop there. **1023** Occasionally anyone past the age of forty is called *senex*. **1025** The construction *quid—quam obrem* is one of the slight negligences of conversational language which would be avoided by a prose-writer. **1026** *exequias ire* is a phrase used by many authors beside Terence. The commentators give the following formula for proclaiming a funeral *L. Titius vixit: L. Titio exequias ire quoi commodum est, iam tempus est: ollus ecfertor*, but I do not know what authority they have for it. **1030** *usque* 'for ever'. *ad aurem gannire* ('to din into one's ear') is also used by Afran. 283 : and the compound *oggannire* by Plautus Asin. 422. **1032** *aeque tecum* 'as well as you'. **1034** For the formula *factum fieri infectum non potest* see my note on Pl. Aul. 734. **1051** *benigne dicis* 'my best thanks'. **1053** *oculi* when he sees me sitting at his own table.

HECYRA.

THE Hecyra occupies a very important position in the literary career of Terence: its fate and some other questions connected with the play have already been touched upon in the Introduction p. 4 and p. 11; as for the author of the Greek play (some mention Apollodorus, but the Bemb. ms. has Menander), it was there conjectured (p. 11) that perhaps the real solution of the difficulty may be that Terence here as in other plays resorted to the practice of 'contamination'—but it may now be added that this opinion is not borne out by the simple character of the plot of the play, see ib. p. 9 note 1.

DIDASCALIA.

The words *acta primo sine prologo* are considered spurious by Dziatzko: but there is not the slightest reason for the assumption that they are so, and on the contrary it seems to have been originally Terence's intention to dispense with prologues altogether, which he probably considered only as clumsy expedients for acquainting the audience with the plot of the play. See Introd. p. 4. When the Hecyra was brought out for the second time, a prologue was added and this has come down to us, though with a gap after v. 7.

ludis funeralibus: many former editions read *funebribus*, but *funeralibus* is supported by the best mss. and may well be kept as the French *funérailles* presupposes the existence of this word in Latin.

PERIOCHA.

4. *dederât* according to the original long quantity of the endings of the third person singular: Introd. p. 14.

PROLOGVS I.

Written for the second performance a. 594. 1 In the comic poets, *nomen facere*, *indere* and *nomen esse* are always connected with the dat. of the name, except that with *nomen esse* we find the name sometimes in the nom. So Pl. Glor. 86 *Alazon graece huic nomen est comoediae* and Aul. 162 *quid dubitas quin sit paratum nomen puero Postu-*

mus (Brix on Pl. Trin. 8). It was, therefore, justifiable to keep the nom. *Hecyra* which seems here to be given by the mss.: but I have followed Fleckeisen's text thinking that he must have ms. authority and with him all responsibility rests. **2** It is unadvisable to keep the ms. reading *novâ novam*, as Terence never uses the *a* of the nom. sing. in the first decl. in its original long quantity (except in Greek names): Introd. p. 15. *vitium* and *calamitas* are synonymous words, the first used especially of unlucky auguries, the second of blasts blighting the fruits of the field. **3** For *spectari* and *cognosci* see Andr. prol. 27 and 24 with the notes. **4** *stupidus* stands here in its original meaning, according to its derivation from *stupeo*. The *funambulus* reappears in the second prologue, v. 34, but there thanks only to the pains of an interpolator. In the same prol. 33—36 some other circumstances are mentioned which helped to bring on the failure of the first exhibition of the Hecyra. **7** It is very probable that the permission to act a play for the second time was entirely dependent upon the poet's own will, as in the case of the Eunuchus it is reported that the poet was paid for the second performance: see Introd. p. 4, note 3. Hence it appears that the magistrates who bore the expenses of the festival on which a play was first brought out, bought only the right of the first exhibition, after which the play again became the property of the author. In the case of the Hecyra, Terence withdrew his play and then sold it again after he had revised it. See also what is said in the second prol. concerning Caecilius (v. 14 ff.). For the whole question cf. Dziatzko, *rh. mus.* XXI 471 ff.

For the following lines see note on the prol. to the *Hauton timorumenos*.

PROL. II. was spoken by L. Ambivius, a veteran of histrionic art, well-known to the people and respected by them as an authority in dramatic matters. **9** The assonance '*or*ator' and '*or*natu' is no doubt intentional, not accidental. *orator* is here 'ambassador': see Haut. prol. 11, and also *oratio* ib. 15. *ornatu prologi*, as the 'prologus' wore a dress by which he was at once known as such. **10** *exorator* 'est cum impetraverit' *Don.*; cf. Pl. Bacch. 1170 *sine me hoc exorare abs te*. **12** For *exactas* see Andr. prol. 27. **13** *scriptura* 'the poem': cf. v. 6 in the first prol. and here v. 24. Donatus adds an excellent note 'causa facti honestior erat, non se poëtae unius, sed ipsius poëmatis causa laborare'. **15** *partim ...partim* stand here in their original power as accusatives, as is also borne out by the genitive *earum;* precisely the same construction is used by Cicero Tusc. v 13, 38. *steti* 'maintained my ground', i.e. had a 'succès d'estime': see Phorm. prol. 9. The reverse is *cadere* cf. Hor. Ep. II 1,

176 *securus, cadat an recto stet fabula talo.* 17 *sustuli* =suscepi in me, cf. Cic. pro Rosc. 4 *plus oneris sustuli.* 23 *ars musica:* cf. v. 46. Haut. prol. 23 and Phorm. prol. 17. 32—36 Horace speaks of something similar Ep. II 1, 182 *saepe etiam audacem fugat hoc terretque poëtam, Quod numero plures, virtute et honore minores, Indocti stolidique et depugnare parati, Si discordet eques, media inter carmina poscunt Aut ursum aut pugiles: his namque plebecula gaudet.* 32 *gloria* 'obtrusiveness'. 34 Bentley saw that this line interrupts the construction where it is placed in the mss. He wrote, therefore, *accedens* instead of *accessit*, but this change is too sweeping to be admitted, so that we must either follow Fleckeisen who considers the line to be spurious (cf. prol. I 4), or place it after v. 35, although even then the construction would be somewhat intricate. 35 Even Donatus cannot decide what persons are meant by *comites* in this line: but very probably his second explanation ('servi qui dominos secuntur') should be accepted. 37 *in nova:* the Hecyra may well be called *nova* as it had never been performed as a whole, and was withdrawn by the poet: cf. prol. I 5. Ambivius calls his *consuetudo 'vetus'*, as he had already applied the same practice to Caecilius' plays. 38 *in experiundo ut essem* =ut experirer: cf. 114 *istic sum* sc. in auscultando, and Haut. 983. *refero denuo* is pleonastic like *iterum referre* prol. I 5: in both passages the *first* attempt to bring the play out again after its first failure is meant. 42 *ego intĕre-* is a proceleusmatic: for the short quantity of the first syllable in *interea* see Introd. p. 19. 45 *condecorandi* by your silence and attention. 49—51 see note on Haut. prol. 47 ff. 55 *accipite* 'take it up'. Plautus Most. 1144 has *accipito hanc ad te litem*, and Cic. ad Fam. VII 24 *causam receperam.* 57 *pretio emptas meo:* hence it appears that Terence had sold the copyright of the piece to Ambivius who had thus all the more interest in gaining for the play a fair hearing.

Actvs I.

58 *per* separated from *paucos:* cf. Pl. Cas. II 6, 18 *per pol saepe peccas*=persaepe. So even Cic. in his letters: ad Att. I 4, *per mihi gratum est.* See also on Andr. 486. The Greek original of this line and the following is given by Donatus, but in such a corrupt state that the emendation of it was possible to a Bentley only: ὀλίγαις ἐραστὴς γέγον' ἑταίραισιν, Σύρα, Βέβαιος. 60 *vel* 'for instance'=veluti: Haut. 806. 61 *sancte* 'by all that's sacred': 268. 750. For *quam* comp. Andr. 136. *iurare* with a dat. occurs in Ter. only here; for Plautus see Rud. 1372, Persa 401. In Andr. 728 we have a constr. *ad erum iurare*, with which

we may comp. Pl. Cist. I 1, 99, *apud matrem iurare.* **63** *em* 'there': i.e. 'after all'. *sedulo*=sincere. **64** *te* I have added in accordance with my coll. which leads me to believe that it is in the Bemb. In this case *quoiusquam* is disyllabic=*quoisquam.* **65** *quemquem*=quemcunque. *quemque* is a bad reading without any authority: see, however, Brix's note on Pl. Men. 714. **66** *eximium habere*=eximere. So *eximium esse*=eximi Cic. in Caecil. 16 and Liv. IX 34. **68** For *paret sese ut* Donatus quotes Eun. 240. **73** My text gives the common reading: as many mss. add *illi,* Bentley reads *an quâ viâ cáptent te illi,* but the synizesis in *vĭā* is better avoided. **76** *isse* sc. me. **77** *ad portum* is of course to the Piraeus. **78** *Scirtus* is the name of a slave inside the house. **79** *nullus dixeris:* see Andr. 370. Eun. 216. **80** *causa* is 'excuse', as Pl. Asin. 789 *nolo, illam habere causam. integra* 'untouched', i.e. not used up. **81** *Philotium* here, but 84 *Philotis:* the first being simply the diminutive of the latter. **84** 'faute dictum meretrici, non *ubi fuisti?* sed *ubi te oblectasti?*' Don. **90** *contempsisse* 'have rued'. No other instance of the phrase *contemnere consilium* seems to occur, but it is obvious that it was chosen by Ter. on account of the alliteration and paronomasy in the two words. The constr. of the following sentence is *quam cupida eram (non dici potest) huc redeundi* 'how much did I long (oh it can't be described) to come back here!' **93** *agitare* (obs. the frequent.) *convivium* occurs also Pl. Asin. 834. Glor. 165. Comp. *Dionysia agitare* Haut. 733. **94** *praefinito* 'according to previous agreement'. A most amusing specimen of an agreement of this kind between a meretrix and an officer occurs in Pl. Asin. 746 ff. **95** *commode* 'pro blande et bene' Don. So again 108. **100** *habere autem:* 'ostendit pronuntiatione quod prope est ut non habeat' *Don.* **107** She will secretly rejoice, because she is a friend of Bacchis and would naturally take the part of a meretrix against a wedded wife. **113** *ad ingenium redire:* cf. Ad. 71. **114** *istic sum* sc. in auscultando, cf. 38. **115** The full phrase is *ut quom maxume quis amat.* **121** For *animi* see n. on Haut. 727. Cf. Phorm. 578. **123** *tundendo* by often repeating the same; *odio* so that he became sick of it: cf. Phorm. 849. *auris tundere* Pl. Poen. I 3, 25. **125** The legitimate spelling *ne utiquam* was first established by Bentley; the scanning shows that the first syllable is short. *usque* 'all along'. **134** Instead of *faxint* the mss. have *perduint:* but this is against the metre and is probably only a gloss of *faxint,* probably in recollection of Haut. 811. **139** *plus potus* 'half drunk': cf. Haut. 220. **148** *diūtius* is trisyllabic. **155** *superbum* 'insulting'. **156**

denique 'at last'. 159 The mss. give *multo et:* but as *multo* cannot well be joined here with the positive *maligna,* it seems by far the easiest to adopt Fleck.'s transposition. Bentley boldly writes *maligna magis et magis procax. maligna* means 'niggardly' (opp. *benignus* 'bountiful'): so Plautus Bacch. 401 has *malignus largus.* For *procax* see n. on Haut. 227. 163 This line is justly considered spurious by Guyet and Bentley. Westerhovius says 'sensus est: mores utriusque ex comparatione mutua aestimans, et de utrisque ex hac comparatione iudicans'. *exemplum* could here hardly mean anything but 'conduct': but is this meaning admissible? 166 *tegere* 'conceal'. 170 *par* sc. suo ingenio; 'whose disposition was so congenial to his own' Colman. 172 *redierat* is Fleck.'s emendation: *redibat* or *rediebat* the mss.: for the expression see Andr. 799. 175 For *rus abdidit se* cf. Cic. ad fam. XIII 29 *abdidit se in intimam Macedoniam.* Parry aptly compares *ἐκρύπτετ' οἶκον γωνίην* in Babrius. 176 *adhuc* 'so far'. 180 *postulatio* 'quarrel' (cf. *expostulatio*): so also Pl. Bacch. 449. 185 *arcessi iubet* 'non addidit quae, quia intellegitur'. *Don.* 193 *nisi* = sed: see Index. 194 *pergo...iter:* Horace Sat. II 6, 99, says *peragere iter.* 195 *constitui* 'I have made an appointment': cf. Haut. 726, *quom venturam dixero aut constituero,* where the latter means more than the former.

Actvs II.

199 *studere* with an acc.: see note on Andr. 58. 200 *declinatam* 'id est flexam vel inflexam' *Don.*, cf. Menander's *γυνὴ γυναικὸς πώποτ' οὐδὲν διαφέρει.* 201 The words *omnis suas* (if rightly added by Fleck.) were lost at a very early time as Donatus and others who quote the line speak of the *ἀμφιβολία* of the sentence. 202 *virīs:* Introd. p. 15. II. *aeque* belongs to *studiumst.* 203 *ludo* 'school': cf. Phorm. 86. *malitia* 'mischief'. 204 'magna amplificatio criminis: dubitat an sit *ludus malitiae,* sed *magistram* non dubitat Sostratam, sed *certo scio* inquit', *Don.* Bentley does not understand this, and corrects *si ulla sit magistra.* 206 *nescio* is, I believe, Fleck.'s emendation: the mss. have *non. bene,* which is commonly added after *di,* is not given by any good ms. 207 For *di mala prohibeant* comp. Andr. 568 and Ad. 275: the passage is taken in a different sense by Donatus from that of modern editors; the first says '*di...prohibeant,* ut una inter nos agamus aetatem: seniliter odit uxorem, cuius amor optabilis fuit in adulescentia'. Westerh. says 'deprecatur Laches alterius mortem idemque cum Sostrata optat'. I incline to side with Donatus: Colman takes the same view in translating 'Heaven forbid'. 208 Our text gives

scio to Sostrata, after the example of Bentley: others give it to Laches, in which case *scio* would be ironical. 209 *pro* 'compared with': lit. 'in proportion to'. 212 *liberos* of only one child: cf. Haut. 151. Andr. 891. 213 Bentley prefers *imprudentia* on the authority of three inferior mss., but *inpudentia* is not too strong in the mouth of a husband who has just been wishing for his wife's speedy death (207). 214 *lapidem:* Haut. 831. 216 *vostrarum* is the reading of the Bemb., unjustly I think abandoned by Bentley and Fleck. who prefer *vestrorum* 'ut utrumque sexum intelligas', but Laches means to say that although in the country, he can keep his eye on the *women* left in the town. For the form comp. also v. 240. *quisque* for the fem.: Eun. 374. 218 Sense 'according to your behaviour at home, shall I enjoy a fair or bad name abroad'. 222 Westerh. thinks 'minatur formulam divortii *exi foras, mulier* (Martial. XI 104, 1)'; but this it is hardly necessary to suppose. Laches merely means that Sostrata would have had to vacate the house for Philumena, as later on in the play it is proposed she should do. Divorce between such old people with a grown-up son is extremely improbable. 224 *concedens* 'giving way'. 224 ff. My text gives the four lines in the order in which the mss. give them: Fleck. arranges them as follows: 224. 226. 225. 227. The last line I have bracketed, as it is not in the Bemb. ms. according to Poliziano's collation. 232 *illius dices:* this is said in anticipation of Sostrata's answer. 233 *gnati causa*, because it turns out that he has at any rate a better wife than Laches. 234 The metrical arrangement of this line is due to Fleck.; the mss. giving *detrimenti nil fieri p.*, an order of words by which the legitimate caesura of the line is violated. The sense is given by Donatus 'quantumcumque peccaveris, nihil de tua existimatione minuitur'. Colman translates 'for as for you, I'm well enough assured, No fault can make you worse'. 235 *adsimulaverit:* Sostrata refuses to believe in Pamphila's aversion against herself. 236 *plus* 'more' adverbially. 238 For *enim* in the first place in the sentence see n. on Phorm. 983. My text gives the words in the order of the mss. except that I substitute *haud* for *non*. Fleck. has *aibant tum esse: eo dd eam non admissa sum.* 241 *condicio* 'match'. 242 *duxere*, as if it had been *gnatos* 240. But negligent constructions like this are not out of place in conversational language.

243 ff. On the ensuing scene Colman observes, 'This expostulation of Laches with Phidippus is a most faithful and elegant copy of nature. His peace of mind being disturbed by the disorders he finds in his family, his ill-humour, like that of most married men, breaks out first

upon his wife. But as family-scenes, whether sweet or bitter, are seldom agreeable to a third person, the presence of Phidippus immediately puts an end to their dialogue. But the circumstance which I most admire is, that although Laches has just before thrown the whole blame on Sostrata, he no sooner sees Phidippus than he endeavours to exculpate his own family, and to insinuate that the whole fault lies on that of his neighbour'. **246** *hinc* = ab hoc. **248** *sed* = tamen. **249** In *magis* the second syllable is long: this is explained by the fact that *magis* is only a compressed form of *magius*. **250** *in illarum potestate esse te γυναικοκρατεῖσθαι. heia vero* 'adverbium corripientis' *Don.* Phidippus is anything but flattered by the suggestion that he is under petticoat-government. **254** '*refellit* qui negat, *purgat* qui fatetur et sic defendit' *Don.* He also connects *vobis* with *corrigemus*, but it clearly belongs to *purgando*, comp. 871. **257** *satis* belongs to *diligenter*. **260** *magnifico* occurs more than once in Plautus, e.g. Pseud. 924 *te amo et metuo et magnifico*. **261** Bentley's *te* instead of *me* is neither necessary nor supported by any ms. authority. **263** *diligentia* 'affectionate care'. **269** For *perdurare* see n. on Ad. 554. **271** *hem, Sostrata* 'well S., what think *you* of this?' **273** The two old men go together to the forum without taking the trouble to bid Sostrata good-bye. There is nothing strange to the reader of Plautus and Ter. in this seeming want of manners: the fact is that our conduct towards ladies is not a little different from that of the ancients. **274** It is not amiss to quote here Euripides, Ion 398 ff. *τὰ γὰρ γυναικῶν δυσχερῆ πρὸς ἄρσενας· Κἂν ταῖς κακαῖσιν αἱ 'γαθαὶ μεμιγμέναι Μισούμεθ'· οὕτω δυστυχεῖς πεφύκαμεν.* **275** *dignae malo* 'deserving of ill-treatment'. **278** *me* sc. iniquam esse animum inducant. **280** *expeto* is a necessary change for *expecto* of mss.; Sostr. means to say that she is longing for her son to return home, and this is *expeto*.

Actvs III.

281 *ex* I have bracketed, as it is impossible to shorten it if (as is the case here) a long syllable precedes: *amore* alone is 'by means of his love', 'through his love'. For *nemini homini* see n. on Eun. 549. **283** The mss. read *cui* for *hui*. **286** Instead of *nos omnes* we expect *nobis omnibus:* but anacoluthic constructions like this occur in the best writers, even in Cicero: see Madvig § 480. **287** For the sense of this line, Parry appropriately compares our own 'where ignorance is bliss, 'Tis folly to be wise'. **297** *illim* is Stallbaum's beautiful emendation for *illinc* of the mss.: see Ritschl Opusc. II 459. **298** *porro*

'further' in its local sense: so again 300. 302 *obnoxius sum* 'I'm under an obligation': cf. Liv. XXXV 31 *Graeciam beneficio libertatis obnoxiam Romanis esse.* 303 *quae* 'she who'. I note this because even Donatus takes *quae* for a neuter plur. 306 *aut* is the reading of one of Faërnus' mss., and the only one that gives a satisfactory sense: the other mss. have *haud* (or *haut*), and Donatus, as usual, sides with them. It seems that the mss. add *quidem* between *aut* and *hercle*, and this may be defended by assuming a shortening of the first syllable in *hercle*, for which see my Introd. to the Aulul. p. XLVI. Parmeno says 'or indeed a slight thing may have caused this enmity'. 307 *maxumae* and *iniuriae* are due to Bentl.; the mss. giving *maxumas* and *iniurias*. Donatus gives the sense required by logic 'iniuriae faciunt iras', but tries to explain the accusatives by assuming 'hypallage'. Such an 'hypallage' would however be monstrous for *non maxumas, quae maxumae sunt interdum iniuriae, iras faciunt.* In our reading we have the same figure, but so expressed as to be intelligible: we should understand *eas iras quae interdum sunt maxumae.* 309 *quom* belongs to *est*, *est quom* = ἔστιν ὅτε. Translate 'often it chances that in precisely the same matters, where another would not even get angry, one who has once got angry turns into the bitterest enemy'. Donatus notices the slight irregularity in the expression *de eadem causa* instead of *de eisdem rebus.* 310 *iras gerere* is an expression on the model of *bella gerere:* so Pl. Poen. III 6, 18 *plumbeas iras gerunt.* Compare also *odium gerere* Liv. XXVIII 22 and *ger. animum* Cic. Parad. 5, and here in the next line. 311 *enim* 'to be sure': cf. Haut. 188. 313 *fortasse* has here an acc. c. inf., as we have it twice in Plautus, Merc. 782, and Poen. v 2. Comp. *scilicet* with this construction, Haut. 359. *re* was added by Bentley and, whether true or not, I think it very probable, at all events it completes the metre. 315 '*rursum* proprie retro, *prorsum* ante significat' *Don.*; Westerh. quotes Varro ap. Non. *mortales multi rursus ac prorsus meant:* comp. also *rursum vorsum* Pl. Amph. 1112. 316 *accedo* is the reading of the Bemb., *accede* of inferior mss. 321 *pavitare* = aegrotare (*Don.*). 327 *usus factost* is a constr. like *opus est facto:* cf. Pl. Men. 753 *ut aetas meast atque ut hoc usus factost.* 334 The datives *capiti atque aetati* depend upon *mali* 'something dangerous to their lives': *caput* and *aetas* singly and jointly expressing 'life', 'the whole existence'; comp. Pl. Men. 675 *sibi inimicus magis quist quam aetati tuae* = tibi. It seems the mss. read *siet* at the end of the line, but those who keep this, either will not or cannot scan. 335 'Missis will get the blame, but it's I who am in for the blows'.

336 *tumultuari* is here pass.; we find both the active

and depon. forms in archaic writers. 338 *Salus* was considered the daughter of Aesculapius, and they were often invoked together. 340 *eras*, where we should rather say 'are you here?': but see Eun. 86. 349 On *remittent* Donatus observes 'verbum activum quasi neutrum posuit', and this shows that he read *Philumenae*, and not *Philumenam*, which many bad mss. and edd. give. Cicero has *remitto* in the same manner, Brut. 34 *cum remiserant dolores pedum.* 355 *recte* 'oh, I am all right': see n. on Haut. 518. 356 For *tumulti* see n. on Andr. 365. 357 *febris cotidiana* seems to be a form of intermittent fever, the attacks recurring at a given hour every day. 359 *adiutare* with a dative occurs also Phorm. 99: the same constr. as here we find in the fable of Ennius quoted by Gellius II 19 *messem hanc nobis adiuvent.* The dative is easily explained from the original meaning of *iuva-* 'give them a lift'. 363 *percepi* is the reading of the Bemb. according to Poliziano's collation; *partim quae accepi* is given by all editions. 365 *ut* is added before *me* in the editions: but according to Poliziano it is not in the Bemb. 372 *eius videndi* although said of Philumena, not *videndae:* see n. on Haut. 29. The passage here quoted by Parry (Phorm. 176) has a very different explanation, as *eius* is there = amoris. 378 *limen exire* is said on the analogy of *egredi portam* or *urbem.* 380 Donatus quotes from Apollodorus οὕτως ἕκαστος σεμνὸς διὰ τὰ πράγματα Ἢ καὶ ταπεινός, and from Homer Od. σ 136 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, Οἷον ἐπ' ἦμαρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε. 386 For *fors fortuna* see n. on Phorm. 341. 408 *idem* sc. ut hunc (amorem) consilio (by resolute perseverance) missum faciam.

417 *tantum quam* occurs also in Livy VII 35 and XXVI 1. A similar sentence is quoted from Posidippus ὁ μὴ πεπλευκὼς οὐδὲν ὥρακεν κακόν. 423 This line contains the reason for Sosia's daily expectation of death. *usque* is 'always'. 425 *sciam* is the reading of some mss. and justly preferred by Bentley: Sosia says that he would rather run away altogether than return, in case he were told that he should have to go on board ship again: *siet* is the common reading. 431 *quoi homini* 'cum recusatione pronuntiandum: et est pigri responsio laborem ad alium transferentis' *Don.* 435 *rumperet* 'would make me burst': Pl. Capt. prol. 14 *ego me tua causa, ne erres, non ruptum sum.* 436 *an conveniam modo* 'am I only to go and meet him?' 440 It appears that the ancient critics found fault with Ter. for using the word *crispus* here. Their criticisms are contained in Donatus' note on the passage 'imperite Ter. de Myconio *crispum* dixisse aiunt, cum Apollodorus calvum dixerit: quod proprium Myconiis est; ut Lucilius *Myconi calva omni' iuventus* unde etiam prover-

bium Graecum Μυκόνιος φαλακρός. sed ego Ter. puto scientem facetius Myconium crispum dixisse'. **447** Comp. Pl. As. 508 *hocine est pietatem colere, imperium matris minuere?*

451 Cf. v. 269. **458** *admodum* 'just so': Phorm. 315. Pl. Rud. 1081. Bacch. 1111. **461** Lindenbrog quotes an Inscr. from Torda in Transylvania *vixi, dum vixi, bene: iam mea peracta, mox vestra agetur fabula. valete et plaudite:* cf. Petr. Sat. 43 *frunitus est quamdiu vixit.* **463** *obfuit:* 'morem eorum expressit quibus relinquitur: qui cum audierint sibi aliquid esse relictum, tunc tristes se fingunt' Don. In order to understand both *profuit* and *obfuit*, we should supply *nobis* to both. **465** The words *heri—iussit* are addressed to Pamphilus; *dic iussisse te* to Phidippus. **467** *fodere* 'poke' in the ribs: *latus fodicare* Hor. Ep. I 6, 51. **478** *quae* is the read. of the Bemb. m. 2: the common reading *cui* gives no sense. *cuiusque* is the read. of all mss., but *eiusque* (Bentley's emend.) is necessary for the construction of the sentence. **481** *suadeo* with an acc. c. inf. occurs in later writers also, e. g. Virg. Aen. XII 813 f. **482** *accessit* is here defended by the authority of the mss., but in other passages *accidit* has better authority, and the same reading is here proposed by Paumier. See esp. Cic. pro Sest. 50 *nihil ut umquam videretur tam populare ad populi Romani aures accidisse.* See Munro on Lucret. II 1024. **493** *tibi id in manust* 'you have it in your power': so again 667. **501** For *si est ut* see n. on Ad. 214. See also below v. 558. **504** Phidippus is so much excited by Pamphilus' abrupt behaviour that he addresses him by name just as if he were present. *nobis* is the dat. eth.: Parry justly says that the whole line looks like a close imitation of a Greek line, e. g. *κατῆλθες ἡμῖν, Πάμφιλ', αὐθαδέστερος.* **508** Cf. Pl. Truc. II 8, 10 *postquam filiolum peperit, animos sustulit.* **510** For *audi paucis* see Eun. 1067. **514** *ad ŭxŏr-:* see Introd. p. 20. **515** *evomam:* the same expression Ad. 312.

519 *clam habere* = celare: v. 657 and Pl. Merc. 361. **527** *taces* has here its second syllable short: for parallel cases see my Introd. to the Aulul. p. XXXVII. **531** *témporē:* Introd. p. 14. **532** *praeoptares* is trisyllabic: Introd. p. 21. **537** *de* is Donatus' reading in his n. on v. 711: *ex* is given by the mss., but is against metre and sense. **542**: cf. Ad. 101 f. **543** The mss. add the gloss *omnibus* before *innatumst*. Bentley was the first to remove it. For the sentiment of the latter part of the line, comp. Pl. Bacch. 416 f. *paulisper, Lude, est lubido homini suo animo obsequi: Iam aderit tempus quom sese etiam ipse oderit.* The redundant expression *quoque etiam* occurs several times in Plautus, and in our play we have it again v. 734 and 762. **552** *hoc* is omitted in the Bemb. (Poliz.).

553 *qui* = ut eo, Andr. 6. 558 *rŏgă:* Introd. to the Aulul. p. xxv. 563 The pf. inf. in the sense of an aorist occurs in archaic Latin more than once: with *velle* again in Cato de re rust. 5 *vilicus ne quid emisse velit insciente domino nec quid dominum celavisse velit.* 564 *stultior* 'a softish fellow': precisely so Pl. Trin. 1057 *sed ego sum insipientior qui rebus curem publicis.* 572 For the passive *quitast* comp. such passages as the foll.: Pl. Persa 194 *nec subigi queantur umquam.* Rud. 1064 *retrahi nequitur conprimi.* fragm. Satur. *retrahi nequitur, quoquo progressast semel.* 575 *simul* drops here its final *l*: Introd. to the Aulul. p. xxxv. The first foot (*simu' vĕre*) is a proceleusmatic instead of a spondee. 576 In *sciēt* we have the original quantity of the suffix *et:* Introd. p. 14.

Actvs IV.

577 The mss. give *tibi me esse suspectam*, but the construction would be very harsh and unexampled in Latin, if this reading were genuine. It seems, however, probable that Bentley's emend. as adopted in our text represents what Ter. originally wrote. 579 *exopto* is given by the editions, but *exoptem* is the reading of the Bemb. according to Poliziano. The subjunctive seems more expressive than the indic.; the latter would mean 'what I really do wish', the first 'whatever I may wish'. 581 *quod* is the read. of Bentley's oldest English ms., *quam* being given by the other mss. and Donatus. *quod* means 'as', lit. 'as concerns that'. To explain *quam* as = quantum or quanto opere, seems forced. *quam* and *quod* are in mss. generally written with an abbreviation, and are, therefore, liable to be mistaken for each other. For *firmare fidem* see Andr. 462. 582 f. *praepositam habueris* is more expressive than *praeposueris*, as it also denotes a continued state of action, just as in Greek ἀτιμάσας ἔχει is = ἠτίμασε καὶ δὴ καὶ νῦν ἀτιμάζει. 584 The dative *pietati* is preferable to the genitive *pietatis* which is found in most mss.: comp. Pl. Poen. v 4, 30 *invictae praemium ut esse sciam pietati* and Virg. Aen. I 465 *sunt hic etiam sua praemia laudi.* 586 By omitting *esse*, the line regains its legitimate caesura, which is violated if we keep it. 591 *modestia* 'kindness, complaisance'. 592 *festos dies* denotes those festivals which were celebrated by the Athenian matrons to the exclusion of all males, e.g. the θεσμοφόρια. 594 *tulit* drops its final *t*: Introd. p. 17. For *satias* as a subst. see Eun. 973. 596 *expectet* 'wish for': see note on Ad. 109. 597 *tempust me* is given on the authority of the Bemb., while the editions have *tempus est* without *me*. 599 As the fut. perfect

often differs but very little from a future in the comic poets, we need not be surprised to find them joined together in this line: cf. also Pl. Asin. II 2, 14 *erum in obsidione linquet, inimicum animos auxerit.* **604** *cēterā* is defended Introd. p. 14; in order to avoid this quantity, the editors read *si cétera ita sunt út vis:* but I see no reason to deviate from the text of the Bemb. **605** Fleck. has *redduce*, so far as I know against the mss.: later on (654) he has *redduc* with the mss. Instead of *ei*, the mss. have *vae*.

608 *qui*=si tu. Donatus says '*qui* pro *quae:* interdum abundat'. But Stallbaum observes very justly, that the masc. makes the sentence more general. *animum flectere* occurs also in Virg. G. IV 516. **609** This line is probably only a gloss of the preceding sentence. **610** *fors fuat pol* 'fortuna faveat' *Don.* **616** For *minuam* see n. on Andr. 392. **617** The mss. and editions add *non* after *si*, but if we keep this, it is simply impossible to scan the line. Bentley is therefore no doubt right in omitting *non*, and at the same time rendering Laches' answer more intelligible. Pamphilus' words should be understood as said ironically, so that *credo* would in reality be=*non credo*, whence a glossator thought himself obliged to add *non*. Bentley quotes a number of analogous passages: Eun. 98. 852. Phorm. 140. 1631. Laches either does not understand the irony in Pamphilus' words, or else will not see it. **620** *fabula* 'talk', and so 'by-word'. Comp. Hor. Epod. XI 7 f. *heu me, per urbem—nam pudet tanti mali—Fabula quanta fui.* **621** In *Pámphile* the last syllable is long. **625** *causa* 'excuse'. **628** *operiam* is the reading of some mss. and justly preferred by Bentley: *aperiam* is the common reading. But Pamphilus is by no means desirous of betraying Philumena. **630** *minus* belongs to *quo*=*quominus*. **640** f. *praegnas* and *praegnatem* are the forms given here by the best mss.: they are also supported by the mss. of Plautus in more than one passage. **660** *sua* 'her own'. **666** *a me* 'on my part'. The editions which I have consulted give 665 and 666 in the inverse order, with the exception of Fleck. whom I follow. **680** *quoque* is clearly wrong, as only one 'causa' has been mentioned. Perhaps we should read *porro*. **683** For *animum adiungere* see Andr. 56, and comp. *animum adpellere* ib. 1. **688** f. I believe with Fleck. that this line and 690 are due to an interpolator. **689** *animum inducere ad aliquem* occurs nowhere else in Ter. **697** *mihi* is in the Bemb. according to Poliziano's collation, and seems more natural than *tibi;* Pamphilus says 'I'll take an oath that I have nothing to do with those things you mention'. **699** Pamphilus says 'it is not the proper time for bringing Philumena to our house now that she is ill'. This seems a better explanation than the one given by Donatus '*non*

est nunc tempus quia socer adest', as if Pamphilus were willing to tell his reasons if only they were alone. **700** 'bene de matre concedit, ut de puero extorqueat, quia scit parentum concordiam firmam esse per filios'. *Don.* **702** *concludit* 'shuts me up', we say 'drives me into a corner'. Cf. Andr. 386. 'translatio de fera indagata' *Don.* **703** *praesens* 'by my presence'. *promoveo* orig. 'I further', hence here 'I'm doing little good': cf. Andr. 640. **707** In the text change ! into ? For the phrase *esse apud se* see n. on Andr. 408: here it is used in the sense of 'having one's wits about one'. *sine* 'vim habet comminantis' (*Don.*): cf. *sine modo* Eun. 65. **711** *ipsa narravit:* see 536—540. **718** For *rem habere* cf. Eun. 119. **720** *verbis meis* 'in my name': cf. Pl. Amph. 967 *tu gubernatorem ab navi huc evoca verbis meis.* Bacch. 731 *scribe: quid scribam? salutem tuo patri verbis tuis,* and Glor. 913 *quem ego militi darem tuis verbis.* So also Cic. ad Att. XVI 11, 7 *Atticae...meis verbis savium des.* **721** *at* Bemb., *et* other mss. **723** *hanc inter nós* is the common reading, but one of Bothe's mss. gives the order I have adopted in my text: see n. on Haut. 511.

727 *de nilo* 'for no reason': cf. Pl. Truc. IV 2, 61 *de nilost irasci quae te non flocci facit* and Curc. 478 *qui alteri de nilo audacter dicunt contumeliam.* Propertius also has this expression: III (II) 7 (16), 52 *nec sic de nilo fulminis ira cadit.* For *conventam esse expetit* Plautus Poen. V 2, 159 says *conventam esse volt:* cf. in our play 590. **729** *hinc* = ab hac, cf. 246 and Ad. 361. The common reading is *hanc,* and the emendation is Bentley's. **730** See Phorm. 554 with note. **732** I give the line in accordance with the mss. (Krauss *rh. m.* VIII 549): Bentley has *salvé, Lache: edepol credo.* **734** *mi* (or *mihi*) is given by the mss. and I see no reason for omitting it, as we can scan the line by dropping the final *t* in *venit* (cf. *tŭli* for *tulit* 594): *venit* is, of course, the present. **735** *obsiet* is Faërnus' conjecture for *obstet* of the mss.: the mss. give both *quaestus* and *quaesti,* and Donatus mentions a third reading *quaestui:* combining these, Fleck. writes *ne nómen mi obstet quaéstuis,* with a form of the genit. for which see note on Haut. 287. I should not hesitate to adopt this reading, if the mss. supported the order of words which Fleck. is obliged to adopt: but as they seem to recommend another order, I think Faërnus' conjecture simpler and more probable. The Bemb., moreover, has *quaesti.* See below 836. **737** *ignosci* is joined here with a dat. both of the person and of the object; in order to indicate the sense only, it might be said that *mi* stands for *meo.* Laches says 'I am so old that I have no right to expect a fault of mine to be overlooked; I take, therefore, the

greatest care not to act at random'. 740 *inscitum* 'in foolishness': so we have in Pl. Glor. 736 *stultus inscitusque.* 741 I give Bentley's reading of the line; the mss. have *est magna ecastor gratia de istac re quam tibi habeam.* 747 *aetatem* 'for ever', orig. 'for all his life' (cf. Eun. 734). 749 Laches talks here at random in using the word *extinguere;* above (400) Myrrina says merely *exponetur:* but as he wants to impress Bacchis with the greatness of her offence, he is not over-nice in his choice of the word. 752 *me* is of course the understood subject of *segregatum habuisse*, and it is also added in the mss., the metre however shows that Ter. himself omitted it: cf. 740 where the mss. give *me* before *inmerenti*, with the exception of the Bemb. and Donatus. 753 *lepida es* is Laches' answer 'thank you': instead of *bona es*, he chooses an expression which he fancies to be more complimentary. 755 *explere animum* 'to satisfy': Andr. 188 and below 785. 756 *ex hoc quaestu* 'of my profession'. 760 With *commodem* comp. *incommodet* Andr. 162. 767 Some mss. and old editions fill up the line by adding as Bacchis' answer *faciam sedulo:* but the better mss. and above all the Bemb. have no such words.

772 *dedo* 'I offer', a frequent meaning of the imperfect tenses of *do* and *dedo*. *per me* is justly explained by Donatus 'me permittente'. 779 The mss. here add *falso* after *crimini:* but as the line is thereby rendered too long, Bentley is no doubt right in omitting *falso*. Donatus certainly had no *falso* in his text, as he observes '*crimen* nunc pro falsa suspitione'. 780 The editions have *sin autem est*, but Bentley justly observes that in the caesura we expect a cretic, not a molossus. I have adopted Fleck.'s reading of the passage, which avoids the difficulty of the common text and seems very easy and natural. This reading is due to the sagacity of Krauss, *rh. mus.* VIII 548. 784 *ipse* is added by the mss. after *tute:* but it deprives the line of its legitimate caesura: see Krauss, *rh. mus.* VIII 544. 791 This line is not in the Bemb. 793 For the explanation of *pudet Philumenae* see note on Ad. 683. 795 *dispendium* is = damnum: 'difficile est enim gratiam inire sine damno', says *Don.* 797 This line is not in the Bemb. Donatus knows it, but finds great difficulties in explaining it. 798 Most mss. have *referetque*, but *que* is not in the Bemb. The mss. have also *gratiam*, which is against the metre: *referet gratum ei* is said in the sense of *ei gratum faciet*, cf. Eun. 723. *una opera* 'by one and the same means', and therefore also 'at the same time': cf. Pl. Pseud. 319 *una opera adligem canem fugitivam agninis lactibus.*

ACTVS V.

802 *ineptus*, because he thinks that he has been sent on a fool's errand. 803 *dice* is a necessary emendation instead of *dic* of the mss., as we cannot read *Mycŏnius*, cf. 801. To lengthen the antepenultimate syllable of *Myconius* by ictus, is an impossibility. 809 *quid* (why) *eo* (to Pamphilus) sc. curram. Parmeno is by no means eager to go on another errand, and therefore inquires into the 'why' very particularly. 810 Comp. Pl. Stich. 320 *tua quod nil re fert, ne cures.* Lindenbrog quotes Menander ἃ μὴ προσήκει, μήτ' ἄκουε μήθ' ὅρα. 813 Fleck. keeps the reading of the mss. *audierit* (see also on Ad. 27): but Bentley says justly 'versus poscit *audiverit*'. 822 *mensis decem* 'dixit, et recte, ut de hoc peperisse demonstret' *Don.* For the time of 10 months see note on Aulul. 791. *nocte prima* 'early in the night': another instance of the phrase is quoted from Nepos Eum. 9. 826 *id* 'in nullo codice est nisi Victoriano, ubi et ipsum deletum est'. Bentley. 827 *suspicarier* belongs to *coepi*. 830 In the caesura of the line, after *Myrrina*, we have a legitimate hiatus, and *modo* has here its last syllable short, as usual. *me habente* is Bentley's reading, the mss. giving *me habentem*, on which Bentley justly remarks 'non Bacchidem, sed ipsum anulum cognovit Myrrina'. 840 Although *eius* is given by the mss., it is very probable that Terence did not so write, as we obtain a legitimate caesura in the line, only by omitting it. See Krauss, *rh. mus.* VIII 535.

842 *conicias* is the reading of the mss.: but *conicere in tempus gaudio frui* is a construction which cannot be defended. Bentley conjectures *pellicias*, but Fleck.'s *conlicias* is much easier. 843 *visumst*, because Pamphilus had said *vide* 841. 845 *dixe* is Bentley's emendation instead of *dixisse* in the mss. 848 *venustas* 'grace of Venus': cf. Pl. Stich. 278 *amoenitates omnium venerum et venustatum adfero.* 857 For *volup* see n. on Phorm. 610. 858 Cf. Andr. 817. 859 *obitus* and *sermo tuos* belong together, though there is no *et*, the ἀσύνδετον being common enough in the comic poets: altogether there are three things mentioned here: *obitus* ('chance meeting', so again in Turp. 67 R.) *sermo* (conversation) and *adventus*, the latter being expressed by *quo quomque adveneris;* the grammarians however thought it necessary to add *adventus* which, as Bentley saw, is superfluous, though he did not see that it was a mere gloss: Fleck. was, I believe, the first to omit it altogether. *voluptati esse* means of course 'to bring pleasure'. 861 *unus quisquam* 'is used, because the sentence is negative, just as *unus quisque* would be in an affirmative sentence'. PARRY, who quotes Liv. II 9 *nec quisquam unus malis artibus postea tam popularis esset* and

xxviii 37 *nec quisquam alterius gentis unus tantum ea arte*, &c. 867 The first syllable of *omnia* is short here: for other instances see Introd. to the Aulul. xliii. 869 *qui* =ut eo, ea re. 873 'ridicule instat scire ignoraturus Parmeno' *Don.* 874 *tamen* drops its final *n*. 877 Parmeno is nettled and at the same time thinks that he may get at the secret by assuming the semblance of knowledge: he is, however, disappointed and chaffed both by Pamphilus and Bacchis, the latter asking 'can anything escape Parmeno's sagacity?' Baffled in his curiosity, Parmeno turns to the spectators and confesses that he has done more good unwittingly to-day than ever before wittingly. 880 Cf. Pl. Capt. prol. 44 *ut saepe iam in multis locis Plus insciens quis fecit quam sciens boni.*

ADELPHOE.

As *Adelphe* is the reading of the Ambrosian, and *Adelphos* of the Bembine ms., there can be little doubt that Terence himself transcribed the Greek Ἀδελφοί by *Adelphoe*, as I have observed in the *jahrbücher* 1865 p. 289, where I quote Osann on Cic. de re publ. II 33, 58 *cosmoe* = κόσμοι. On the year in which this play was first exhibited, see Introd. p. 4, and my observations against Wilmanns (de did. p. 47—51) relative to an exhibition made previously to the one attested by the 'didascalia', in the *jahrb. l. c.* What I have said there, holds good against Wilmanns as well as against C. Dziatzko (*rh. mus.* XXI 79), not one of whose arguments I should say was overlooked by me, though his article was written after mine. As to Donatus who says that *Adelphoe Terenti* was acted 'secundo loco, etiam tum rudi nomine poëtae', I would especially draw the attention of my readers to *jahrb. l. c.* p. 291, where I think I give the most plausible solution of this difficulty: viz. that there was an alphabetical arrangement of the Terentian plays which was followed by Donatus in several instances.

Egit L. Ambivius Turpio: there is in the mss. the usual addition of *L. Atilius Praen.*, on which I comment in several places. In the mss. of the Calliopian class we find also *Minucius Prothimus* instead of *L. Ambivius Turpio*, very likely the actor mentioned by Donatus in his preface to the Eunuchus. We know nothing further about him.

In the names of the coss. I have added *Anicio* in order to obtain the regular and full form of a mention of this kind.

For a 'didascalia' to the Adelphoe found in the cod. Ambros. of Plautus (see Ritschl, Par. p. 251 ss. and praef. Stichi p. VIII) I must here ask the reader to consult my introductory notice to the Stichus, which he will be able to do, as soon as the fourth volume of an edition of Plautus is out which I am at present preparing.

PERIOCHA.

6 Fleckeisen writes *famam rei | Ex fratre in sese tr.* without the slightest ms. authority: I have kept the reading of the mss. (except that I have omitted *que* in *amoremque*), as there can be no doubt that we have here a direct

imitation of v. 263 in the play, where see note. The asyndeton *famam rei, amorem* is in perfect harmony with the habit of the comic poets. 12 For *potior* c. acc. cf. below v. 871 and 876. After this line mss. and editions add a line *exorato suo duro patre Demea*, justly expunged by Fleckeisen.

PROLOGVS.

1 *scripturam* 'his compositions': cf. v. 16 and 25. Phorm. prol. 5. 2 *observari* = captari (Don.) 'be criticised'. 3 *rapere in peiorem partem:* cf. Eun. 632 and Pollio in Cic. ad fam. x 33 *pium meum consilium raperent in contrariam partem obtrectatores mei.* 4 In *erit* the final *t* is dropt. The expression *indicio esse alicuius rei* occurs Lucr. IV 1019: see also Haut. 384 where the sense slightly differs from that of the present passage. 6 *Synapothnescontes Diphili:* Diphilus was a contemporary of Menander: his plays were as far as we can guess mostly moral (the *Rudens* of Plautus is an adaptation of one of them, and in the *Casina* Diphilus is not responsible for the obscene parts which are entirely Plautus' own invention): in his Συναποθνήσκοντες he had for his subject the mutual attachment of two friends who desired to depart this world at one and the same hour, as life seemed insupportable to each without the other. (See Meineke, hist. cr. com. Gr. p. 456.) 9 *in prima fabula* = in prima parte fabulae, which is also the sense given by Helenius Acron ap. Char. inst. II p. 210, 10. 10 *integrum* = intactum (cf. the origin of the word, *in* neg. and *tag* in 'tango'); Plautus had not translated this part in his play. The mss. read *eum hic locum*, but there can be no doubt that *locum* got into this line by the carelessness of a scribe whose eyes strayed to the preceding line. Ritschl proposes, therefore, *eum nunc hic sumpsit sibi:* but as there is no trace of *nunc* in the mss., I have preferred transposing *hic eum.* See also Ritschl's Opusc. II 685. 11 *verbum e verbo exprimere* occurs in Cic. de fin. III 4. *extulit:* 'mire non dixit *transtulit*, sed *extulit*, ut ornasse Graeca videatur Latino stilo' (*Don.*); whether this was really Terence's intention, I for one do not venture to decide. 12 *pernoscite:* cf. And. prol. 25. 14 *reprensum* 'taken up,' ἀναληφθείς. *neclegentiast* is here the spelling of the Bemb. ms. 15 *nam* is readily explained by supplying such a sentence as 'some other charge might be urged against the poet'. Cf. Haut. prol. 16. The first syllable in *isti* is here shortened by the rhythmical influence of the accent. 16 *hunc* is the reading given by Suetonius in his life of Terence (p. 30 Reiff.): the mss. of Terence read *eum.* But Terence always designates himself in his prologues by the pronoun *hic. adiutare* is a reading mentioned by Donatus and borne out

by Suetonius; many of the mss. have *adiuvare*. 19 *vobis universis* is more specially of the audience assembled in the theatre, while *populo* extends the expression still further. 20 *otium* is here = pax, cf. Cic. ad fam. II 17 *otium esse in Syria. negotium* means 'peaceful occupation', here of civil administration. The expression *in omni rei publicae otio ac negotio* occurs in a passage quoted from Cicero by Macrobius in Somn. Scip. I 1 p. 355 ed. Osann. Donatus explains 'in bello, Scipionis; in otio, Furii Publii; in negotio, Laelii Sapientis'—whether justly or not, may be left an open question. 21 The *superbia* would of course have been on the side of the aristocratic persons designated here. *suo tempore* (opp. *alieno t.*) occurs also in Livy XLII 43, 3. 22 *dehinc* is monosyllabic. This line and the following contain an intentional allusion to the concluding lines of the prol. to Plautus' Trinummus 16 f. *sed de argumento ne expectetis fabulae, Senes qui huc venient i rem vobis aperient:* by this Terence gives his audience to understand that he is still of the same opinion as at the time of the second exhibition of the Andria. See prol. 18 ff. 23 *partem...partem* is τὸ μὲν...τὸ δὲ in Greek. 24 Bentley saw that a line was wanting here: he thinks that it ran perhaps like this *bonitasque vostra adiutrix nostrae industriae:* cf. Phorm. prol. 35 and Hec. prol. 24. This line (or a similar one) was wanting in the mss. as early as Donatus who observes 'et deest *vestra*'. I have followed Bentley in assuming a gap—Ritschl Prol. Plaut. p. 187 and Fleckeisen are of the same opinion; but after all, it is not quite impossible that *poëtae* is a gloss of an original *vostra huius* or *huic.* 25 For *augeāt* see Introd. p. 14.

ACTVS I.

26 *Storax* is the name of one of the slaves who had either accompanied Aeschinus or gone to meet him: 'Storacem vocavit, quo tacente Aeschinum absentem credit'. *Don.* 27 *servolorum* i. e. advorsitorum, whose business it was to fetch their master home, partly because his legs might be unsteady in consequence of the συμπόσιον, partly owing to the unsafe state of the streets at night time.—Both Priscian and Nonius read *ierant* which we find also in the mss. of Terence (Donatus' note is not I think genuine); but lengthening the *i* before a vowel seems quite impossible: see note on Hec. 813. 29 Ritschl (*rh. mus.* VI 446) considers the words *aut ibi si cesses* and *et quae in animo cogitat* as interpolations in lieu of the original line as written by Terence *quae in te úxor dicit évenire ea sátius est.* This seems more natural than the conjecture of Klette who thinks that Terence wrote *ea évenire sátiust quae uxor cógitat.* . . 31 *propitius* is

generally used of gods; but of men in a line of Lucilius ap. Non. 463 and in Cic. ad Att. VIII 16 *hunc propitium sperant, illum iratum putant.* 33 *animo obsequi:* cf. Plaut. Poen. I 1, 48 *se amare velle atque obsequi animo suo.* 34 Fleckeisen brackets this line, as it seems, without sufficient reason: cf. Plaut. Most. 52 (of two quarrelling slaves) *quin mihi benest et tibi malest. soli* = desertae; the poor wife is left at home in solitude, while the husband is over his cups in gay company. 36 *quibus* is either pronounced *quibu'* or *quis.* 37 Ritschl, Proll. Plaut. 120, and Fleckeisen write this and the next line as follows: *aut ceciderit aliqua atque aliquid praefregerit. vah, quemquamne hominem in animum instituere aut sibi,* all of course in utter disregard of the authority of the mss. My text represents the reading of the mss. except that I adopt Guyet's emendation *crus fregerit* instead of *praefregerit,* and *aliqui* instead of *aliquid:* cf. Pl. Glor. 721 f. *censerem emori: cecidissetve ebrius de equove uspiam, Metuerem ne ibi defregisset crura aut cervices sibi:* by keeping *uspiam* (which Ritschl considers to be an interpolation made 'ab eo qui paullo ante [v. 28] a poeta positum *uspiam* meminisset') and adopting *aliqui* we get a parallelism such as is desired in the composition of two synonymous sentences. *aut* at the end of v. 38 is added by a scribe in order to make the construction smooth: see v. 35 where the mss. and Servius on Aen. IV 380 add *et* in precisely the same manner. *in animum instituere* is the reading of the Basil. and Vatic. (others have *in animo*): cf. Pl. Most. 86 *argumentaque in pectus multa institui.* 40 This is one of the lines in which there is a very marked difference between the good mss. and those of the interpolated class. *sed ex fratre: is adeo* is the reading of all the mss. with the exception of the Bemb. which reads exactly as my text gives the passage. Guyet transposed *fratre ex meo,* a reading approved by Ritschl (Proll. Pl. 119) and Fleck., but I have shown that *fratré* is here a spondee according to the original prosody of the ending of the abl. sing. in the third declension. See *rhein. mus.* XXII 117 and Introd. p. 14. For *sĕd ĕx* see *ib.* p. 20, v. 41 *is* has been added here by Fleckeisen from the preceding line (*is adeo*). 42 Cf. Cic. pro Rab. post. 7 *hanc vitam quietam atque otiosam secuti sumus. clemens* 'easy': opp. *durus:* cf. Andr. 36. 43 The construction is 'ux. n. habui, quod (sc. uxorem habere) fortunatum isti putant'. Donatus quotes from Menander ὦ μακάριόν μ' ὁτιὴ [so Bentley; the mss. read με without ὁτιὴ] γυναῖκ' οὐ λαμβάνω. 44 *contra* is adv. as it always is in Terence—a peculiarity not appreciated by Fleck. who omits the punctuation after *omnia:* see note on Phorm. 521. 45 The same expression *parce ac duriter* occurs Andr. 74. 47 *inde* = ex his. 49 *id*

sc. oblectare me in eo. 50 *contra* (cf. 44) 'in his turn'. 51 '*do* sumptum, *praetermitto* delicta' *Don.* 52 *pro meo iure* i. e. pro patria potestate. 56 I have adopted Ritschl's excellent emendation of the passage: the mss. read *aut audebit* instead of *fraudare.* 57 *liberalitate* ἐλευθεριότητι: cf. 684. The corresponding passage in Menander is as follows οὐ λυποῦντα δεῖ Παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. 58 *retinere:* 'a vitiis scilicet' *Don.* 59 In prose it would be *de his mihi cum fratre non convenit.* 60 *clamitans* is the reading authenticated by the mss., by Donatus and by Cicero who quotes this line de Inv. I 19: but at the same time they all agree in adding *agis* after *quid.* Guyet and Bentley write *clamans* and keep *agis:* I have omitted it and kept *clamitans.* 63 *vestitu* is the archaic form of the dative. See note on Haut. 357. *ineptus:* cf. 390. Eun. 227. 64 *que—et* occurs only in the older poets, and in prose writers after Livy. See Eun. 876. 68 *ratio* 'doctrine'. 70 *cavet* is, I think, the reading of all mss., though Fleck. has *pavet:* Donatus explains justly '*cavet* quasi malo'. *malo* in the preceding line is 'punishment': cf. Sall. Iug. 100 *Marius...pudore magis quam malo exercitum coercebat.* 72 f. Menander: νἱῷ προθύμως τἀξιούμενον ποιῶν Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίου. 73 *student* drops its final *t. que* after *absens* is omitted in several mss. and editions, and I believe that Guyet is right in adopting the reading *praesens absens* as in better harmony with the proverbial character of the phrase. See on *manibus pedibus* Andr. 161. 76 *hoc* is either abl. or acc. and it is difficult to decide which is the more probable. The constr. is rare in Latin, but just like the Greek τούτῳ πατὴρ καὶ δεσπότης διαφέρουσιν. 77 *nescire* sc. se: but the subj. in an acc. c. inf. is often omitted by the comic poets: see the index. 79 *nescio quid* is so to say one word, like the French 'je ne sais quoi'.

81 'Melius quam Menander, cum hic [*i.e.* Terence] illum ad iurgium promptiorem quam ad resalutandum faciat'. *Don.* 82 The excellent emendation of this and the following line is due to Ritschl. The mss. give *Aeschinus Siet,* but *siet* can never stand at the commencement of a line in Terence. 83 *dixin hoc fore* is addressed to the audience. 85 f. For *pudet quicquam* see 754 with note. Cf. Cic. Phil. XI 5 *quamquam leges eum non tenent.* 87 *designavit* is explained by Nonius 'cum nota et ignominia fecit'. Besides Plautus and Ter. the word occurs also in Hor. Ep. I 5, 16 *quid non ebrietas designat?* 89 *familiam=famulos.* 92 *hoc* 'vel articulus [*i.e.* pronoun] vel adverbium loci [=*huc*] est' *Don.;* but it seems more natural to take it as the neuter of the pronoun. 93 *in orest;* cf. Cic. Lael. 1 *qui tum fere*

omnibus erat in ore. **96** 'He (Ctesipho) never does anything like him (Aeschinus)'. *simile factum* is the order in the Bemb. *illi* = in illum. **101** Observe *flagitium* which is rather a strong expression (much stronger than *peccatum* Hec. 737); Micio means 'it is not a very atrocious crime': as to the sentiment cf. Cic. pro Cael. 20 *verum si quis est qui etiam meretriciis amoribus interdictum iuventuti putet, est ille quidem valde severus, negare non possum, sed abhorret non modo ab huius saeculi licentia, verum etiam a maiorum consuetudine atque concessis. quando enim hoc factum non est? quando reprehensum? quando non permissum?* **104** *siit* (so Bemb. and Diomedes) appears here with the ending *it* short, seemingly against the habit of Terence who uses this ending long in other passages; but *sīĭt* falls under the same rule as *dŏmĭ bŏnīs* etc. There is also the possibility of making *siit* monosyllabic, as we have *desit* in Manilius. **106** For *iniuriumst* see note on Aul. 691. *si esset, faceremus* sc. tum cum adulescentes eramus. Other instances of *fieri* occur Pl. Most. 722. Trin. 532. Pacuv. 180. **107** *et illum tu tuom*, is Bentley's transposition, the mss. giving *et tu illum tuom*, which I have kept as the passage quoted by Bentley (395) proves nothing in his favour. *homo*, and as Demea will easily understand, *nisi esses lapis.* Cf. v. 734. **109** For *potius quam* see Hec. 534. *expectatum* has an ambiguous meaning, but the ambiguity is intentional: comp. the following anecdote related by Quintil. inst. or. IX 3, 68 *cum Proculeius quereretur de filio quod is mortem suam expectaret* (was wishing for his death), *et ille dixisset se vero non expectare, "immo" inquit, "rogo expectes"* (I wish you may have to wait for it). *eiecisset* denotes the indecorous haste with which the dead father is buried, and also the slovenly manner in which the funeral arrangements are carried out: see Hor. Sat. I 8, 8 *huc prius angustis eiecta cadavera cellis Conservus vili portanda locabat in arce*, where Heindorf quotes Cic. in Pis. 9 *ab hoc eiecto cadavere quicquam mihi aut opis aut ornamenti expetebam?* The expression denoting a decent funeral is *ecferre.* **111** *adigis* is the reading of the Bemb., *redigis* of other mss. **113** For *obtundas* see on Andr. 348. **116** *mihi:* like the datives v. 95 f. *illi* = illic, Hec. 94, 217; Phorm. 91. It is = in illa re. *fero* is the reading of the Bemb., *feram* of other mss. **117** The reading *scortatur potat* is due to Varro L.L. VII 84, who quotes this line purposely for the word *scortari:* the mss. give *obsonat:* if Varro be right in his quotation (which I believe he is), the next line is wrong in the mss. where they give *amat.* I have written *amet* 'let him love'. *olere* with an acc. occurs also in Pl. Asin. 929 *murram olet*, and Hor. Sat. I 2, 27 *pastillos Rufillus olet, Gargonius hircum. dum erit commodum* is explained by Asconius (on Cic. Verr. II 13) 'quamdiu libuerit'. Cf.

Eun. 502. **119** *erit* sc. commodum. *excludetur* sc. a meretrice, see on Eun. 49. **125** Paumier and Bentley write *sient*, which seems also to be recommended by *es* in the next line: yet I do not see any cogent reason for changing the text. **126** I have adopted Guyet's idea of writing *consuliis*, the old form no doubt employed by Terence himself as is shown by *consulis* in the next line: for it is clear that the paronomasia of the two words is intentional, **127** *abiero* 'I shall be gone at once', more emphatic than *abibo*. **133** *quid istic:* cf. on Andr. 572; *tibi si istuc* is Fleckeisen's reading, and I find also recommended by Guyet: but there is no reason why we should depart from the ms. reading *si tibi istuc*, as the first syllable in *istuc* with its short quantity obeys the rules of Terentian metre. **135** *unum* is the reading of the Bemb. and other good mss., which Fleck. ought not to have abandoned for *ullum* of some old editions and mss. In one of the mss. used by Boeclerus we find the apt addition *iam peream* 'I'll be d—d if ever I say another word'. **136** *repeto* is the reading of the Bemb. which I consider preferable to *repeton* of other mss. Demea says 'you say (132) that I demand my son back—well, I grieve over him and 'tis natural enough I should, as I'm not quite a stranger to him'. **137** 'mire *alienus non sum*, quasi timeat iam dicere *pater sum*'. Don. **139** *quom* here = quoniam, or quod of later Latin. **141** *nil* 'without any foundation': see on Eun. 641. **142** For *sed ŏstĕnd-* see Introd. p. 19. **144** *placo* 'try to quiet'. **145** *tamen* drops its final *n*. *humane pati* = *humane ferre* Cic. Tusc. II 27, 'to bear with patience'. **152** Cicero, Cato 13, speaks of *fervor aetatis*, and pro Cael. 18, he has the same expression as Terence *quorum cum adulescentiae cupiditates defervisent.* **153** *gaudebam* 'I was beginning to congratulate myself'.—*nisi* = sed, cf. Eun. 548, Hec. 193.

Actvs II.

Faërnus' note on the first scene of this act still deserves to be read, as it is an attempt to justify what seems very objectionable at first sight, viz. the reintroduction of Aeschinus' quarrel with Sannio which we are led to consider as finished in the first act: Faërnus explains this by supposing two quarrels between Aeschinus and Sannio, the first when Aeschinus broke into Sannio's house, the rumour of which soon spread over the town and so reached Demea; the second in the present scene when Sannio follows Aeschinus who conducts the girl to Micio's house. But this supposition (though it may be the only one to account for the irregularity of composition) is still very forced, as it is not very easy to believe that Aeschinus and Sannio should have spent all the time taken up by the first act in going from

Sannio's house to Micio's. It must be confessed that this is one of those places where the process of 'contamination' (as explained in our Introduction) can be detected by an attentive reader. **156** *otiose* seems rightly explained by Guyet 'otiose iam incedamus, *σχολαίως*, *ἡσύχως*, bellement, tout doucement'. If we do not put a comma after *otiose*, the word will mean 'fearlessly', 'secure', as Donatus explains it. **158** sc. tangam. **162** *quod* 'as regards the probability that'—**163** *huius* is said with an appropriate gesture, as for the genitive comp. such phrases as *flocci facere*, *nili facere*, &c. **164** The antithesis of *verba* and *res* is like Haut. 636. So the Greek *λόγῳ* and *ἔργῳ*. **165** f. The mss. arrange the words as follows *ius iurandum dabitur, te esse in—Dignum iniuria hac;* I have followed Fleck. in adopting the transposition recommended by Richter.
167 *abi prae* is like *i prae* Andr. 171: cf. Eun. 499. Donatus was doubtful whether to adopt this or another reading *abi praestrenue*. *foris:* see Introd. p. 19. Even Bentley allows *nihil* to remain in his text; but *nili* is given by Donatus and was justly preferred by Guyet. **169** *propter* 'near': as an adverb Eun. 373. **172** *omitte* 'let go'. **173** As soon as Parmeno hears *geminabit*, he repeats the blow. I have kept the text which is given in the mss. It is possible to scan it by assuming a monosyllabic pronunciation of *caves=caus;* Fleckeisen, in order to avoid this, writes *o indignum facinus: nisi caves, geminabit.* **175** *reist* is monosyllabic: so again 177. *regnumne:* cf. Phorm. 405: Plautus says *dictator* in a similar passage Trin. 695.
176 *ornatus:* cf. Haut. 950. Pl. Capt. 997 *ornatus haut ex suis virtutibus.* **177** *non desidero:* cf. Pl. Men. 296 *ego te non novi neque novisse adeo volo.* **180** *convitium* is the authenticated spelling, not *convicium*. *erit melius* 'it is advisable', the compar. is idiomatic in this phrase: see Heindorf on Hor. Sat. II 1, 45 *melius non tangere, clamo.*
182 In Athens the *γραφὴ ὕβρεως* was the legal consequence of the violation of a free-born Athenian. **185** *autem* expresses indignation: cf. Eun. 798. **186** *quod ăd te ătt-* is an anapaest: see Introd. p. 15. II. **188** *fateor* stands before *pernicies communis* in the mss.: but an anapaest being inadmissible in the caesura, I have followed the transposition recommended by Krauss. **189** *tamen* drops its final *n*. **190** *occepisti* Bemb. according to Poliziano's collation, *coepisti* the edd. **191** The common reading is *quae res* and then the whole line is given to Aeschinus; but according to Krauss (*rh. mus.* VIII 558) the Bemb. has *loquae res*, whence he elicited the true reading with a very slight change. **192** According to Poliziano's collation, *tibi* is not in the Bemb. I have therefore bracketed it.
194 *liberali causa* occurs in the same sense in Pl. Poen. IV 2, 83 *manu eas asserat suas populares, liberali causa:* it was

the custom to place one's hand on the person whom it was intended to protect. See Long's note on Cic. pro Cael. 33. *liberalis causa* is 'a suit for freedom'. ἐξαιρεῖσθαι εἰς ἐλευθερίαν is the Greek expression. **195** Similarly Cic. ad Att. VIII 41 *vides quam causam mediter.* **197** Comp. Menander sent. gnom. 196 *οἴμοι, τὸ γὰρ ἄφνω δυστυχεῖν μανίαν ποιεῖ.* **198** *domo me eripuit* is hardly a correct expression for Sannio, as Aeschinus would willingly have left him at home, if only he would have staid there: hence Guyet's conjecture *homo me arripuit*, and it seems to me that at least *arripuit* would here be the right word, cf. v. 316: as for *domo*, I have changed it into *domi*, the addition of which is calculated to add not a little to Aeschinus' offence: 'in my own house he laid violent hands on me!' **199** This line stands after 200 in the mss.; Bentley says that he transposes it 'post alios'. Guyet finds a difficulty in the phrase *colaphos infringere*, and certainly it appears only in this line, the passage commonly quoted from Pliny N.H. VIII 130 admitting of a different explanation: *saepe in harena colapho infracto exanimantur*, where we should understand *capite colapho infracto* from the preceding words. Yet I believe that we should not follow Guyet in condemning the line altogether; first because Donatus knows and explains it as it stands in our text (*infregit* he says is 'illisit, inflixit'), and secondly because there is no *a priori* reason why it should be impossible to say *colaphos alicui infringere.* **201** *bene promeruit* and *suom ius postulat* are of course ironical. **202** For *si modo ăr-* see Introd. to Aul. LIII, where I have shown that we need not transpose *módo si argentum*, as Guyet, Bentley and Fleckeisen do. **203** *testis facere* occurs also Pl. Curc. 565, 'to call witnesses'. **204** The sense is the same as Haut. 671. **206** *inceperis* is, if Poliziano be right, the reading of the Bemb. (Westerhovius mentions it from 'Ms. Bodl. et edit. anni 1469'): the usual reading *occeperis* is however supported by the parallel passage Andr. 79. **207** *mussitare* is generally intransitive: but see Pl. Truc. II 2, 57 *egone haec mussitem.*

209 f. Syrus' first words are of course addressed to Aeschinus who remains inside the house. **211** 'argute positum *nesció quid:* vult enim ex illo audire ut nanciscatur initium quod persuadendum suscepit'. *Don.* **212** The seeming deviation from a rule laid down in note on Haut. 511 is due to the influence of a second enclitic standing after *nos:* though the poet might easily have written *intĕr nos quam haec hodié fuit.* For the expression *certationem comparare* see Cic. ad fam. XII 22 *nos hic cum homine gladiatore, omnium nequissimo, collega vostro, Antonio, bellum gerimus, sed non pari condicione, contra arma verbis.* This shows why Donatus explains 'proprie,

alias *constitutam.* at *comparatam* ad dictum Syri refert qui ait concertationem fuisse, pares faciens Aeschinum et lenonem'. **213** Donatus observes 'incerta est distinctio, vel *verberando usque* vel *usque defessi*': Fleckeisen adopts the latter, but I prefer the former which is clearly supported by v. 215 *usque os praebui:* I think also that *usque* belongs equally to *vapulando* and *verberando.* As for the meaning of *usque* used as an adv. Donatus says justly 'significans aut *diu* aut *multum*'. For the sense of the whole line cf. Iuv. III 289 *si rixa est, ubi tu pulsas, ego vapulo tantum.* **214** *tua culpa* is ablative. For the constr. of *morem gestum oportuit* see n. on Andr. 239. **215** *os praebui* stands here, of course, in its original sense: Cic. ad Att I 18 has it in a metaphorical sense *Palicano..... os ad male audiendum quotidie praebeat.* **216** *in loco* = *in tempore* Liv. II 47 (*ἐν καιρῷ*): for the sense comp. Menander Sent. sing. 59 *βέλτιστε, μὴ τὸ κέρδος ἐν πᾶσιν σκόπει,* and Pl. Capt. 324 *est etiam ubi profecto damnum praestat facere quam lucrum. hui* is ironical: Sannio is sneering at Syrus' doctrine with which his own experience does not coincide. **217** *atque* is added in the mss. after *paululum:* but the asyndeton is in harmony with Terence's mode of expression, and it is easier to strike out *atque* at the end of the line (see n. on v. 37), than to write *morigerasses* with Fleck. in the next line instead of *esses morigeratus* which is the reading of all mss. **222** *potius* belongs to *quin* (*quin potius*). **223** *usquam* is again ironical = *in ulla aestimatione,* though this explanation is not admitted by Bentley who proposes *huius iam* or *terunci* instead of *iam usquam,* nor by Bothe who reads *nusquam* for *iam usquam.* Cf. Soph. Antig. 183 *καὶ μεῖζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας Φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.* **224** *dum* = dummodo; *huic* is Aeschino (Syrus points towards the house). *proficisci* is here the true infin. of the imperf. 'are setting out' i.e. getting ready for. **225** For the synizesis in *coemisse* see Introd. p. 21. **226** *animus tibi pendet* = you are uncertain whether to go or to stay. *spero* is attested by Donatus ('ex spe sua vult Syrus ostendere quid leno debeat sperare') and has a sarcastic effect: Guyet conjectures *sero,* and this would certainly be very acceptable if there were any ms. authority in its favour. **227** *nusquam pedem* (sc. effero) = *nusquam abeo* v. 246. **229** Cf. *in ipso articulo temporis* Cic. pro P. Quinct. 5. **232** *actum* is the ms. reading, destroying alike sense and metre: *ac tum* is first found in Bentley's edition who says 'egregia certe emendatio, sed non nostra: fama tantum ad me pertulit nescio quem sic correxisse'. Cf. v. 235. **236** *id* is not in the Bemb. (Poliz.) **238** For *per ŏppréss-* see Introd. p. 19. **241** Cf. Pl. Rud. 1408 *dividuom talentum faciam.* **243** *sors* 'principal': cf.

Shylock in The Merchant of Venice IV 1 'Shall I not barely have my principal?' Pl. Most. 561 *qui mihi nec foenus nec sortem argenti danunt.* **246** *defrudat* Bemb. (Poliz.), *defrudet* others. **249** *reddatur* is the reading of the Bemb.; other mss. and Donatus have *reddat.* Either being possible, we follow the Bemb. as the best authority. See also v. 279. **253** *quid quod te oro* is Sannio's question as he wishes for a definite understanding how far he may rely on Syrus' help. **258** *praeter alios* sc. homines; there is not the slightest reason for Bentley's reading *praeter alias.* **259** What *primae artes* here means, is not easy to decide: the expression is of course=*primariae virtutes,* but what special virtues are meant, may best be left to the decision of the reader. For *homo nemo* see Eun. 549, Hec. 281. **260** In *Aéschinûs* the ending appears long: Introd. p. 14. **261** *festivom caput* προσφιλὲς κάρα. **262** *quin omnia* is Bentley's reading: but the Bemb. ms. (m. 1) reads QUIGNOMINIA, and to this we owe Krauss' excellent emendation (*rh. mus.* VIII 540) which is adopted in the text. **263** Fleckeisen prefers *laborem* given by Nonius instead of *amorem:* but I have not the slightest doubt that he is wrong as the Periocha v. 6, supports *amorem,* the reading of all mss. It is true that Fleck. there alters, but it is simply arbitrary to do so. **264** The Bemb. has *nil potest supra,* Donatus supports *pote:* I have written *potis* with Fleck. as a word most likely to be unintelligible to the scribes.

265 *me* Bemb., *men* others. **267** *tristitiem* Bemb., *tristitiam* others. The same difference occurs v. 358 with regard to *nequitiem.* **269** *in os* 'to your face'. **270** *adsentandi* sc. causa, just as the Greeks say τοῦ ἐπαινεῖν without ἕνεκα: and it is very likely that we have here a passage in which Terence followed his Greek original very closely: see Zumpt L. Gr. 764. *quam quo habeam gratum=quam eo quod h. gr.;* for the sense of the phrase cf. Pl. Truc. II 7, 56 *dona accepta grataque habeo.* **271** *inepte* in a playful sense: cf. Eun. 311. **272** The mss. add *paene* before *sero* where (as Guyet was the first to perceive) it has no meaning; then they have *scisse* instead of *rescisse,* both errors corrected by Fleck.; *rem* was added by Westerhovius before *in eum,* but Fleck. is I think right in placing it before *locum.* Cf. Phorm. 55: Guyet says that he found *rem* 'in tribus codicibus veteribus'. **276** *nobis* is here the so-called 'dativus ethicus', which is often used ironically (Key L. Gr. § 978). **278** *ne tam quidem* is δεικτικῶς, 'not so much'='not at all'. **283** Cf. Pl. Capt. 220 *neu permanet palam haec nostra fallacia.* Observe also the strong alliteration in '*per*petuo *per*ierim'. **287** *hilare* is Paumier's emendation, instead of *hilarem* of mss., supported also by Charisius p. 200 K. 'hilariter ab eo quod est

hilaris, hilare autem ab hilarus, ut Helenius Acron in Terenti Adelphis, ubi Terentius *hilarem hunc sumamus* inquit *diem*': so that either Bentley is right in assuming the mss. of Charisius to be wrong, or Charisius himself found in the mss. of Terence accessible to him the reading *hilarem*, though he knows that Helenius Acron was in favour of *hilare*. But however this may be, there is no doubt as to what is the genuine reading of the passage as Terence nowhere uses *hilaris*, but always *hilarus*. Plautus has *hilari ingenio* Most. 318: and in a passage resembling the present in the Ad., Poen. v 6, 29 f. *hunc festum diem Habeamus hilarem.*

ACTVS III.

289 *modo* of present time is rare: see, however, Munro on Lucr. II 1135. *mea tu* 'my dear': without *tu* Pl. Most. 346, Pers. 764, Cist. I I, 61. *recte spero:* cf. Haut. 159. *primulum* occurs also Pl. Men. 917 *occeptat insanire primulum.* 292 Both relative sentences belong to *neminem habeo.* 294 *semper* is pleonastic in the dependent clause, though it imparts greater emphasis to the assertion. 295 *e re nata* 'as things are'. 297 *genere* is the ms. reading, for which Bentley was the first to write *ingenio*, as it seems hardly possible that Terence should use *tali genere* and *natum ex tanta familia* in such close vicinity. 299 *quom* is Guyet's emendation of the ms. read. *quod*, supported by such passages as Pl. Capt. 513 *nunc illud est quom me fuisse quam esse nimio mavelim*, and Rud. 664 *nunc id est quom—viduitas nos tenet.* On the corresponding phrase in Greek *νῦν ὅτε* see Hermann's note on Soph. Ai. 789. *omnes omnia* is the order in the mss.; I prefer Bentley's transposition *omnia omnes* on account of the parallel passage v. 978, and because it is still an open question whether a dactylic word can replace a trochee in Terence and Plautus. 302 Two different metaphors are here mixed. On *emergi* Donatus observes '*emergi* nove; nam *emergo* dicitur, non *emergor:* sed ideo est usus quia extra compositionem et *mergo* et *mergor* facit'. But cf. Andr. 562. 303 According to Poliziano, the Bemb. has *solicitudo* instead of *solitudo:* but I have not ventured to introduce this into my text. 306 *illum* is pleonastic: similar constructions are found in Greek. 307 *instabat* sc. ei which is almost necessary for *quoi* in the next line. 311 For *dari* see Introd. p. 15. 313 *satis mihi habeam supplici* 'I shall think it sufficient punishment for them': cf. Pl. Most. 1165, where the same expression occurs. As it is impossible to admit the hiatus *dum-illos*, we are obliged to assume that a word is lost; Fleckeisen gives *meŏ modo*, but this seems to me exceedingly languid: I propose, therefore, *mŏdo, probe*, taking *modo* together with *dum*, and com-

paring Phorm. 989 *est uti vos ulciscar probe.* 316 For *sublimem* see Andr. 861, and my remarks in the Trans. of the Phil. Soc. 1867 p. 212. In my text I adhere to the reading of the Bemb. ms. Paumier and Guyet write *sublimem medium arriperem et capite prónum in terram státuerem*, as some mss. and editions give *primum* after *capite*, where it is of course void of sense. Cf. *ἁρπάζει μέσον καὶ ἐξάρας παλει εἰς τὴν γῆν* Herod. IX 107. 317 *dispergat* is excusable after *statuerem*, as the subj. of the impf. is here merely hypothetic without any temporal meaning. 322 Bentley's *expeto* is the only reading which gives sense; *expecto* is here quite out of place. 323 The words *quid festinas, mi Geta* are attributed to Canthara by Guyet on the authority of the grammarian Asper who is quoted by Donatus 'Asper...nutricem putat hoc loqui'. Most editors attribute them to Sostrata, but *mi Geta* sounds almost too kind for a mistress addressing her slave. 328 *occulte ferre* (opp. *prae se ferre*) 'hide', is also used by Cic. Phil. x 7, cf. also *obscure ferre* in the same pro Cluent. 19. 333 *puerum* 'the baby that might be born': ~~Pamphilus~~ promised to acknowledge the child as his own and to take it himself to his father so as to move him by the sight of his grandson and to obtain permission to marry Pamphila. 335 *prospice* Bemb., *consule* others. 336 *sanun=sanusne.* 337 *non* has here, 346 and 379 superseded an original *hau*, which I have restored in accordance with Fleck. 340 *si maxume* 'if even'. 345 The sentence is anything but logically accurate: as Pamphila possesses no *prima dos*, it seems strange to speak of a *secunda dos*. What Sostrata means to say is, that first of all, Pamphila has no dowry at all, and in the second place, what might have been considered her dowry (figuratively speaking), viz. her virginity, is also gone. The idea of looking upon chastity, as a kind of dowry, is common enough, cf. e.g. Auson. in dict. Biantis *quae dos matronae pulcherrima? vita pudica.* 346 In *virginé* the abl. *e* is long: Introd. p. 14. 347 *mecum* 'in my hands'. 349 *experiri* alone sometimes means 'to go to law': cf. Cic. pro Rosc. com. 9. The mss. have *accedo*, but Bentley's emendation *cedo* is necessitated by the metre. The words *cedo ut melius dicas* are, however, difficult to explain. Bentley says they mean 'concedo tibi te melius dicere', and this construction is possible, as shown by the instances given by Madvig on de fin. II 3, p. 146, but it seems somewhat artificial to explain the passage in this way: Donatus' explanation ('id est ut consentiam, velut qui melius possim dicere') is perfectly unintelligible to me: yet as it is just possible that the whole difficulty of the passage arises from the obtuseness of my understanding (shared, however, by other editors), I have not changed the text, but confess that I believe Terence himself wrote *cedo ut melius*

dicis 'I give way, since you advise better'. For *quantum potes* see n. on Andr. 861. 351 *abi ătque Hég-* is ⏑–=⏑–. *eius* is the reading of the Bemb., *huius* of other mss. either of which is possible. 353 *propera* is the reading of all mss. and is perfectly right, if we only take *propera* as synonymous with *curre*, in which case it is of course natural not to have any copula: *propera curre arcesse*. Bentley's conjecture *propere*, though adopted by Fleck., is unnecessary. 356 *una fuisse* Bemb., *una affuisse* others. 358 *aliquoi rei* (dat.) *esse* 'be good for something', cf. Pl. Stich. 718 *nulli rei erimus*. Fleck. writes *meum* instead of *eum:* but the change is unnecessary, whether on metrical or grammatical grounds: cf. v. 315. The expression *ad nequitiem adducere* occurs also in Pl. Bacch. 112. 361 *iam hinc scibo* is the order in the Bemb., *hinc scibo iam* in other mss.: cf. Hec. 246. In some mss. *iam* is omitted altogether. 365 Lachmann (on Lucr. v 396 p. 291) considers *enarramus* as perf. = *enarravimus*. There is, however, no absolute necessity to take it so, although I do not dispute the existence of such contractions as are assumed by Lachmann. But *enarramus concessamus flemus* differ in a very material point from *nomus* (used by Ennius), viz. that *nomus* is at once recognised as a perfect, while the other forms in question certainly look like presents to the unsophisticated mind. Lachmann's opinion was, moreover, propounded by Guyet 200 years before the appearance of the famous commentary on Lucretius. Instances of an imperf. subj. dependent upon a historical present are given by Brix in his note on Pl. Trin. 14, and I am glad to see that Brix also says '*enarramus* can not be a contracted perf.' 370 *in sumptum* 'for a jollification': so also Cic. ad fam. IX 20. 371 *ex sententia* sc. Micionis. 372 See Phorm. 689. Plautus has a similar line, Asin. 120 *eidem homini, siquid recte curatum velis, Mandes*. 375 *ratio* 'way of going on': see below v. 812. *ne dicam dolo* = ut sedulo dicam, 'to speak seriously'. At the end of the line the mss. add *atque:* see on v. 218. 378 *tantisper* Bemb., *paulisper* others; *tantisper* is to be understood as *dum ego redeam*. 380 *clamo* 'cry out' which Demea understands 'cry out against them'. *salsamenta* 'salt meat or salt fish'. 382 For *utrum—ne an* see n. on Eun. 721. 385 *profugiet aliquo militatum:* It was the last resource of young scapegraces who had got through their fortunes, to go and enlist in the army of one of the Asiatic kings between whom the Empire of Alexander the Great had been divided and who were constantly at war with one another. Haut. 117. 387 Donatus quotes a line from Ennius (overlooked by Ribbeck in his Trag. rell., but added in his pref. to the Com. rell. p. XVIII f.) *quod est ante pedes, non videt: caeli scrutatur plagas*. It is

not impossible that Terence intended to allude to this line, though τὰ πρὸ ποδῶν is also a very common expression in Greek. 389 *ellam*=en illam, the reading established on the authority of Donatus, the mss. having either *est iam* or *etiam*. 394 For *quantus quantu's* see Munro on Lucr. v 534. 395 The beautiful emendation of this line is due to Klette Ex. Ter. p. 21 ss. 397 *coeperet* is here attested by Donatus and Priscian; *coeperit* is the faulty reading of the mss. 399 *modo* is not in the Bemb. (Poliz.) 401 The words *abigam hunc rus* are said sotto voce and addressed to the audience only. 402 *quem* is given by the Victor. and Decurt.: *qui* is in the Bemb. and preferred by Fleck. But *quem* is absolutely necessary on account of Syrus' subsequent addition *atque iratum*, which requires a preceding accusative. 404 *quid autem*: cf. v. 42. 413 *unde*=a quo. 421 *hi* before *mihi* is the reading of old editions, *ei* of Fleck.: but according to Poliziano's collation, neither *hi* nor *ei* is in the Bemb. 431 The sentence *ut homost, ita morem geras* was probably proverbial: see Pl. Most. 725 where the mss. give only *morem geras* with a gap, though there is little doubt that Camerarius hits upon the sense and words required by supplying *ut homines sunt, ita morem geras*. 433 *nam*: 'you are quite right to go into the country: for what would you do here?' 436 cf. 130 ff. 439 *tribulis*=δημότης. Cic. ad fam. XIII 23 *amico et tribuli tuo familiariter utor*. 442 *anticus* is here 'old' in the same sense as we speak of the good 'old times' (erroneous as that notion may be): so *antiqui mores* 'genuine, upright character' Pl. Trin. 295 and Capt. 105.

448 All good mss. seem to agree in the reading *quid narras*, and this is also supported by Donatus who says 'mirantis est, non interrogantis'. But compare Andr. 461 and Phorm. 136 whence the sense of the phrase would seem to be 'indeed, is it true? can it be true?' Westerhovius quotes the reading *quod narras* (adopted by Fleck.) as the 'lectio quorundam librorum', but rarely as the critical judgment of the laborious Dutchman may be trusted, we prefer his opinion here to that of the Dresden Professor. 450 For *dedisti* comp. Eun. 457: phrases like this find their explanation in the identity of the roots *da* and *θε*: here e.g. we should have in Greek οὐ πάτρια ταῦτ' ἔθηκας. 452 The mss. have *is;* for which I have adopted Guyet's emendation *id*. Fleckeisen has *eius* which should then be pronounced as a monosyllable=*eis*. 453 In this line I adhere to the mss. except in bracketing *prope* which may, perhaps, be considered superfluous and added by an interpolator. Fleck. writes *utinam hic prope adsit alicubi atque haec audiat*, though without the slightest authority for this violent change. 454 *sic* sc. unpunished; for the

expression comp. Andr. 610. **465** *atque* is added by the mss. at the end of the line, though in Bemb. not m[illegible] For *amicum aequalem* cf. *aequalis cognatas* Caec. [illegible] **475** About *mensis decumus* see my note on Pl. Asi. 791. **476** *si dis placet* (see Eun. 929) may mean 'if it pleases the gods', but to my mind there is little doubt that Prof. Key is right in assuming *si* here to be = *sic* 'thus it pleases the gods', i. e. 'we can't help it, it is nothing of our doing': see his L. G. § 1451 g, note. Phil. Essays p. 156. **479** *in mediost* 'is alive': compare *e medio excessit* Phorm. 967 and *e medio abiit* ib. 1019. **487** For this line see Andr. 473 with note. **490** Bentley transposes *iús vos* in order to get *ius* into an accented place. But I do not see the necessity of changing the order of words merely in order to make the text agree with our preconceived ideas of the recitation of the Romans. The Bemb. has *uis* and in a gloss this is explained *necessitas legum;* but as other mss. have *ius*, I have kept it, thinking that this agrees better with the context, as Hegio hints at a law which is also mentioned Andr. 710, and *ius* = *νόμος*. In the mss. ius and uis (or ius and uis) are so much alike that they may be easily interchanged. **491** For *decet* with a dat. see n. on Haut. 965. **495** *educati* mss.: *educti* Faërnus. **497** *experiar:* see on 349. **499** After this line the mss. (though the Bemb. m. 2) insert a line *is quod mihi dederit de hac re consilium id sequar:* but this is merely repeated from Phorm. 461. **500** For *cum animo cogitare* see on Pl. Aul. 707. **501** *quam ...tam* (503) means 'in such proportion...in the same proportion'. See also my note on Pl. Aul. 234. Haut. 997. *facile agere* means 'to live in ease': cf. Pl. Curc. 606 *nugas garris: soleo. nam propter eas vivo facilius.* **507** *indicente* is explained *tacente* by a gloss in the Bemb. ms. The expression occurs only here and Liv. xxii 39, 2 *nam et duo boni consules, etiam me indicente, omnia e republica fide vestra faceretis*, where see Gronovius' note. *indictus* 'unsaid' is formed upon a very different principle from *indicens.* See note on *incogitans* Phorm. 154. **508** *defunctum:* cf. Eun. 15. Phorm. 1021. Liv. ii 35, *adeo infensa erat coorta plebs ut unius poena defungendum esset patribus.* **509** The mss. and editions have *evadet* which seems to me far more appropriate than Fleck.'s *evadit.* **511** *quod potes* = quoad potes. **514** *ita* is one of the different ways recommended by Bentley (and before him by Guyet) of filling up the line, as it is impossible to admit a hiatus between *si-est.* Fleckeisen reads *si est, is f.:* but this seems a very awkward construction. I am glad to see that Prof. Key (L. G. § 1154) is of the same opinion with me. *si est ut* 'if it is the case that': see Hec. 501, 558, 637, 724. Phorm. 270.

ACTVS IV.

Greek. *utinam quidem* sc. faciat. In most editions there is only a comma after *quidem*, though it is impossible to join *utinam velim*. 519 *quod*=quoad. 520 The accusative *triduom hoc perpetuom* is necessary in accordance with the other passages in which analogous phrases occur: Hec. 87; Pl. Rud. 370; Asin. 235, 721, &c. 521 *istoc* is abl.=*rectius quam istud*. In *réctius* the suffix *us* appears long, which is its original quantity: see Introd. p. 14. 524 *esset* is Guyet's emendation of *abesset* of mss. 525 *revorti iterum* is a pleonastic expression, cf. *rursum redit* v. 71, and *revortor rursus* (Pl.) Poen. prol. 79. See also Ad. 579. 527 I give here the reading proposed by Krauss *rh. mus.* VIII 559. The mss. read *quem ego hodie toto non vidi die:* but *quem* is clearly wrong, and to pass in this way from indirect speech into direct is Greek, not Latin. But as soon as *quem* disappears (and for doing away with it we have the authority of the Bemb. ms. in which *quem* is omitted) *te* becomes quite necessary, and it is therefore very probable that *hodie* in the mss. is nothing but *hoc te*, an emendation which also enables us to get rid of the awkward tautology in *hodie toto die*. This tautology should not be defended by such passages as Pl. Pers. 773 *optatus mi hic dies datus hodiest ab dis*, and Men. 595 *mihi hunc hodie corrupit diem*. 528 For *in mentemst* see n. on Haut. 986: I will here add that Böcking gives a complete catalogue of passages in which this expression occurs, in the 4th edition of his Gaïus p. 342. *nequior* sc. es: cf. Haut. 549 *tanto melior;* and Pl. Men. 430. 534 For *fervit* cf. Virg. Aen. IV 409 *quom litora fervĕre late* and ib. 567 *iam fervĕre litora flammis. tam-quasi* is here the genuine reading according to Priscian's express testimony: cf. Pl. Curc. 51 *tam a me pudicast quasi soror mea sit*. The mss. have the usual construction *tam—quam*. We have here one of the passages in which Bentley's logical accuracy so to say overreaches itself. In the place of *quam ovem* he proposes to read *quam ovis est*, 'ovis enim' says he 'non *redditur* placida, sed natura et indole placida est'. But we have here a simple case of attraction: see Phorm. 591 f. where *quam Phormionem* means 'quam Phormio est'. 537 Cf. Pl. Stich. 577 *atque eccum tibi lupum in sermone: praesens esuriens adest*. The origin of the expression is a tale in which a nurse says to a crying child 'be quiet, else the wolf will come and eat you'—and lo, there is the wolf to speak for itself! The same phrase as here occurs also in Cic. ad Att. XIII 33. 538 *is* was added by Bentley on metrical grounds: cf. Phorm. 178. Ad. 439. 539 Cf. Pl. Poen. IV 2, 94 *potin ut taceas* and Merc. 890 *potin ut animo sis tranquillo*.

541 *a villa mercennarium* (this is the genuine spelling) = *τὸν ἀπὸ τοῦ ἀγροῦ μισθοφόρον*: cf. Pl. Rud. prol. 56 *quaestus meretricibus* = *ἡ ἀφ' ἑταιρῶν ἐργασία*. 543 *verum* 'yes': see Andr. 769. 545 *nisi* = sed, cf. 153. 547 *obnuntio* is originally the word used of an augur announcing an evil omen: Cic. Phil. II § 83. 550 For *se iniuere* comp. Eun. 599 *proruont se* and Appul. Flor. *quaerit, quorsus potissimum in praedam superne sese ruet.* 554 Fleck. gives *qui volt* instead of *quidem*, on the authority of Nonius p. 285, 10: but *qui volt* is due to the inadvertency of a scribe whose eye strayed to v. 556. *durare* is 'stay': see Hec. 269 *perdurare*. 559 *usque occidit* as an Irishman would say 'killed intirely'. 564 *patrissare* occurs also in Pl. Most. 639 and Pseud. 442: it is of course derived from a Greek *πάτριζειν* which is, however, mentioned by Priscian alone (*inst.* I 5, 31) and not found in any Greek writer. *πατριάζειν* is explained by Pollux III 10, *π. δὲ ἔλεγον Ἀθηναῖοι τὸ πράττειν τι ἐκ τῶν πατρίων ἐθῶν*. For the spelling with *ss* see note on *pytissando* Haut. 457. For *abi* cf. Pl. Asin. 704 *hem sic: abi laudo* and Ad. 765. 568 *sensit* is the reading of the Bemb.: I have therefore written *sensit*. Fleckeisen has *sensit* on which Westerh. observes 'pauci mss. *sensit*'. For *caput* see n. on Andr. 458. 569 *inveniam* Bemb., *quaeram* other mss.: cf. Andr. 338. Phorm. 727. 571 For *dimminuere cerebrum*, see n. on Eun. 803. 574 *sursum* has here its full pronunciation, the second syllable not suffering elision before *ubi*, on account of the punctuation. 575 *deorsum vorsum* occurs also in a fragment of Qu. Claudius Quadrigarius quoted by Gellius N. A. IX 1, 1 *sed sagittam atque lapidem deorsum an sursum mittas, hoc interest: nam neutrum potest deorsum versum recte mitti, sed rursum utrumque optime.* 576 *ad hanc manum* is understood from the gesture with which Syrus accompanies his words. 577 *quonam* is the faulty reading of the Bemb., *ubinam* Guyet's conjecture: but Fleckeisen's *qua nam* is a very simple and easy emendation. 579 'Would you believe me to be in my senses?' Madame Dacier translates 'le gros animal que je suis'. 580 *erratio* lit. 'running about', hence here 'danger of losing the way': comp. Pl. Rud. 180 *errationis fecerit compendium.* 582 *ad Dianae* with the common ellipsis of *templum* or *aedem*: cf. Hor. Sat. I 9, 39 *ventum erat ad Vestae.* 585 *lectuli in sole* are couches for sunning oneself, a process considered by the ancients beneficial for health: cf. Cic. ad Att. XII 6 *pro isto asso sole* (when they walked about in the sunshine quite naked) *quo tu abusus es in nostro pratulo, a te nitidum solem unctumque repetemus.* These couches were of holm-oak, a very strong wood and one that does not crack under great heat. 587 *silicernium* means that Demea is old

enough to die: the only enjoyment which he will ever allow to his slaves and household, is the feast which will take place on his funeral. **588** For *Aéschinûs* see Introd. p. 14. **591** *sorbillans* is the reading of all mss. with the exception of the cod. Meadianus which has *sorbilans;* this latter spelling is justly preferred by Guyet and Bentley: cf. *ventilare* and the decisive line in Pl. Poen. I 2, 182 (=390 Geppert) *nám mihi iam videó propter te víctitandum sórbilo.* The word *sorbilare* occurs again in Appuleius.

595 f. *ultro* in both passages means 'moreover': it is easy to see how it passes into this sense from its original meaning 'forward, voluntarily'. **597** It seems improbable that *in animum inducere aliquem* should be a Latin construction: at least the passage commonly quoted by the commentators, Haut. 1028, proves nothing at all. I have, therefore, added *esse* with Guyet and omitted *in* which the mss. read before *animum.* **598** *vírginis* is one of the exceptions to the law of dactylic words not being (metrically) accented on their final syllable, if indeed it be a real exception: see my observations Trans. of the Phil. Soc. 1867 p. 208. **600** Here we expect to hear the precise truth concerning the psaltria: for it would be absurd to tell Sostrata that the suspicions against Aeschinus arose on account of the psaltria, a circumstance of which she was well aware. Bentley writes *propter fratrem esse: eius esse illam ps.:* but I think Fleck. is right in assuming a gap, which may be filled up with such a line as the following *ab Aéschino raptum ésse fratrem quo ádiuvaret clánculum.* **601** This passage was corrupt as far back as the time of Donatus who observes 'sane hi versus desunt quos multa exemplaria non habent'. **602** Fleck. writes *relevaris* (Bentl. *rellevaris*) on account of *fueris functus* in the next line, but I do not see why the poet should not be allowed to vary in the tense: cf. Hec. 599. **603** *tuom officium* is Fleckeisen's correction: the comic poets always connect *fungi* with an accusative. **604** The hiatus after *dixti* is legitimate on account of the change of speakers. **605** *πρὸς ἅπαντα δειλὸς ὁ πένης ἐστὶ πράγματα* Καὶ *πάντας αὑτοῦ καταφρονεῖν ὑπολαμβάνει* Menander, p. 7 Mein. **606** Phaedrus III 8, 8 *accipiens—cuncta in contumeliam.* **607** *ludier* is Bentley's emendation: *claudier* Bemb., *negligi* codd. Calliop., 'legitur et *claudere* et *claudicare*' Donatus. According to Corssen *ausspr.* I 195 *ludus* is *loidos* (108 B.C.) and *loedos* (106 B.C.) in archaic Latin: in conformity with these dates we may suppose that Terence himself wrote *loidier* which easily passed into *claudier.* **609** With *et recte et verum dicis* comp. *καλῶς καὶ ἀληθῆ λέγεις* Plato Phaedo 79 D, *καλώς γε σὺ λέγων καὶ ἀληθῆ* Protag. 352 D, *ῥᾳδίως τε καὶ ἀληθῆ ἐγώ σοι ἀποκρινοῦμαι* Ion 539 E. **610** For *discrucior animi* see n. on Eun. 274. **612** For *débiliă* see Introd. p. 14.

618 *ea* is not in the Bemb. (Poliz.) 620 *abi* is here an expression of disgust (cf. Phorm. 59), different from v. 564. 621 *diu* is here monosyllabic = *du*. 623 *reprendi me* = repressi me, cf. v. 795. 626 *exeat* = ecferatur; so Nep. Datam. 6 *si in turbam exisset* and Suet. Galba 20 *quod ante paucos dies exierat in volgus*. 631 *nunc porro* 'henceforward'. *expergiscere* 'rouse yourself', opp. *dormire* 693. 634 *aperite aliquis* 'let some one open': cf. Pl. Pseud. 1284 *adesse me quis nuntiate*. See Brix on Pl. Men. 671.

636 Instead of *sunt* (Bemb.) many mss. read *sint:* but this is by no means necessary in the somewhat loose language of the comic poets, cf. v. 667. 638 *quid huĭc hĭc* is ⏑ – ⏓ = ⏑ ⏑ ⏓. 639 *tacet* drops its final *t*. 640 *dicere* is the reading of the Bemb., *credere* of all other mss. 641 *non equidem istas* sc. pepuli. 643 *ὃς δ' οὔτ' ἐρυθριᾶν οἶδεν οὔτε δεδιέναι, Τὰ πρῶτα πάσης τῆς ἀναιδείας ἔχει* Menander fragm. inc. CLXXIII. 648 See n. on Phorm. 480. 649 *commigrarunt* is the common reading, but the Bemb. has *migrarunt*. 655 *animo malest* 'I feel ill': so Pl. Amph. 1058. *animo male fit* Rud. 510. 656 For *quid ipsaé* see n. on 638. *nil enim* 'of course nothing', i. e. nothing one needs mind. 659 *priorem* sc. iure tori. 660 Donatus and the mss. read *postea* as the last word of the line: but no commentator, not even Donatus, is able to explain *postea;* Donatus e. g. has nothing to say but '*παρέλκει*'. I have, therefore, adopted Klette's emendation, which seems very probable as there is not much difference in ms. writing between POSTEA and POSCERE. 664 *inliberaliter* 'in an ungentlemanly manner'. 666 *animi* depends on *quid* in the preceding line. The reading of this line is very difficult to decide: *cum illa consuevit prior* is read by most mss. and Servius on Aen. IV 408, but unfortunately this is against the metre. Fleck. has *qui illa consuevit prior*; but no passage can be quoted where *consuescere* takes an ablative of the person, and Lachmann is therefore right in doubting this reading (on Lucr. IV 297 p. 265). Again, to read *quicum illa* (as some editors do) is impossible on account of the inadvisability of shortening the first syllable of *illa* in the place which it occupies in the line: after all, Bentley's reading *qui cum ea* seems to deserve preference: *ea* has then a monosyllabic pronunciation. 671 *auctor* is the father or other relative of the girl who sanctions and legalizes her marriage. *quoi quando* = quando enim ei. 672 *sedere* 'idle away her time'. 673 *grandem* 'grown up': cf. Andr. 814. *hinc illinc* is the reading recognized by Donatus; Aeschinus says 'until some relation came from this place or that place'. 683 *me tui pudet* 'I am ashamed out of regard for you': cf. Pl. Bacch.

379 *neque mei neque tui ted intus puditumst factis quae facis.* **684** *indiligens* is 'inconsiderate': Phorm. 788. **687** *magnum* is added by Muretus Faërnus and Guyet. **690 ff.** Comp. the following lines from Menander's Γεωργός (Mein. p. 36) ἐμβεβρόντησαι γελοῖον ὃς κόρης ἐλευθέρας Εἰς ἔρωθ' ἥκων σιωπᾷς καὶ μάτην ποιουμένους Περιορᾷς γάμους σεαυτῷ, although there the situation seems to be somewhat different from this. **693** For *dormienti* see n. on Phorm. 1007. **697** The Bemb. has *nunc ludis tu me* and this is perhaps the right reading. Diomedes quotes the line without *nunc*. **698** *quia tam misere* = quo miserius. **699** *deos comprecare:* before a marriage sacrifices were offered to Ζεὺς τέλειος and Ἥρα τελεία. **700** Instead of *eam* the Bemb. has in both places *iam*. **702** *perbenigne* sc. facis 'much obliged to you': cf. Hor. Ep. I 7, 16 *iam satis est. at tu quantumvis tolle. benigne.* **705** Fleckeisen writes *quom* instead of *quo* which is, however, given by all mss. The omission of *eo* before *magis* may be defended: see Ruddim. Inst. II p. 104 and 308. **707** *quid hoc est negoti* 'et mirantis haec et laudantis oratio est' *Don.:* here of course the latter. **709** *in sinu gestare* is an expression denoting warmest attachment: cf. Cic. ad fam. XIV 4 *iste vero sit in sinu semper et complexu meo.* **711** *sciens* = prudens, as is here shown by the antithesis of *imprudens* in the same sentence. Cf. Haut. 1050. **712** *siem* is attested by Arusianus Messius p. 247 and should be retained; Guyet writes *sim* 'ex metri ratione', but this argument is anything but cogent.

716 Here again I have adopted Klette's emendation: the mss. have *illic fabrica ulla.* Fleckeisen omits *ulla* altogether. **722** The old reading was *MI. ecce autem! DE. nova:* but Fleck. is no doubt right in attributing the end of the line entirely to Micio, comp. Eun. 297 *ecce autem alterum.* **727** Micio is interrupted by Demea who can hardly satisfy his eagerness to force all his news on his brother. He was, perhaps, going to say 'malim quidem mutare si queam: nunc cum nequeam, sino', cf. 737.

734 *hominis* with emphasis: cf. 579. **739** Lipsius (Var. Lect. III 9) compares with this passage the following lines of Alexis τοιοῦτο τὸ ζῆν ἐστιν ὥσπερ οἱ κύβοι. Οὐ ταὐτ' ἀεὶ πίπτουσιν, οὐδὲ τῷ βίῳ Ταὐτὸν διαμένει σχῆμα, μεταβολὰς δ' ἔχει. He adds 'non affirmo Terentium haec habere ab Alexide, Graecum tamen illum simile quiddam dixisse, operae pretium putavi annotare'. See also Caes. bell. civ. III 73 *si non omnia caderent secunda, fortunam esse industria sublevandam.* **740** *opus est* 'what is precisely wanted by us', i.e. considered desirable. **742** *corrector* is very ironical, as *corrigas* was just used by Micio: so Cic. Balb. 8. Phil. II 17. **744** *abicere* 'to throw away' by selling under the real value: cf. Phaedr. IV 4, 42 *agros abiciet*

moecha ut ornatum paret. **756** Comp. Pl. Persa 760 *ego omnis hilaros lubentis laetificantis faciam ut fiant.* **757** *hos* is the reading of all editions, and as it appears of mss.: but it seems quite necessary to read *has*, as Micio goes to the house in which Sostrata and Pamphila are. **761** Pl. Epid. III 3, 11 *profecto deliramus interdum senes.*— Capt. 528 *neque Salus servare, si volt, me potest.* **763** *Syriscus* the diminutive to express endearment. **766** For *prod-ambulare* cf. *prod-eo* and *prod-esse*, showing that the original form of the preposition was *prod:* Key's Essays, p. 77. The editions perversely give *prodeambulare:* but as a rule, verbs compounded with two prepositions are of doubtful authority in the comic poets. **767** After *disciplinae* there is a hiatus, on account of the change of speakers. **770** *dis=dives.* **771** *exemplo* Bentley: *exempla* Bemb., *exemplum* the other mss. and edd. **775** With *nollem huc exitum* comp. *nollem factum* v. 165, and *nollem datum* Phorm. 796.

779 *paululus* is the reading of the Bemb. ms. and many others, and is therefore preferable to *parvolus* which is in the old editions. **781** 'etiam iniecisse manum ut teneret Demeam, ex ipsius verbis cernitur'. *Don.* **786** *villum*=vinulum; Plautus says Rud. 586 *edormiscam hanc crapulam.* **803** Cf. Cic. de leg. I 12 *unde est illa Pythagorea vox τὰ τῶν φίλων κοινά.* In the editions before Bentley the whole line is generally attributed to Micio alone. **809** *tollebas:* imperf. de conatu. **812** Cf. Andr. 117. **814** *gloriamque istanc tibi* sc. relinquas: *istanc*, sc. te conservasse quaesivisse pepercisse. I give the reading of the mss., at least such as it is known to us; Faërnus edited *gloriam tu istam obtine* without indicating his authority for this reading. **816** *summa* the principal, here Demea's fortune. *hinc*=a me. For *quód hĭnc* see Introd. p. 15. **817** See a similar expression Phorm. 246. **820** *amborum* is the reading of the Bemb., *ipsorum* of other mss. **825** *quo* is the reading of the Bemb., justly adopted by Bentley; other mss. have *quod. quo is* sc. dissimilis est. **827** *eos* is wanting in the Bemb. and in Priscian: but there is no doubt that here the Bemb. is wrong, as *eos* contributes not a little to the clearness of the sentence, and may have been overlooked by the scribe on account of the similarity of VID-EOS-APERE to VIDEOEOS-SAPERE. **828** For *scires* (*scire est* the mss.) see note on Haut. 192. **831** For *omissiores* see Haut. 192: Donatus justly explains it '*ἀνειμένοι, ἀνετώτεροι*, neglegentiores'. **835** *quod* 'in which respect'. **841** *cum primo luci* is fully discussed in my note on Pl. Aul. 741. **843** *pugnaveris* 'there you'll have hit the nail on the head': cf. Eun. 899. Pl. Epid. III 4, 57 *pugnavisti, homo's.* **845** *servare* 'to keep', opp. *vendere, abicere* v. 744. **847** Only here and

Amph. 972 *faxo hau quicquam sit morae* do we find *faxo* followed by the subjunctive instead of the fut. ind. (Eun. 285. Phorm. 1055). 849 *quasi* is the reading of the Bemb. (Poliz.), *quam* of the editions. For *tam—quasi* see note on v. 534.

Actvs V.

855 *rationem subducere* 'sum up': *subducam ratiunculam* Pl. Capt. 188. Cicero ad fam. I 9 also employs the phrase metaphorically *rationibusque subductis summam feci capitationum mearum.* 858 *ut* before *repudies* is due to the Bemb. 860 *excurso spatio* is the proper expression of the race-horse: *decurso spatio* is a disputed reading in Pl. Merc. 547: but Stich. 81 *decurso aetatis spatio* is the genuine reading. In this place also we have the reading *decurso* as well as *excurso*, but the latter has the best authority. 863 *semper egit* the mss.: but Fleck. is right in transposing the words. 864 *nulli laedere os* has of course a figurative sense here. 866 *ἐγὼ δ' ἀγροῖκος ἐργάτης σκυθρὸς πικρὸς Φειδωλός* Men. p. 8 Mein. 868 For *heia autem* see note on Hec. 250. 870 For the gen. *fructi* see n. on Andr. 365. 871 *pótitur:* see on Phorm. 469. 874 *expectant* 'wish for': n. on v. 109. 878 *hoc*=huc, see n. on Aul. 630. 880 *posteriores ferre* sc. partes (opp. *priores partes ferre* Eun. 151) *τὰ ἔσχατα φέρεσθαι.* 882 *orat* Bemb. (Krauss *rh. mus.* VIII 540): *rogat* other mss. and edd. 889 *proviso* Bemb., *provisam* others. Cf. Pl. Men. 701 *provisam quam mox vir meus redeat domum. proviso* means 'I go forth to see'. 896 *meditor μελετῶ*: I study how to— 897 *bene procedit* 'it prospers, succeeds': below 979 the same verb is used of a person. *bonus es* is an expression like *benigne facis* 'you are very good'. 898 Demea acts after the model of those who aspire to supremacy in a democratic community. Cicero pro Mil. 36 seems to allude to this passage: *plebem et infimam multitudinem suam se fecisse commemorat.* 899 *equidem* is the reading of the Bemb. which Bentley changes into *quidem:* and so I too ought to have printed. 905 The editions and I believe the mss. have *tibicina*, but the plural is required on account of v. 907. 906 *huic seni*=mihi. 914 Here the Bemb. ms. ends, the rest being torn off. 915 *ille Babylo:* 'fratrem Babylonem ob nimiam liberalitatem vocat' Don., and this explanation is also supported by the Schol. on Juv. III 221 who compares *Persicus* in the sense of *dives*. The *viginti minae* are the price paid for the psaltria: v. 191, 742. Demea says 'I will teach that prodigal brother of mine what it is to spend 20 minae': he shall see the ruinous consequences of his liberality. 916 *quid ego* is Bentley's reading (based on the authority of one

ms.): others give *quid ago.* 917 *illas* is governed by *traduce.* 919 On *factum volo* see my note on Aul. 144. 921 *per viam* 'over the way': Key Phil. Ess. p. 318.

933 The words *et te op. ut fiat dare* are of course addressed to Aeschinus. 934 'If you had anything in you he (Micio) would do it at once', i.e. if you entreated him as you ought to do. Gröhe does not understand the words and proposes to change them: but I cannot understand how it is that he will not see the clear sense of the passage. 935 *asine*=stulte, Haut. 877. D. Gröhe in a perverse paper (*rh. mus.* XXII 641) thinks that the expression is too strong in Micio's mouth, but I appeal to the fathers who occasionally bestow upon their sons the epithet 'donkey', excellence of temper and perfection of manners notwithstanding. 937 *aufer* sc. nugas: see note on Phorm. 223. Comp. also Hor. Sat. II 7, 43 *aufer me voltu terrere.* 938 In order to understand the legitimate spelling *sexagensumus* it suffices to recollect *sexaginta.* 939 *auctorem esse*= suadere, which explains the accus. *id.* 940 *de te largitor:* 'acutius *de te* dictum est, quam *de tuo*'. Don. Cf. Pl. Men. 541 *da sodes ape te.* 943 *prolixe*=benigne, Eun. 1082. 945 The whole transaction as conducted in v. 929—945 may appear extravagant, and there is no doubt that it is the extreme of impudence on Aeschinus' side to persuade, and on Micio's side the utmost weakness to let himself be talked over into marrying Sostrata. But to go the whole length of Gröhe's criticism in declaring v. 929—945 to be interpolated (with the exception of v. 940 which he places after v. 955), would be very perverse, especially as we thus lose v. 944 and 945, which are of the greatest importance for judging Micio's character: he acts against his better judgment merely in order to avoid unpleasantness. So it turns out that after all the right principles of education are not those laid down by Micio in the first scene of the play. 946 *tuo* is added by Bentley: see Eun. 186. In the distribution of the speakers I follow Bentley: commonly the words *verum—volo* are given to Demea: but although the mss. and Donatus read *confit* here, there is no doubt of the emendation. 949 *locitare foras* 'to let': cf. an analogous expression in Pl. Stich. 219 *foras vendere.* 950 *sit multum* is my conjecture 'be it little or much, yet'—the mss. have *si multumst;* Klette proposes *si multum siet* without *tamen.* 952 *nunc* is the reading of one ms. (cod. reg. ap. Bentl.): the other mss. give *non.*

958 *suo sibi* 'his own': an expression found in the older writers only: see e.g. Pl. Capt. 79 *suo sibi suco vivont.* The expression *factumst quod iussisti* smacks of military discipline: cf. Tac. A. I 6 *nuntianti centurioni, ut mos militiae, factum esse quod imperasset.* 965 *de die:* cf. Cat. XLV 5 *vos convivia lauta sumptuosa De die facitis.*

Dinners were generally late in the evening (Haut. 248), and to have an elaborate dinner (cf. here *adparare*) in the middle of the day was considered very extravagant. **973** *uxor* is here the nobler word instead of *contubernalis*, the proper name for the wife of a slave. **980** *prae manu dare* 'advance in ready money': see Pl. Bacch. 622 *patri reddidi quod fuit prae manu.* **981** *istoc vilius* 'quasi *nihil minus:* negatio animi est floccum ostendentis aut quid tale, cum ἐλλείψει quia subauditur *quicquam* et *non dabo.* hoc egit Ter. ut conversis officiis usque adeo prodigum faceret Demeam, donec parcum redderet Micionem'. *Don.* **985** We have here an allusion to a line in Caecilius 93 R.: *quód prolubium, quaé voluptas, quaé te lactat lárgitas?* Donatus explains 'prolubium quod Graeci προθυμίαν', from *lubet.* **986** *ostenderem* is dependent on *mutavit* 984. **987** For *vera vita* comp. *vere vivitur* Haut. 154. *vita* means here 'the way of living'. **990** *iusta iniusta* καὶ δίκαια κἄδικα: cf. Andr. 214 and Haut. 839 with note. **996** The play ends with this result: both brothers see that they have carried their theories too far; Micio has indulged his son so that he loses all authority over him, whilst Demea so far relaxes his severity as to permit Ctesipho to retain his beloved psaltria. Yet, though so much has been written in justification of the fifth act of this comedy, it cannot be denied that in it great injustice is done to Micio as well as to Aeschinus who maintain too high a character in the first four acts than to warrant their sudden change in the fifth, as it seems hardly consistent that Aeschinus should lend himself to the jokes Demea plays upon his brother, or Micio should oppose so tame and spiritless a resistance.

APPENDIX.

ON THE METRES OF TERENCE.

A. Trochaic Metres.

I. The original form of a dipodia trochaica is

$$\underset{\smile\smile}{\overset{\prime}{-}}\ \smile\ \underset{\smile\smile}{-}\ \overset{\smile}{\overset{-}{\smile}}$$

i.e. a trochee can be replaced by a tribrach in the first foot and an anapaest and spondee in the second. But the Latin comic writers deviated from this by admitting the spondee and anapaest in the first place as well: in a longer line, the original trochee could, therefore, be superseded by tribrachs, spondees and anapaests in all places, always however excepting the last foot in which the original metre must be preserved. A spondee may further be replaced by a dactyl (– – = – ⏑ ⏑).

II. The trochaic tetrameter catalectic, commonly called septenarivs trochaicvs in Latin poets (cf. Cic. Tusc. I 44) consists of four trochaic metres, of which the last is deficient by one syllable = seven feet with the arsis of the eighth. This may be represented by the following scale:

$$\overset{\prime}{-}\smile\ -\smile\ \overset{\prime}{-}\smile\ -\smile\ \overset{\prime}{-}\smile\ -\smile\ \overset{\prime}{-}\smile\ \overset{\smile}{\overset{-}{\smile}}$$
$$\overset{\prime}{-}\ -\ -\ \overset{\prime}{-}\ -\ -\ \overset{\prime}{-}\ -\ -\ \overset{\prime}{-}\smile\ \overset{\smile}{\overset{-}{\smile}}$$
$$\overset{\prime}{-}\smile\smile\ -\smile\smile$$
$$\overset{\prime}{\smile}\smile\smile$$
$$\overset{\prime}{\smile}\smile-$$

This may be exemplified by the following lines:

1. A specimen of the pure metre as given at the top of our scale does not occur in Terence, but shall be given here from Terentianus Maurus 'de syllabis' where he treats of the metre in question:

núlla vox humána constat ábsque septem lítteris

where it should be observed that there is no spondee in the first, third and fifth places. This will be found entirely different in the comic writers.

2. The following is from Andria 319 ff.

ád te advenio | spém salutem | cónsili' auxili' | éxpetens.
néque pol consilí locum habeo | néque ad auxilium | cópiam.
séd istuc quid namst? | hódi' uxorem | dúcis? aiunt. | Pámphile.

Here the first line consists of spondee, anapaest; trochee, spondee; dactyl, dactyl; trochee and a concluding long syllable—the second of anapaest, trochee; trochee, anapaest; anapaest, anapaest; trochee and a concluding short syllable—the third of anapaest, spondee; anapaest, spondee; trochee, spondee; trochee and a concluding short syllable.

This metre is very frequent in Terence. The legitimate caesura is at the end of the fourth foot or second metre, but is often neglected by both Terence and Plautus.

III. The TROCHAIC TETRAMETER ACATALECTIC or TROCHAICVS OCTONARIVS consists of eight complete feet or four complete metres:

– ⏑ | – ⏑ | – ⏑ | – ⏑ |

and here again the same substitutes can replace the original trochee as in the Septenarius, e.g. Eun. 730 f.

nám vereor era | ne ób meum suas' in|dígn' iniuri' | ádficiatur:
íta patr' adules|céntis fact' haec | tólerar' audi|ó violenter.

1. dactyl, tribrach (or perhaps dactyl); spondee, spondee; spondee, trochee; dactyl, trochee.

2. tribrach, anapaest; spondee, spondee; anapaest, trochee; dactyl, trochee.

For further instances see Andr. 245, 247, 301, 305, 307, 607, 608.

IV. A TROCHAICVS QVINARIVS, consisting of five feet and the arsis of the sixth, has been assumed by me for only one line in Terence, Ad. 610, where the metrical division is, however, very doubtful.

V. The TROCHAIC DIMETER CATALECTIC is in reality identical with the latter half of a trochaic Septenarius:

–́ ⏑ – ⏑ | –́ ⏑ ⏓

allowing again the usual substitutes for the original trochee. For instances of this metre see Andr. 517. Eun. 747. Haut. 178. Ph. 729. Hec. 520: it occurs only in connexion with other metres, and is never continued for any great number of lines.

VI. In order to complete our catalogue of the trochaic metres employed by Terence, it should be added that once we meet with a line consisting of two tripodiae trochaicae catalecticae, Andr. 635:

quís tu es? quís mihi es? quór meám tibi?

–́ – –́ ⏑ –́ –́ ⏑ –́ ⏑ –́

B. IAMBIC METRES.

I. The original form of a dipodia iambica is

⏓ –́ ⏑ –
⏑́ ⏑⏑

i.e. a spondee can be substituted for the first iamb, or a tribrach for both iambs. But the Latin comic writers admitted a spondee and its representatives in all places, except the last foot where the iambic character of the line was always preserved.

II. The IAMBIC TETRAMETER CATALECTIC, generally called IAMBICVS SEPTENARIVS in Latin poets, consists of four iambic dipodiae deficient by one syllable = seven feet and the thesis of the eighth:

⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏓

allowing again for the substitutes mentioned in § I. e.g. Andr. 684 f.

i(am) ubi úbi erit, inventúm tibi curáb' et mec' addúctum
tuom Pámphilum: modo t', ánime mi, nolí te maceráre.

1. Proceleusmatic [representing a spondee], iamb; spondee, iamb; spondee, spondee; spondee and concluding short syllable.

2. Spondee, iamb; proceleusmatic [= spondee], iamb; spondee, spondee; iamb and concluding short syllable.

As the caesura falls after the fourth foot or the second measure, the fourth foot is generally a pure iamb. There are exceptions to this rule, but they are few in proportion.

III. The IAMBIC TETRAMETER ACATALECTIC or IAMBICVS OCTONARIVS consists of four complete iambic measures or eight complete feet:

⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ –

Here again the usual substitutes for the iamb and its representatives can be used, though with the same restriction as holds good for the iambic Septenarius with regard to the fourth foot. The caesura is very rarely neglected, and the neglect of it is generally due to the scribes, not the poet: see on Andr. 613.

For instances of this metre see Eun. 313—319.

IV. The IAMBIC TRIMETER or IAMBICVS SENARIVS is the easiest and most frequent of all the metres employed by Terence. All the prologues are written in it, and also the first scenes of each play. It consists of three iambic measures, or six feet, iambs or spondees with their representatives; the last foot, however, always being either an iamb or a pyrrhich.

V. The IAMBIC DIMETER or IAMBICVS QVATERNARIVS occurs in a not inconsiderable number of passages: Andr. 176, 240, 244, 252 etc. It consists of two iambic measures or four feet, of which the last only must be either an iamb or a pyrrhich. In the other places a spondee and equivalent feet are allowed.

VI. The IAMBIC DIMETER CATALECTIC

⏑ – ⏑ – ⏑ –

occurs in a few places, e.g. Andr. 485. Hec. 731.

VII. There is only one IAMBIC MONOMETER in Terence, viz. Ad. 610 A

discrúcior animi

– ⏑ ⏑, ⏑ – –

but this occurs in a passage where the metrical division is very doubtful (see A IV above).

C. Other Metres.

Terence is very sparing in the use of metres of a somewhat intricate character, though Plautus frequently employs them. Terence has no anapaestic lines at all, and it should be confessed that this metre is not suited to the character of the Latin language. Even where Terence ventures to employ Cretic and Bacchiac metres, he avoids using many solutions of the original Cretic or Bacchius.

I. Cretic tetrameters

⏑ – ⏑ – ⏑ – ⏑ –

occur in the Andria 626 ff., where we have v. 629 *immo id homi-* ⏑ – – – with the solution of the second length, and in v. 632 *s' áperiunt* ⏑ – – – the first length is dissolved.

A dactylic tetrameter acatalectus precedes the lines in question.

II. Bacchiac tetrameters occur in the Andria 481—484:

– ⏑ – ⏑ – ⏑ – ⏑ –

where the fourth foot is dissolved in the second line: *e vídeo* – ⏑ – –, and the second foot in the fourth line: *dari biber'* – ⏑ – –.

III. We finally find choriambic lines in the Adelphoe, 612 and 613

⏑ – – ⏑ – – ⏑ – – | – ⏑ –.

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abstinere *with an acc.* Haut. 373.
ac *omitted* Haut. 500. *emphatic* ib. 763.
accedit sermo ad auris Hec. 482.
Accent: varies for the same word occurring twice in a line Andr. 382. Haut. 425. Eun. 27. Emphatic words in a thesis Haut. 454.
accipio *entertain* (*a guest*) Eun. 1082. *take up* Hec. 55.
Accusative: *after* licet Haut. 388. indulgere Eun. 222. Haut. 988. studere Andr. 58. *after verbs in general in comic language* Ph. 822. *after* careo Eun. 223. *after* uti frui fungi Andr. 5. insistere viam Eun. 294.
Accusative with Infinitive: subject omitted Andr. 14, 145, 394, 401, 518, 553, 840. Eun. 106, 513. Haut. 17, 769. Ph. 1014. Ad. 77.
actor *manager* p. 296.
actumst Andr. 465.
ad *prepos.: compared with* Eun. 361. Andr. 482. ad forum Ph. 598. ad se redire Andr. 622. avidus ad rem Eun. 131. ad *and a gerund instead of a genitive* Andr. 138.
adcrescere *grow up* Andr. 539.
adducere ad nequitiem Ad. 358.
adĕst Eun. 905.
adfectare viam Haut. 301. Ph. 964.
adferre (se) Andr. 807.
adfinis *implicated in* Haut. 215.
adicere animum ad Eun. 143.
adimere *diminish* Haut. 422.
Adjective instead of adverb Andr. 107.
adiuerit Ph. 537.
adiurare *with a dative* Andr. 694.
adiutare *with a dative* Hec. 359. Cf. Ph. 99.
adligare se furti Eun. 809.
admodum *just so* Hec. 458.
adparatur *impers.* Andr. 594.
adpellere se Andr. 807. adpellere animum ib. 1, 446.
adplicare se Andr. 924.

adponere Haut. 89. adponere gratiae Andr. 331.
adrigere auris Andr. 933.
adsolent Andr. 481.
adtemperate Andr. 916.
adtingere (uno) digito Eun. 740.
adulescens homo Andr. 828.
aduncus nasus Haut. 1062.
Adverbs in -tim Ph. 43. Adverb instead of adjective Andr. 175.
advesperascit Andr. 581.
advocati Eun. 340.
advorsum *prepos.*: Andr. 42, 265. Ph. 427.
advorto *alone never* = animum advorto *in Plautus and Terence*, Haut. 570.
aegre facere alicui Eun. 624.
aegrotus *love-sick* Haut. 100. aegrotus animus Andr. 193, 559.
aequos *patron* Haut. 27.
aequomst *how constr.* Haut. 949.
aetatem *for ever* Eun. 734. Haut. 716. Hec. 747.
Aethiopia, slaves from, Eun. 165.
agere fabulam p. 296.
agitare convivium Hec. 93.
ain tandem Andr. 875. Ph. 373.
ais *monosyllabic* Eun. 654.
aliorsum accipere *and similar expressions* Eun. 654.
aliquantum *with a compar.* Haut. 201.
aliquis *with Imperatives* Ad. 634.
alius *different* Andr. 189. alio = in aliam Eun. 450.
Alliteration Andr 6, 964. Eun. 68, 590, 1043. Ph. 341. Ad. 283.
alludere ad Eun. 424.
Allusions to Greek manners Andr. 57, 71.
altercо Andr. 653.
amabo *please* Eun. 130.
Ambiguity (intended) of expression, Eun. 403, 409. Ad. 109.
ambire Andr. 373.
amittam *let go* Ph. 714.
amo te *thank you* Ph. 54. amo vos omnis ib. 478.
amoliri Andr. 707.
amo(r) Andr. 261.
Anacoluthic construction, Hec. 286.
Anapaest, *not admissible in the caesura*, Ad. 188.
anguis, *in connexion with superstition*, Ph. 707.
animus pendet Ad. 226: cf. animi pendeo Haut. 727, *and on* animi *with verbs and adjectives* Ph. 187. Hec. 121. Ad. 610. animo malest Ad. 655. animus est in patinis Eun. 816. animo omisso Haut. 962. in animo considerare Haut. 385. cum animo cogitare Ad. 500. in animum inducere aliquem, *a doubtful expression*, Ad. 527.
antea Andr. 52.
antiquos Ad. 442.
ἄπαξ εἰρημ. Haut. 385.
aperio *refl.* Andr. 632.
apisci Haut. 693. Andr. 332.
Apollodorus p. 399.
Aposiopesis Haut. 913. Andr. 164. Eun. 797.
Appuleius imitates comic language, Haut. 72, 290.
apud = apu Andr. 254. Ph. 859.
apud forum Andr. 254.
apud se esse Andr. 408. Hec. 707. Ph. 204.
arbitrari Eun. 979.
arcessere *of fetching the bride* Andr. 546.
ardere aliquem Ph. 82.
ărgentum Ad. 202. Ph. 557.
arripere Eun. 571.
ars: artes *qualities* Andr. 32. ars musica Hec. 23.
aspellere Haut. 261.
Assonance Hec. 9.
astringere fidem Eun. 102.
astu ἄστυ Eun. 987.
astu *chicane* Eun. 924.
astutiae Andr. 604.
asumbolus Ph. 339.
Asyndeton: Andr. 161, 224, 334, 381. Haut. 76. Ad. 73, 217. Eun. 72, 134, 332. Hec. 859.

at *in'curing language* Andr. 665.
Athenian law concerning orphan girls, Ph. 405.
atque *after comparat.* Andr. 698.
attăt Andr. 125.
attentus Andr. 303.
attigo Andr. 789.
Attraction Eun. 653. Ad. 534. Andr. 3.
auctor *voucher* Andr. 19.
aucupium Eun. 247.
audi paucis Hec. 510.
aufer Ph. 223, 857. Ad. 937.
aurum Eun. 627. Haut. 778.
ausculta paucis Andr. 536.
Ausonius has a reading different from that of the Bemb. ms. Haut. 290.
autem Andr. 269, 349.
autumare Haut. 19.

B.

Babylo *of a spendthrift* Ad. 915.
belua Eun. 415, 704. Ph. 601.
Bembine ms.: *a passage which bears conclusive witness to its superiority to the Calliopian mss.*, Haut. 611.
bene facis *I'm much obliged to you* Eun. 186.
bene et pudice Andr. 274.
ben(e)ficium Eun. 149.
benigne dicis Ph. 1051.
benivolens (*subst.*) *patron*, Ph. 97.
Bentley: *his emendation confirmed by the Bemb. Schol.* Haut. 169, 444. *An evident transposition of lines* Haut. 509—511. *He overdoes logic* Ph. 76, 534.
-bilis, *adj. ending in, with an active meaning*, Ph. 961.
bonus: bona pars Eun. 123. bona verba quaero Andr. 203. boni Ph. 516. bonis Eun. 8. bonăs Haut. 388.

C.

Caecilius, alluded to by Ter. Andr. 805. Ad. 985.
caedere sermones Haut. 242.
calamitas *a blast* Eun. 79. Hec. 2.
calidus *hot-headed* Eun. 380.
canis, *in connexion with superstition*, Ph. 706.
cantare *preach* Haut. 260.
captare sermonem Ph. 869.
caput Andr. 371. ib. 458.
caput demulcere Haut. 762.
carcer *of a person* Ph. 373.
carere *with an acc.* Eun. 223.
carnufex Andr. 183.
cătus Andr. 355.
causa optumast Andr. 949. causa *excuse* Hec. 80. Ph. 50. causam dicere Ph. 266.
cautiost Andr. 400.
cávě Eun. 751. Haut. 302. caves = caus? Ad. 173.
celere Ph. 179.
cena dubia Ph. 342. cenare Andr. 89.
certo *and* certe Ph. 164.
Character, Roman, of some passages, Ph. 964.
Chremēs Ph. 609.
Cicero praises Terence, Andr. 117. imitates Terence Andr. 185. alludes to Terence (?) Ad. 898. reads Terence carelessly Haut. 69. on a reading given by Cicero Eun. 690.
circumire Ph. 614.
circum itio Andr. 202.
clam habere Hec. 519.
claudier Eun. 164.
clemens *mild* Andr. 36. clemens vita Ad. 42.
Climax Andr. 278.
coepio Ad. 397.
cogitare secum Eun. 64.
Colax, a play of Naevius, revised by Plautus, Eun. 25.
colere Haut. 389.
colo(r) Andr. 878. Eun. 318.
columen Ph. 287.
commentarii magistratuum p. 295.
commetare Haut. 444.
commitigari Eun. 1028.

commodum Ad. 117. Eun. 843. Ph. 614.
comparare certationem Ad. 212.
Comparative with the meaning 'very' or 'rather,' Eun. 315. Ph. 851. Hec. 564.
compersit Ph. 44.
complacita (est) Haut. 773. Andr. 645.
comprecor deos Ad. 698.
conari without ire, Haut. 240. Ph. 52.
concludo *cage a wild beast*, Hec. 702. Ph. 744.
conciliatus Eun. 669.
condicionem ferre Ph. 579: cf. Andr. 79. Hec. 241.
condonare *with a double acc.* Eun. 17.
conficere *squander* Ph. 839.
conficere virginem Eun. 927.
confidens *in a bad sense* Andr. 855. Ph. 123.
confidentia Andr. 876. Eun. 839.
conflictari *of testing gold* Andr. 93.
confore Andr. 167.
confutare Haut. 949.
congruĕre (?) Haut. 511.
conicere se in pedes Ph. 190.
coniecturam facere Haut. 266.
conlacrumare Andr. 109.
conlocare *of marrying* Ph. 759.
conlubitumst Eun. 1056.
conscidit ipsam capillo, Eun. 646.
constituere *make an appointment* Hec. 195.
Constr. *κατὰ σύνεσιν*, Haut. 473, 749 f. Ad. 939.
consuescere, *how constr.*, Ad. 666.
consuetudo Andr. 110.
consulere in longitudinem Haut. 963.
consulium Ad. 126.
contaminare Andr. 16.
Contamination, an instance of, p. 427. Ad. actus II.
contemnere consilium, Hec. 90.
contra, always adverb in Plautus and Terence, Ph. 521. Ad. 44.
conturbare rationes Eun. 868.
convasare Ph. 197.
convitium Ad. 180.
Cooks in the New Comedy, E 776.
copia *opportunity* Haut. 328.
Corinthus, life at, Haut. 96.
cornum Eun. 775.
corrector Ad. 742.
corrumpi *of young men* Andr. 3
crispus *of Myconians* Hec. 44
cum Eun. 153. cum tua religi Andr. 941.
curriculo currere Haut. 733.

D.

d *final dropt* Ph. 859. Andr. 2
Dactylic words, how accent Andr. 23.
damnosus *spendthrift* Haut. 10
damnum Andr. 143.
dare: dabam *I offered* Andr. 5 dare *to explain* Haut. 10. d se in pedes Eun. 844. dare praecipitem Andr. 606. se t piter dare Eun. 230. dare *participles* Ph. 974. darĭ 261. Ad. 311.
Dative: solae Eun. 1004. Ha 271. parĭ Eun. 445. *dative s of the fourth* Haut. 357. Ad. *of the fifth* Andr. 296. E 886. Dativus ethicus Hec. 5 *used ironically* Ad. 276. *Da after* nomen facere *etc.* Hec. *after* decet Haut. 965. Ad. 4
de *prepos.*: de integro Andr. de composito Ph. 756. de r Hec. 727.
dease *monosyllabic* Eun. 302.
decet *with a dat.* Haut. 965. 491.
dedere *a stronger word than* d Andr. 199.
dedĭt Eun. 701. dedi(t) ib. 7 1045.
dedita opera Eun. 841.
defervere Ad. 152.
defetigare Eun. 220.

defit Eun. 243.
defitisco Ph. 589.
defrudare Ph. 44.
defugere auctoritatem Eun. 390.
defungi Ph. 1021. Ad. 508. defunctus sum *I've finished* Eun. 15.
dehinc *monosyllabic* Andr. 22, 190. Eun. 14, 296.
deierare Andr. 483.
deinde *monosyllabic* Andr. 483.
delibutus gaudio Ph. 856.
demissi umeri Eun. 314.
denique *in short* Eun. 40. *at last* Hec. 156. *in the first place* Haut. 69.
deorsum vorsum Ad. 575.
depectere Haut. 951.
depicisci Ph. 166.
designare Ad. 87.
deus: deos *monosyllabic* Andr. 538. deo irato meo Ph. 74.
devorticulum Eun. 635.
dicam scribere Ph. 127. impingere ib. 439.
dictum factum Haut. 760.
didascaliae p. 295.
dies: de die Ad. 965. in diem Eun. 1020.
differre Andr. 408. d. rumores Haut. 16.
Diminutive expresses contempt Andr. 231.
dimminuere Eun. 803. Ad. 571.
διφθερίαι Haut. 52.
Diphilus Ad. 6.
discessio Andr. 567.
discribere Ph. 922 f.
disertus *shrewd* Eun. 1011.
disputare in aliqua re Andr. 15.
dividuom facere Ad. 241.
dolores *of labour* Andr. 268.
domus: domi *gen.* Eun. 815. domi ib. 673.
Donatus: various readings given by him, Andr. 8, 167, 307, 532, 615, 650. Eun. 1025. Did he read the Greek plays? Ph. 25.
dormire *feel safe* Haut. 730. Ph. 1007. Ad. 693.
dos Andr. 396.
drachuma Andr. 451.
duco *deceive* Andr. 180. 644.
dum *until* with an indic. Eun. 206.
dum *with imperatives* Andr. 28. Haut. 249, 890.
durare *stay* Ad. 554.
duriter Andr. 74.

E.

eapropter Andr. 959.
ecferre *bury* Andr. 117.
educere *bring up* Eun. 117.
effutire Ph. 746.
ei *interj.* Andr. 73.
eicere *of unseemly funeral* Ad. 109. eicere mollitiem curam amorem Eun. 222.
elegans *tasteful* Eun. 408.
ellam Ad. 389.
Ellipsis Eun. 479, 789. Ad. 582.
eludere Eun. 55.
em tibi Ph. 844.
emergor Ad. 302.
Emphatic words in accented places Ad. 490. See also Accent.
emungere Ph. 682.
Enclitics Andr. 220, 240, 270, 295, 297, 401, 442. Eun. 81, 97. Ph. 881. Ad. 212. Hec. 723.
enim *asseverative* Andr. 503, 823. Hec. 238. Haut. 72. Ph. 695. Ad. 556.
Ennius; παρῳδία de Ennio, Eun. 590. Ennius alluded to, Ad. 387.
enumquam Ph. 329.
Epidicazomenos Ph. 25.
equidem *used only of the first person sing. in old writers*, Eun. 956. Ad. 899 (*where the text is rectified in the note*). equidem ego Haut. 632.
erga *how placed*, Haut. 189.
ĕrgo Haut. 993.
erratio Ad. 580.
ĕrunt *ending of the 3rd pl. perf.* Eun. 20.

erus minor Haut. 628.
erus, *not* herus, Andr. 183.
esse Haut. 71, 866. esse in experiundo Hec. 38: cf. 114. esse *omitted with a future participle* Andr. 401. era(t) Eun. 569.
etiam *still, as yet*, Andr. 116, 503. Eun. 1030. Haut. 188, 742.
ex sententia Haut. 683.
exadvorsum Ph. 88.
exanimatus Andr. 234.
excedere ex ephebis Andr. 47.
excludere Andr. 386. Eun. 48. Ad. 119. ĕxclúdo Eun. 159.
exedere Haut. 462.
exemplum *punishment* Eun. 946. Ph. 688.
exequias ire Ph. 1026.
exercere *keep at work* Haut. 74.
exercire Haut. 143.
exigere Andr. 27. Hec. 12.
eximium habere Hec. 66.
exire limen Hec. 378.
existumare Eun. 5.
existumatio *judgment* Haut. 25.
exlidere oculos Ph. 989.
exorare Hec. 10.
expectare *wish for* Ad. 109, 874.
experiri *go to law* Ad. 349.
explere animum Hec. 755.
explicatus Eun. 603.
expostulare iniuriam Andr. 639.
expuere miseriam Eun. 406.
extemplo Andr. 518.
extillare Ph. 975.
eugae Andr. 345.
Eugraphius, Andr. 320. p. 333.
Eunuchs, how dressed, Eun. 683.
eversae cervices Haut. 131, 372.
evomere Hec. 515.

F.

fabula *by-word* Hec. 620. fabulae *idle talk* Ph. 492. fabulam dare Eun. 24.
facere: faxo with a fut. Andr. 854, with a subjunctive Ad. 847. faxis Andr. 753.
facere *with a dative* Eun. 849, *with an ablative* Andr. 614. facere plus minusve Ph. 554. factum volo Ph. 787. Ad. 919. facta transacta omnia Andr. 248.
facile ago Ad. 501.
facinus facere Eun. 644.
familia = res familiaris Haut. 909.
febris cotidiana Hec. 357.
fenestra *an opening* Haut. 481.
feriri munere Ph. 47.
ferre posteriores Ad. 880.
fervĕre Ad. 534.
fidem mutare Ph. 512. firmare Hec. 581.
fidibus scire Eun. 133.
fieri Haut. 307.
figura etymologica, *instances of*, Andr. 964. Eun. 644.
fingere voltus Haut. 887.
firmare fidem Hec. 581.
Flaccus Claudi p. 296.
fodere *poke one's side* Hec. 467.
forās Haut. 426. forĕs Eun. 282. foris Ad. 167.
fors *perhaps* Haut. 715. fors fuat Hec. 610. fors fortuna Hec. 386. Ph. 841. forte temere Ph. 757.
fortasse *with an Acc. c. Inf.* Hec. 313.
fortis Andr. 445.
fortunae *plur.* Andr. 97.
Frequentative verbs Andr. 615. Eun. 584.
frigere *metaph.* Eun. 268. friget sermo Eun. 517.
fructus *produce of land* Ph. 680, 1013.
frugi Eun. 608.
frui *with an accus.* Haut. 401.
fugin hinc Andr. 337.
fugitare *more expressive than* fugere Haut. 434.
fuit olim Andr. 221.
funambulus Hec. 4.
funeralis p. 427.
fungi *with an accus.* Ad. 603.
futare Haut. 949.
futtilis Andr. 609.

Future *in* ibo *of verbs of the fourth* Andr. 38. Future perf. *in the comic poets* Ad. 127. Fut. perf. *and* fut. *joined together* Hec. 599. Fut. *in general sentences* Eun. 732.

G.

gallina, *in connexion with superstition*, Ph. 708.
gannire Ph. 1030.
Gaps (lacunes) in Terence: Andr. 395. Eun. 312. Ad. 600.
gaudere gaudium Andr. 964.
Genitive: *Chremi* Andr. 368. *Archonidi* Haut. 1065. Genitive in *i* of words of the second declension instead of *ii* Andr. 44. nulli *and* isti *instead of* nullius *and* istius Andr. 608. Haut. 382. Genitive of the fourth declension *anuis* Haut. 287. *metuis* Ph. 482. Formed in *i* Andr. 365. Eun. 237. Hec. 356. Ph. 154. Ad. 870. *domi* Eun. 815. Genitive of the fifth in *e* Eun. 801. Genitive after *similis* Eun. 467. Genitive *animi* with adj. and verbs: see *animus*, and cf. *consili* Ph. 578. -careo tui Haut. 400.
genius Andr. 289. Ph. 44. genium defrudare ib. 44.
gerere iras Hec. 310.
Gerund: copia spectandi novarum Haut. 29. Gerund in *i* of feminine nouns Hec. 372.
gestare in sinu Ad. 709.
gladiatorius Ph. 964.
gloria Hec. 32.
Glosses in the text of Ter. Eun. 267, 562, 622.
gracilus Eun. 314.
grandiculus Andr. 814.
grandis *grown-up* Ad. 673.
gratia, cum, Andr. 422. gratiam referre Eun. 385. gratias habere Andr. 770.
gratus *in an active sense* Eun. 396. *passive* Andr. 42. gratum habere Ad. 270.
gratulor *express thanks* Haut. 879.
Grecism Ad. 270.

H.

habere modum Andr. 95. habĕn Eun. 674. habet *a gladiatorial expression* Andr. 83. habere *with a participle* Hec. 582 f. habere sollicitum Haut. 461. habere *of sexual intercourse* Andr. 85. habere pro uxore Andr. 146.
hariolus Ph. 708.
haruspex Ph. 708.
hau Andr. 460. hau nil Eun. 641. hau stulte sapis Haut. 323. hauscio Andr. 525. Ph. 774.
Hauton timorumenos p. 367.
here *for* heri Haut. 568.
Hiatus: Andr. 191, 665, 721, 767, 825. Eun. 371, 409, 527, 563. Haut. 195, 739. Hec. 830. Ph. 146, 963. Ad. 604.
hic: hic *myself* Andr. 310. hoc *of the sky* Haut. 410. hoc illud est Andr. 125. hoc age *be attentive* Eun. 130. huius *monosyllabic* Andr. 210. Eun. 746, 980. Haut. 269. huice Andr. 488. hisce *nom. plur.* Eun. 268. haec *fem. plur.* Andr. 328, 438, 656. Eun. 582.
hic *adv., of time*, Andr. 389. Eun. 239. hic viciniae Ph. 95.
hilarus Ad. 287.
hinc=ab hoc Hec. 246. Ph. 604. =ab hac Hec. 729. =a me Ad. 816.
hoc=huc Eun. 114, 394, 501. Ad. 878.
holus Andr. 369.
Homoeoteleuton Eun. 236.
homuncio Eun. 591.
honestus *specious* Andr. 141. honesta forma Eun. 132, 230.

Horace quotes Terence Eun. actus I.
huc viciniae Andr. 70.
humane pati Ad. 145.
humanitus *kindly* Haut. 99.

I.

i prae Andr. 171.
ibi *of time* Andr. 149. =in ea re Haut. 983. ibi tum Andr. 106, 131. Eun. 168. Haut. 472.
ignavus Eun. 777.
ignis *in love* Eun. 85.
ille: *with the first syllable short* Eun. 618. illius Andr. 810. illicine Haut. 199. illic=ille Andr. 458.
illim Hec. 297.
illo=illoc Andr. 362.
illuc Andr. 266.
immo Ph. 936.
Imperfect in *ibam* of verbs of the fourth conjugation Andr. 38. Haut. 309. Imperf. subjunct. dependent on a histor. pres. Ad. 365.
imprudens *thoughtless* Eun. 430.
in *prepos.*: in *omitted* Haut. 63.
in aliquem Eun. 942.
in commune Andr. 548. in mentemst Haut. 986.
incedo Eun. 918.
inceptat Haut. 734.
incogitans Ph. 155.
inde Ph. 681. inde=ex eis Ad. 47.
indicens *silent* Ad. 507.
indiligens *careless* Ad. 684.
induco *entice* Haut. 723.
indulgere *with an accus.* Eun. 222.
indutiae Eun. 60.
ineptus Eun. 311. Ad. 271. inepta Andr. 791.
Infinitive: pres. instead of fut. Andr. 238, 379, 411. Eun. 520, 793. Ph. 532. Inf. act. instead of passive Ph. 410. Inf. after offirmare Eun. 217. do bibere Andr. 484. Inf. in k constr. Andr. 56, 827. E 528. Ph. 192, 886. Infinit in exclamation Ph. 153. of indignation Andr. 870. E 209. Ph. 233. credere est H 192.
infringere colaphos Ad. 199.
ingenium Andr. 466.
ingerere mala Andr. 640.
ingratiis Eun. 223. Haut. 4 Ph. 889.
inhonestus Eun. 357, 938.
inimitiae (?) Ph. 370.
iniquos *adversary* Haut. 27.
initiari Ph. 49.
iniurius Andr. 378. Ad. 106.
inludere *with an acc.* Andr. 82
inpeditus Andr. 617.
inpendere *with an acc.* Ph. 10
inpendio Eun. 587.
inpertire, *how constr.* Eun. 27
inpingam Ph. 439.
inpluvium Eun. 589.
inponere in aliquid Andr. 129.
inpotens Haut. 371.
inruo me Ad. 550.
insanire *of anger* Andr. 692.
inscitus *foolish* Hec. 740.
inscribere aedis Haut. 144.
insistere viam Eun. 294.
insolens Andr. 907.
insomnia Eun. 219.
insperans Andr. 603.
instituere in animum Ad. 37. stituere vitam Andr. 67.
insupēr Eun. 1014.
integer Hec. 80. integra fab p. 370.
intellego Andr. 4.
intellexi Eun. 737.
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invidia Andr. 66.
iocularius Andr. 782.
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ire (in) malam rem Eun. 536.
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is *pronoun:* ĕius Eun. 131. Ph. 113. eius *monosyllabic* Andr. 210. Haut. 414. eos *monosyllabic* Eun. 665. See also 'Synizesis.' Cf. eadem *monosyllabic* Haut. 329, 368.—id *for this purpose* Eun 1005.
istaec Andr. 501. isti Andr. 15.
istuc Ad. 133.
itaque ergo Eun. 317.
Iteration of pronoun: Andr. 291.
iubĕ Andr. 955. Eun. 691.
Iulius Capitolinus emended Eun. 1087.
Iuno Lucina Andr. 473.
Iuppiter Andr. 930. Haut. 256.
iuro *with a dative* Hec. 61.

L.

l *final dropt:* simu(l) Haut. 176, 803. Hec. 575.
laborist Haut. 82.
lapis *blockhead* Haut. 831. Hec. 214.
Lavinius, the style and composition of his comedies, Ph. 7, 8. See also Eun. 7. Andr. 7.
lavo=lavor Andr. 483.
lectuli in sole Ad. 525.
lectum argentum Ph. 53.
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liber *forward* Eun. 430.
liberalis Andr. 123, 560. liberalis causa Ad. 194.
liberaliter Andr. 38.
liberi *of one child* Andr. 891.
librius Andr. 52.
ligurrire Eun. 936.
limis (oculis) Eun. 601.
linea extrema Eun. 640.
lineis longis Eun. 640.
Livius Andronicus imitated by Terence, Eun. 426.
locare *to marry* Ph. 646 f.
Locative: Rhodi Eun. 107.
locitare foras Ad. 949.
locus Haut. 358. Eun. 126. in loco Ad. 216.
longule Haut. 239.
luciscit *and* lucescit Haut. 410.
ludere Eun. 373. *military term* Ph. 346.
ludi Megalenses p. 295. Romani Eun. did. p. 335.
ludos facere Andr. 479. ludos reddere ib. 479.
ludus *a school* Hec. 203.
lux: cum primo luci Ad. 841.

M.

magis Hec. 249.
magistrátus Eun. 22.
magnifica *of a person* Haut. 227. magnifica verba Eun. 741.
magnificare Hec. 260.
mal(e) facis Ph. 394.
malignus *niggardly* Hec. 159.
malitia Andr. 723. Hec. 203. Ph. 273.
malum *interjection* Eun. 780. Haut. 318, 716. Ph. 948.
malum *punishment* Andr. 431. Eun. 714. Ph. 851. Ad. 70. Hec. 275. Andr. 179.
manus: in manust Hec. 493.
manibus pedibusque Andr. 161.
me vide Andr. 350. Ph. 711.

mea tu Ad. 289.
meditari Andr. 406. in medio esse Ad. 479.
mehercle *always disyllabic in Terence*, Eun. 67, 416.
meliust *it is advisable* Ad. 180. in memoria(m) habere Andr. 40.
memini *constr.* Andr. 429. in mentemst Ad. 528.
mereri de aliqua re Haut. 83.
meritum *pass.* Ph. 305.
Metre, change of, Andr. 196. Haut. 908, 940. Descriptive character of, Andr. 608. Tetram. troch. hypercatal. in Terence? Andr. 225.
metuere ab aliquo Andr. 106.
mille *as subst. with a following genitive* Haut. 601.
μίμησις in dictis Eun. 155 ff.
minās Ph. 662.
minuere Andr. 392. Hec. 616. minuti pisciculi Andr. 369.
minume gentium Eun. 625.
mirum ni Andr. 578. Eun. 230, 711.
mise(r) Eun. 237.
misere amare Andr. 520. Haut. 190.
mittere *let go* Haut. 177.
mitto *I won't mention* Ph. 232. mitte male loqui Andr. 873.
modī Ph. 529. Haut. 812.
modo *of present time* Ad. 289.
montes auri Ph. 68.
monumenta Eun. 753.
morbus *confinement* Andr. 300.
mordere *of a remark* Eun. 445.
morigera fuit ἐχαρίσατο Andr. 294.
moveri *be disturbed* Andr. 516.
multimodis Haut. 319. Ph. 465.
Music in the intervals between the acts, Andr. p. 305.
mussitare *transitive* Ad. 207.
Muta cum liquida Haut. 6.
muttire Andr. 505.

N.

n *final dropt* Hec. 874. Ad. 145, 189.—n *disappears before* s Ph. 89.
nam quae = quaenam Ph. 77, 732.
nam *in transitions* Andr. 252. Ph. 39.
narrare *to say* Andr. 367, 433.
ne *asseverative* Andr. 17.
ne utiquam Andr. 330. Hec. 125.
nec opinans Andr. 180.
necessus Eun. 998. Haut. 360.
nega(t) Eun. 252. Three negatives: Andr. 205.
nemo homo Eun. 549. Hec. 281. Ad. 259.
nempe *ironical* Andr. 567. *with the first syll. short* Ph. 307.
nequior (sc. es) Ad. 528.
nervos Ph. 325, 696.
nesció qui Andr. 841. nesció quid Andr. 340. Eun. 291.
nil est Andr. 449. Eun. 898. Haut. 309. Ph. 208. Ad. 141.
nil moror Eun. 184.
nimium quantum Ph. 643.
nisi = sed Andr. 660. Hec. 193. Ad. 153, 545.
nobis absente Eun. 649.
nollem factum Ad. 775.
nom. plur. of the second decl. in *-s* Eun. 268.
Nonius: readings given by him, Andr. 857. Eun. 1087.
noster Eun. 154. nostrarum *for* nostrum Eun. 678.
noxia Ph. 225.
nullus *for* non Andr. 370. Eun. 216. Hec. 79.
numcubi Eun. 163.
Numidius Prothymus Eun. did. p. 335.
numquid vis aliud *for taking leave* Eun. 191.
nunc quom Ad. 299.
nunce Haut. 187.
nunciam Andr. 329.
nupta cum Ph. 817.

O

o festus dies Eun. 560.
ω Andr. 980.

obitus *chance-meeting* Hec. 859.
obnoxius *under an obligation* Hec. 302.
obnuntiare Ad. 547.
obsequi animo Ad. 33.
obsītus annis (et) pannis Eun. 236.
obsonari *depon.* Andr. 451.
obstipui Andr. 256.
obstupefacio Ph. 284.
obtinere anticum Andr. 817.
obtundo Andr. 348. Ph. 515.
occludere iram Andr. 557.
occulte ferre Andr. 328.
odiosus *troublesome* Ph. 937.
odium *of persons* Andr. 941.
offirmare se Haut. 1052. *with a foll. Infin.* Eun. 217.
OI (Greek) = oe Ad. p. 443.
oiei Eun. 716.
olĕre *and* olēre Haut. 899. *with an acc.* Ad. 117.
omissus *careless* Ad. 831.
omittere Eun. 765. Ad. 170.
ommutesco Andr. 257, 421.
ŏmnis Andr. 391, 694. Hec. 867.
onerare iniuriis Andr. 827.
opera: operam dare *and* dicare Ph. 62. *with a foll. Inf.* Andr. 157. una opera Hec. 798.
oportuit *constr.* Andr. 239. Haut. 200. Ad. 214.
ŏppressio Ad. 238.
ὀψάρια Andr. 369.
optato Andr. 533.
optume *in the nick of time* Andr. 335.
opus est *with the abl. of a past part.* Andr. 490, 728.
opus *agricultural work* Eun. 220.
orator *ambassador* Haut. 11.

ORIGINAL LONG QUANTITIES STILL TRACEABLE IN TERENCE:

a nom. of the first decl. long in the Greek names, but short in Latin words: Eun. 107, 707. Hec. 2. Ph. 865.
a in an adverb: itā Ph. 542.
a nom. plur. neuter long: Eun. 264, 789. Haut. 89. 575, 942, 1055, 1059. Hec. 604. Ph. 248, 556. Ad. 612.
e long in the abl. sing. Eun. 1023. Hec. 531. Haut. 216. Ad. 40, 346.
e long in the voc. of the second decl. Andr. 267. Haut. 699. Hec. 621.
er in an adverb: turpiter Eun. 230. *See* Iuppiter.
erē in Infinitives: Andr. 23, 613, (596), 595. So also *darē* Haut. 724.
is long in the gen. sing., but very doubtful, Ad. 598.
ōr in comparatives Haut. 201. Hence also *ūs* in the neuter Haut. 803. Ad. 521.
ūs nom. sing. of the second decl. Andr. 965. Haut. 217. Ad. 260, 588.

Long endings of the third persons sing. of the verbs:

(1) pres. of verbs of the 3rd conj. Eun. 12, 265, 601, 1082.
(2) pres. of the 2nd conj. Haut. 647.
(3) Subj. pres. Ph. 245. Ad. 15.
(4) Future Hec. 576. Ph. 250.
(5) Imperfect Indic. Ph. 654.
(6) Imperf. subj. Ph. 160, 297.
(7) Perfect indic. Ph. 9, 510, 775.
(8) Perf. subj. Andr. 213. Haut. 316, 955.
ornatus prologi Hec. 9.

P.

paenitet Eun. 1013. Haut. 92.
Parallelism of construction Eun. 227.

parare *absol. to make preparations* Andr. 254.
paratus Andr. 909.
parce ac duriter Andr. 74.
parī Eun. 465.
Parody Ph. 247—251.
Paronomasia, Andr. 42, 218, 378. Eun. 68. Haut. 728 f. Ad. 126.
Parry v. Bentley, Haut. 232.
parsi Ph. 44.
partim Hec. 15.
parŭmne Ph. 546.
passus capillus Haut. 290.
patrissare Ad. 564.
pavitare = aegrotare Hec. 321.
pax Haut. 291.
pedetemptim Ph. 552.
per *separated from the word to which it belongs* Andr. 538.
per *over* Ad. 921.
perbenigne sc. facis Ad. 762.
percellere *knock over* Eun. 379.
percipere Eun. 972.
percurrere *run over* Haut. 733.
perdite = valde Ph. 82.
perdurare Hec. 269.
Perfect, peculiar forms of the, Eun. 322. Ad. 365.
perfluere *to leak* Eun. 103.
pergere iter Hec. 194.
pericla damna Ph. 243.
periclum facere Andr. 565.
perire *be thrown away* Eun. 210.
pernoscere Eun. 45.
perpeti *put up with* Eun. 48.
perpetuo perire Ad. 283.
perpetuo *steadily* Haut. 862.
perpetuom hoc triduom Ad. 520.
perplexe Eun. 817.
Persius imitates Terence, Eun. act. I.
Persons, how denoted in the Bemb., Haut. 611.
pessum dare Andr. 208.
phalerata dicta Ph. 500.
Phasma Eun. 9.
platĕa Andr. 796.
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plerique omnes Andr. 55. Haut. 830.
Plural κατὰ σύνεσιν Andr. 627. Eun. 3. Haut. 127. of repeated actions Andr. 552. Eun. 59. Andr. 97. Eun. 325.
plus *adv.* Hec. 236.
porro Eun. 493, 528, 613. Hec. 298.
portitores Ph. 148.
Position: muta c. liq. Andr. 59.
poste Andr. 483. Eun. 493.
postibi (?) Andr. 936.
postilla Ph. 705.
postridie Andr. 144.
postulare *expect* Andr. 331, 644.
postulatio *quarrel* Hec. 180.
potens *rich* Eun. 353.
potesse Eun. 666. potest *it is possible* Andr. 327.
potestas *chance* Andr. 541.
potior *third conjug.*, Ph. 469, 830. Ad. 871. *with an acc.* Ad. per. 12.
potis *neuter* Eun. 113.
prae manu dare Ad. 980.
praebere strenuom hominem Ph. 476.
praefinito Hec. 94.
praegnas Hec. 640.
praesagire Haut. 236.
praesenti animo Eun. 769.
praeut Eun. 301.
preci *from* prex Andr. 601. precibus pretio Eun. 1055.
Pregnancy, ten months, Ad. 475.
prehendo *trisyllabic* Andr. 353.
Prepositions, monosyllabic, how placed, Ph. 524.
Present after *quom* Eun. 792.
primulum Ad. 289.
primus = primarius Eun 567.
pro *compared with* Hec. 209.
procax Haut. 227.
procedit bene Ad. 897.
Proceleusmatic, where out of place, Haut. 501.
proclive Andr. 701.

prodambulare Ad. 766.
prodere dies Andr. 313.
producere *put out for sale* Eun. 134. produxi vendidi Haut. 144.
productare Andr. 615.
prohibere *keep out of mischief* Andr. 54.
proin *monosyll.* Eun. 56.
proinde quasi Haut. 65.
Prolepsis Andr. 377. Eun. 160, 241, 307. Haut. 84, 370.
prolixe = benigne Ad. 943.
prologi ornatus Haut. p. 368.
prōlogus Andr. 5.
prolubium Ad. 985.
promoveo *further one's interests* Hec. 703.
pronubae Andr. 364.
propinare Andr. 5. Eun. 1087.
propitius *of man* Ad. 31.
prōpola Andr. 5.
proprius Andr. 716.
propter *near* Ad. 169.
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protelare Ph. 213. Haut. 723.
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providere aliquid Andr. 957.
provisere Andr. 957.
ψάρια Andr. 369.
publicitus Ph. 978.
pudeo Andr. 637. pudet me tui Ad. 683.
puer *a child* Andr. 400. *a slave* ib. 368.
pugnare Ad. 843.
pulchre *ironical* Eun. 728. Ph. 542.
pulpamentum Eun. 426.
purgare Eun. 434.
putare Eun. 632.
pute(t) And. 958.
pytissare Haut. 457.

Q.

quaestus *profession* And. 79. Hec. 756.
quam Andr. 136. Hec. 61.
quam...tam Ad. 501.
quantum *so far as* Andr. 207.
quantum potes *or* potest Andr. 861. Eun. 377, 615, 836. Ph. 674. Ad. 349. See also Eun. 615.
quantus quantus Ph. 904. Ad. 394.
quasi ad Haut. 145.
que—et Ad. 64.
queo: *passive constr.* nosci quitast Hec. 572.
qui = ex quibus Andr. 512.
qui *for* qua Andr. 408.
qui *in execrations* Ph. 123.
quine Ph. 922 f. quemne Andr. 768.
quid ago? Ph. 446. quid ais? Andr. 184, 575. quid istic? Andr. 572.
quidem, *how pronounced*, Eun. 129.
quiescere *with an abl.* Andr. 691.
quin *with Imperatives* Andr. 45, 399.
quisquam *as fem.* Eun. 374, 678. unus quisquam *in a negative sentence* Hec. 861.
quisque *as a fem.* Hec. 216.
quisquis Hec. 65.
quo = ad quem Ph. 728.
quod = quoad Andr. 454. Eun. 214, 466. Haut. 416. Ad. 511, 519. Ph. 478.
quod *wherefore* Andr. 289.
quod *connective* Ph. 157.
quod *as regards* Eun. 64, 785. Haut. 204. Ad. 162.
quoius *monosyll.* Andr. 541. Haut. 233.
quom primum Andr. 1.
quom = quod Andr. 623.
quoque etiam Hec. 543.

R.

r *final dropt* Ph. 601.
rapere in peiorem partem Ad. 3.
ratio prava? Eun. 575. rationem subducere Ad. 855. ratione *methodically* Eun. 62.
rē fert, rē tulit Andr. 496.
rebus relictis Haut. 840. Andr. 412.
recipio *promise* Ph. 903. ad me Haut. 1056.
recta via Haut. 706.
recte Hec. 355.
redducere Andr. 559, 948.
redigere *used absol.* Haut. 945.
redire ad ingenium Hec. 113.
referre ad aliquem Ph. 728.
rei esse Ad. 358.
reicio *trisyll.* Ph. 18: cf. ib. 717.
relicuom *arrear* Ph. 37.
relicuos *how formed* Andr. 25.
rellatum Ph. 21.
rem habere Hec. 718.
remittere *with an Infin.* Andr. 827.
remittere *as a verb neuter* Hec. 349.
Repetition of a word by another speaker Haut. 606.
res *intercourse* Haut. 55. res uxoria Andr. 829. e re nata Ad. 295. quam obrem *after* quid Ph. 1025. in rem esse Andr. 546.
rescribere Ph. 922.
resipi *perf.* Haut. 44.
restare = resistere Haut. 1009.
restinguere verba Eun. 69.
restituere in integrum Ph. 451.
retrahere Haut. 678.
revisere Andr. 404. Eun. 923.
rex *of a patron in the mouth of parasites* Ph. 70, 338.
Rhodians famous for wit, Eun. 420.
ridere aliquem Eun. 249.
ridiculus *witty* Eun. 244.
rogă Eun. 692. Hec. 558.
Roman customs Andr. 771.
ruere Haut. 369.
rumpere Eun. 550. Hec. 435.
rursum prorsum Hec. 315.

S.

s *final dropt* Haut. 15, 425.
saepicule Andr. 814.
saevidicus Ph. 213.
salus est Eun. 940.
salsamenta Ad. 380.
salutare deos Ph. 311.
sandalium Eun. 1028.
sat agit *with a genitive* Haut. 225.
sat habere Andr. 335, 705. Eun. 485.
satias *a subst.* Eun. 972. Hec. 594.
satine salvae Eun. 978.
satrapa Haut. 452.
scapulas perdere Ph. 76.
scelus *of persons* Andr. 317. Eun. 645. Haut. 887. *Hence* scelus qui Andr. 607, 844.
scelus *misfortune* Eun. 326.
scias *monosyll.* Andr. 95.
scientem facere aliquem Haut. 873. sciens sum Andr. 508. scibo Eun. 726. scies *monos.* Eun. 806.
scilicet *with an Infin.* Haut. 358, 856.
scitus *fine* Ph. 110.
scriptura Hec. 13.
se (*acc.*) *pleonastic* Eun. 1.
secius *and* setius Andr. 507.
sedere *idle away one's time* Ad. 672.
sedulo Andr. 146, 597, 614, 679. Eun. 138. Ph. 453. Hec. 63.
sei *for* si Haut. 13.
senĕctútem Ph. 434.
sénĕx Ph. 346. *anyone past the age of* 40 *called so* Ph. 1023. senĭ Haut. 1002.
senium Eun. 302.
sentus Eun. 236.
sequi lites Andr. 811.

servare *used absol.* Eun. 780. =observare Andr. 212.
si—sive Andr. 216.
si dis placet Eun. 919. Ad. 476.
si est ut Hec. 501. Ad. 514.
si maxume Ad. 340.
si vivo Andr. 866. Eun. 990. Haut. 918.
sibi *never pronounced* si, Andr. 378.
sic *yes* Ph. 813. sic erit Haut. 1014. Ph. 301.
silicernium Ad. 587.
similis *with a genitive* Eun. 467.
simius Eun. 496.
simu(l) Eun. 241.
sine modo Eun. 65. Ph. 420. *So* sine *alone* Hec. 707.
sine *prep.* = se? Andr. 391.
sinistera Eun. 835.
sit *omitted* Ph. 46.
Slaves: their way of talking Ph. 35, 79, 138. Price of a slave-girl Eun. 471. Ph. 557.
socer *future father-in-law* Andr. 792.
sodes Andr. 85.
solae terrae Ph. 979.
solent ésse Haut. 992.
solidum gaudium Eun. 871.
sonitus *thunder* Eun. 590.
sorbillare Ad. 591.
sordidatus Haut. 297.
sorex Eun. 1024.
soro(r) Eun. 157.
sors *principal* Ad. 243. sortis *nom.*? Andr. 985.
spatio excurso Ad. 860.
spectari Andr. 91. Hec. 3. spectatus Andr. 820.
spero recte Haut. 159.
stare *be successful* Hec. 15. Ph. 9. stat sententia Eun. 224.
stataria fabula Haut. 36.
stătim Ph. 790.
sterculinum Ph. 526.
stomachari secum Eun. 323.
studere *with an acc.* Andr. 58. Hec. 199.
stupefacere Ph. 284.
stupidus Hec. 4.
suadere *with an Acc. c. Inf.* Hec. 481.
sŭasu Andr. per. 8.
subcenturiati Ph. 230.
sublimem ferre *and similar expressions* Andr. 861. Ad. 315.
submonere Eun. 570.
subtemen Haut. 293.
sucus Eun. 318.
suffarcinatus Andr. 770.
Sulpicius Apollinaris p. 296.
sumbola Andr. 88. de sumbolis edere Eun. 540.
summus *greatest friend* Eun. 271.
sumptus Ad. 370.
Sunii Eun. 519.
suo *I sew, used metaphorically*, Ph. 491.
Superstitions Ph. 705—710.
supposivit Eun. 912.
sursum deorsum Eun. 278.
suscensere Andr. 376. Haut. 915.
suspenso gradu Ph. 867.
suspitio Andr. 317.
suus sibi Ad. 958.
σύγχυσις Ph. 480.
Synapothnescontes, a comedy of Diphilus, Ad. 6.
Synizesis, instances of: eius *monos.* Ph. 355, 775. quoius *monos.* Haut. 996. Ph. 402, 470. Hec. 64. deambulare Haut. 587. dehortatus Ph. 910. coemisse Ad. 225. praeoptares Hec. 532. diu Ad. 621. novos Ph. 972. quoad Ph. 462.
Synonyms, observations on, Andr. 58, 72, 206, 632. Eun. 96, 234, 246. Haut. 24, 446. Hec. 2.

T.

t *final dropt* Hec. 594. Ph. 352, 686. Ad. 639.
tacè Eun. 489. tacĕs Hec. 527.
tago Andr. 789.

talentum magnum Ph. 644.
talis *ironically* Eun. 161.
tam—quasi Ad. 534, 849.
tame(n) Andr. 999. Eun. 889. Haut. 262.
tandem Andr. 492. Eun. 573.
tangere *anger* Eun. 420. in re meretricia ib. 373.
tanto melior Haut. 549.
tantumst Eun. 996.
tantus quam Hec. 417.
te *never* = tibi, Haut. 988. Ph. 180.
techina Eun. 718. Haut. 471.
non temerest Eun. 291.
temptare Ph. 552.
tempus: in tempore Andr. 532. per tempus Andr. 783.
tendere Eun. 624.
tenere rem Andr. 349.
tennitur Ph. 330.
testem facere Ad. 203.
tetuli Andr. 808.
thensaurus Eun. 10.
Thesis: emphatic words in thesis, Haut. 454.
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tolerabilis Haut. 207.
tolerare violenter Ph. 731.
tollere animos Hec. 507.
tollere *of acknowledging a child* Andr. 219.
tostrina Ph. 89.
transdere Ph. 2.
tribulis Ad. 439.
tristis Andr. 360, 857. Eun. 598.
tua secunda Andr. 975.
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